



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

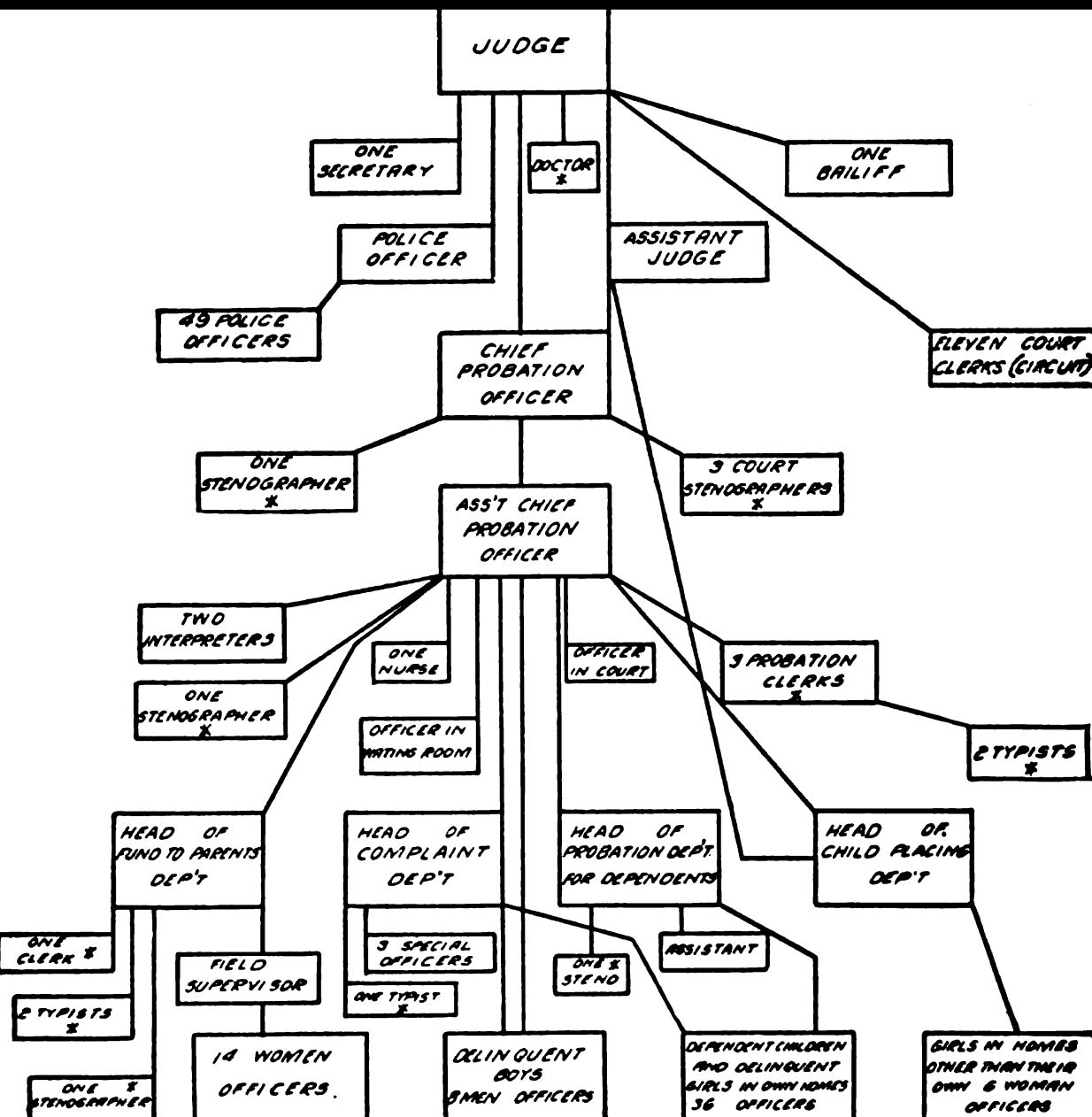
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



The Biblical world

CP 59.15.5

Harvard College Library



FROM THE REQUEST OF

JAMES WALKER, D.D., LL.D.

(Class of 1814)

FORMER PRESIDENT OF HARVARD COLLEGE

"Preference being given to works in the
Intellectual and Moral Sciences"

THE BIBLICAL WORLD

THE UNIVERSITY OF CHICAGO PRESS
CHICAGO, ILLINOIS

Agents

THE CAMBRIDGE UNIVERSITY PRESS
LONDON AND EDINBURGH

THE MARUZEN-KABUSHIKI-KAISHA
TOKYO, OSAKA, KYOTO

KARL W. HIRSESMANN
LEIPZIG

THE BAKER & TAYLOR COMPANY
NEW YORK

THE BIBLICAL WORLD

FOUNDED BY WILLIAM RAINEY HARPER

THE HEBREW STUDENT - - Vols. I-II, 1882-1883

THE OLD TESTAMENT STUDENT - Vols. III-VIII, 1883-1888

THE OLD AND NEW TESTAMENT STUDENT, Vols. IX-XI, 1889-1892

THE BIBLICAL WORLD - New Series, Vols. I-XLIV, 1893-1915

SHAILER MATHEWS, Editor

With the Co-operation of the Members of the Divinity
Conference of the University of Chicago

NEW SERIES. VOL. XLV

JANUARY—JUNE 1915



THE UNIVERSITY OF CHICAGO PRESS
CHICAGO, ILLINOIS

C P 49.15.5

2213-5

BOUND

Published
January, February, March, April, May, June, 1915

Composed and Printed By
The University of Chicago Press
Chicago, Illinois, U.S.A.

TABLE OF CONTENTS

Roman numerals preceding the page reference indicate the number of each instalment in the series.

The Bearing of Evolution on Religion. 3	<i>James H. Snowden</i>
Archaeology and the Book of Genesis. I, 10; II, 13; III, 135; IV, 141; V, 202; VI, 207; VII, 288; VIII, 294; IX, 353	<i>Lewis Bayles Paton</i>
Divorce and Remarriage in the Teaching of Jesus. 18 . .	<i>Shirley Jackson Case</i>
The Problem of Suffering and Sin. I, 22; II, 75; III, 152 .	<i>Henry Churchill King</i>
An Experiment in a Primary Class. 30	<i>Helen D. Woodward</i>
Significant Movements in Recent Theological Thought. IV, 37	<i>Gerald Birney Smith</i>
The Message of Jesus to Our Modern Life. IV, 56; V, 120; VI, 185; VII, 250; VIII, 316; IX, 382	<i>Shailer Mathews</i>
Religious Education. 67	<i>Lewis Bayles Paton</i>
The Significance of Psychology for the Interpretation of Religious Experience. 82	<i>Henry B. Robins</i>
Christ the Bond of Humanity. 94	<i>Charles W. Gilkey</i>
The Duty of the Church in Relation to the Struggling Classes. I, 99; II, 166	<i>Charles Richmond Henderson</i>
III, 232; IV, 299; V, 363	<i>Allan Hoben</i>
What Should Be the Attitude of the Christian Church toward the Synagogue? 131	<i>Edward A. Steiner</i>
Interwoven Gospel Passages. 146	<i>Burton Scott Easton</i>
A Plea for Unprejudiced Historical Biblical Study. 160 . .	<i>G. H. Richardson</i>
Christianity as Religion Made Moral. 195	<i>Douglas Clyde Macintosh</i>
What Is Fundamental? An Irenicon. 211	<i>John Wright Buckham</i>
Amorite Influence in the Religion of the Bible. 216	<i>Louis Wallis</i>
The Authority of a Religious Consciousness. 223	<i>William E. Hammond</i>
It's All in the Day's Work (A Sermon). 259	<i>Henry Churchill King</i>
St. Paul and Stoicism. 268	<i>Frederick Clifton Grant</i>
Rural Interest in the Bible. 282	<i>G. Walter Fiske</i>
The Clergyman in the American Law. 327	<i>Carl Zollman</i>
The Witness of Nature to Religion. 346	<i>John M. Coulter</i>
Christianity and Internationalism. 361	<i>Kentarō Kaneko</i>

BIBLICAL WORLD

A Journal of the Awakening Church

Volume XLV JANUARY 1915 Number 1

Editorial: Growth in Grace

The Bearing of Evolution on Religion *James H. Snowden*

Archaeology and the Book of Genesis. I and II
Lewis Bayles Paton

Divorce and Remarriage in the Teaching of Jesus *Shirley Jackson Case*

The Problem of Suffering and Sin. I *Henry Churchill King*

An Experiment in a Primary Class *Helen D. Woodward*

Significant Movements in Recent Theological Thought. IV
Gerald Birney Smith

The Message of Jesus to Our Modern Life. IV *Shailer Mathews*

THE UNIVERSITY OF CHICAGO PRESS
CHICAGO, ILLINOIS, U.S.A.

Agents:

THE CAMBRIDGE UNIVERSITY PRESS, London and Edinburgh

KARL W. HIERSEMANN, Leipzig

THE MARUZEN-KABUSHIKI-KAISHA, Tokyo, Osaka, Kyoto

THE BIBLICAL WORLD

FOUNDED BY WILLIAM RAINEY HARPER

THE HEBREW STUDENT, Vols. I, II, 1882-1883

THE OLD TESTAMENT STUDENT, Vols. III-VIII, 1883-1888

THE OLD AND NEW TESTAMENT STUDENT, Vols. IX-XI, 1889-1892

THE BIBLICAL WORLD, New Series, Vols. I-XLIV, 1893-1914

SHAILER MATHEWS, Editor

With the Co-operation of the Members of the Divinity Conference of the University of Chicago

Vol. XLV

CONTENTS FOR JANUARY 1915

No. 1

EDITORIAL: GROWTH IN GRACE	- - - - -	1
THE BEARING OF EVOLUTION ON RELIGION	- JAMES H. SNOWDEN, D.D., LL.D.	3
ARCHAEOLOGY AND THE BOOK OF GENESIS. I AND II	LEWIS BAYLES PATON, Ph.D., D.D.	10
DIVORCE AND REMARRIAGE IN THE TEACHING OF JESUS	SHIRLEY JACKSON CASE, Ph.D.	18
THE PROBLEM OF SUFFERING AND SIN. I	- - HENRY CHURCHILL KING, D.D.	22
AN EXPERIMENT IN A PRIMARY CLASS	- - - - HELEN D. WOODWARD	30
CURRENT OPINION	- - - - -	46
THE CHURCH AND THE WORLD:		
MISSIONS	- - - - -	51
BOOK NOTICES	- - - - -	53
AMERICAN INSTITUTE OF SACRED LITERATURE:		
SIGNIFICANT MOVEMENTS IN RECENT THEOLOGICAL THOUGHT. IV	GERALD BIRNEY SMITH	37
THE MESSAGE OF JESUS TO OUR MODERN LIFE. IV	- - - SHAILER MATHEWS	56

The *Biblical World* is published monthly. 1 The subscription price is \$2.00 per year; the price of single copies is 25 cents. Orders for service of less than a half-year will be charged at the single-copy rate. 1 Postage is prepaid by the publishers on all orders from the United States, Mexico, Cuba, Porto Rico, Panama Canal Zone, Republic of Panama, Hawaiian Islands, Philippine Islands, Guam, Samoan Islands, Shanghai. 1 Postage is charged extra as follows: For Canada, 35 cents on annual subscriptions (total \$2.35); on single copies, 3 cents (total 28 cents). For all other countries in the Postal Union, 68 cents on annual subscriptions (total \$2.68); on single copies, 7 cents (total 32 cents). 1 Remittances should be made payable to The University of Chicago Press and should be in Chicago or New York exchange, postal or express money order. If local check is used, 10 cents must be added for collection.

The following agents have been appointed and are authorized to quote the prices indicated:

For the British Empire: The Cambridge University Press, Fetter Lane, London, E.C., England. Yearly subscriptions, including postage, 11s. each; single copies, including postage, 1s. 4d. each.

For the Continent of Europe: Karl W. Hiersemann, Königstrasse 29, Leipzig, Germany. Yearly subscriptions, including postage, M. 11.25 each; single copies, M. 1.35 each.

For Japan and Korea: The Maruzen-Kabushiki-Kaisha, 11 to 16 Nihonbashi Tori Sanchoime, Tokyo, Japan. Yearly subscriptions, including postage, Yen 5.40 each; single copies, including postage, Yen 0.65 each.

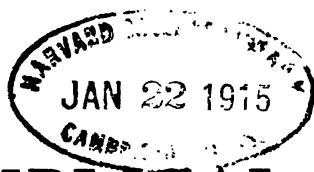
Claims for missing numbers should be made within the month following the regular month of publication. The publishers expect to supply missing numbers free only when they have been lost in transit.

Business correspondence should be addressed to The University of Chicago Press, Chicago, Ill.

Communications for the editor and manuscripts should be addressed to the Editor of THE BIBLICAL WORLD, The University of Chicago, Chicago, Ill.

Entered January 28, 1893, at the post-office at Chicago as second-class matter under Act of Congress, March 3, 1879

Copyright, 1914, by the University of Chicago



THE BIBLICAL WORLD

VOLUME XLV

JANUARY 1915

NUMBER 1

GROWTH IN GRACE

Some people seem to think that it is beneath their dignity to attend to their own spiritual needs. They can work for others, sacrifice for others, pray for others, and, if need be, die for others, but when it comes to thinking about themselves they appear to regard spiritual self-preservation as a culpable form of selfishness.

It is not difficult to discover the origin of this singular perversion of altruism. There have been altogether too many people whose one object of life was to discover means of getting into heaven, and in the search for that blessing they have found no time for treating others as they were trying to treat themselves. Reaction from this sort of egoism accounts for much of the indifference shown by earnest people to their own spiritual advancement. They are ready to go into bankruptcy if the Creditor so decides, but they are not ready to take account of stock of their spiritual assets.



Introspection, we may admit, is not always healthful, but a life without introspection is very likely to go the way of an orchard where no one looks for grubs and parasites. To be sure, one may be so interested in good work as, like Wilberforce, not to have time to consider whether he himself is saved. But such an attitude makes a better epigram than an example. The man who never weighs his motives, never measures his spiritual development, never questions whether his good works are the product of genuine interest in his fellow-men or of membership on social service committees, will be likely to lack intelligent self-estimate. He will always be likely to mistake altruistic restlessness for growth in grace.

Spiritual natures are not developed without heart-searchings. A man may be so devoted to good works as to become an institution rather than a person. He who would be a source of spiritual enthusiasm must be a live coal from the altar of his God, but he should not forget that clinkers sometimes resemble coals.

There is little danger that the modern man of religion shall grow morbid. There is far more danger that he grow externalized. The wealth of opportunity, the drive of organized movements with their paid secretaries, the emphasis upon concrete results, all tend toward efficiency rather than depth of experience. The very closet for prayer has its lists of topics for an entire year's petitions.

Such systematization may be desirable, but a card index will never take the place of a Bible, or a desk telephone the place of meditation.

There is undoubted wisdom in establishing the machinery of a modern city church, but coaching a basket-ball team or organizing men's clubs' "stunts" are not the equivalents of communion with a God who is never in a hurry.

We cannot draw the water of life with a force pump.



Quietude of spirit, a moment's release from the insistent call to efficiency, an emphasis upon personal piety shot through with the joy that can come only from the actual contact of our souls with God, are not enemies of the splendid systematization of energies which marks our modern life. These all must combine. Paul, Augustine, Chrysostom, Ambrose, Bernard, Luther, Calvin, and Wesley show that constructive churchmen have been men of the most mystical intensity of spiritual life. We must be like them. Otherwise efficiency will develop into bureaucracy and the volunteer army of the Lord become a body of spiritual mercenaries with diagrams for banners and a filing system for the sword of the spirit.

THE BEARING OF EVOLUTION ON RELIGION

JAMES H. SNOWDEN, D.D., LL.D.

Professor of Systematic Theology in the Western Theological Seminary
Pittsburgh, Pennsylvania

No religious belief can be true that is contrary to that which is real. It is the glory of Christianity that it is not afraid of facts. Theologies may change, for they have been organized under the influence of imperfect, and in some cases abandoned, scientific conceptions. That evolution, as defined by Professor Snowden, is influencing our theological thinking is beyond question. That it will destroy fundamental Christian beliefs in God and his saving revelation in Jesus Christ is incredible. At the present time, however, it is not altogether easy to think through the meanings of the Christian salvation from the new world-view given us by the physical and biological sciences. It must and can be done. Professor Snowden's article is one of the many valuable suggestions toward the accomplishment of this task.

The term evolution in this article means the scientific theory which describes the genetic processes of nature and includes no philosophical doctrine or implication as to the nature of ultimate reality and the First Cause of the world. Applied to the inorganic world it gives us the nebular hypothesis, which is a theory of evolution on a grand scale by which diffused nebular matter has been condensed into existing suns and systems. Applied to the constitution of matter it yields a theory of the evolution of electrons, possibly out of the ether, into atoms and molecules, an inconceivably long process by which the infinitesimal bricks were molded with which the vast structure of the universe has been built. But the chief application of the theory is to the organic world, and it describes the process by which all living forms have been derived by genetic descent from earlier and simpler forms, going back through

immense geological ages to primitive cells and possibly one cell.

The means by which this genetic descent was brought about, the "factors of organic evolution," have not been thoroughly worked out, and at this point there is much difference of view in the scientific world. Mr. Darwin's great contribution to this subject was his theory of natural selection, which is based on the four factors of heredity, variation, struggle for existence, and survival of the fittest. He thought this automatic process sifts out the best individuals and lets the unfit or the less fit perish, and by conserving and accumulating favorable variations gradually transforms a species into a new species; and thus have been derived all the myriad forms of life. This is "Darwinism," which is only a theory of the method of evolution and not the doctrine of evolution itself, as some writers on the subject still suppose.

It is this theory of natural selection that has been subjected to criticism and modification as the sole and sufficient explanation of evolution. Biologists are now working along the line of inherent tendencies or forces in organic forms which predetermine the direction evolution will take, so that, according to this view, evolution is not wholly a hit-and-miss method, the discharge of a shot-gun of which only one shot finds the target, as the early evolutionists supposed, but is rather the foreordination of inner types, the bullet of a rifle that goes to its mark. The later views do not supersede "Darwinism," much less do they destroy it, for they still make use of natural selection, which is a process going on in nature before our very eyes, to pick out and preserve the best evolving inner types. The impression, sometimes sown abroad in religious circles, that "Darwinism is dead," is a mistake based on a misunderstanding of the technical meaning of the term "Darwinism," as though it meant evolution, whereas it only means a theory as to how evolution works. Mr. Darwin's theory of natural selection still holds a place in recent views of evolution, but it is regarded as only one of the factors in the process. The key to the problem of evolution is now being sought for in the secret of variation.

Scientific evolution is thus a doctrine which deals only with the phenomenal process of the world. It observes what is going on in nature and seeks to trace the lines of connection and descent from earlier to later forms. But it does not go beneath the phenomenal surface into the primary origin and cause of the unfolding world, for this work does

not belong to the domain of science and cannot be done with its instruments and methods. This is the field of philosophy, which seeks to penetrate beneath or behind the phenomenal world into its noumenal reality and First Cause. These two fields of human investigation are quite distinct, and it is important that the distinction be clearly marked and kept in mind. It is true that the scientist may cross the boundary of science into metaphysics and he may be quite competent to do so, but in so doing he ceases to investigate and speak as a scientist and becomes a metaphysician; so, also, the metaphysician may and should study science, but he does this as a scientist and not as a metaphysician.

Mischief results at this point when either of these two students tries to carry his authority as an expert in his own field over into the neighboring field. It was formerly not uncommon, though it is now happily growing less common, for a scientist of great reputation as a geologist or biologist to deliver himself on a question of philosophy, such as the ultimate nature of reality and the First Cause of the world, as though his views on these subjects were entitled to the same weight as his views in his own field; and the theologian repaid the compliment by presuming to speak dogmatically on questions of science. But the distinction between science and philosophy is now more clearly understood by both scientists and philosophers, as is seen in such masterly books as Professor J. Arthur Thompson's *Introduction to Science*, and Professor James Y. Simpson's *Spiritual Interpretation of Nature*. These eminent authorities

in biological and physical science not only know and define the necessary limitations of their field, but also understand and assert the deeper work and importance of philosophy. Science deals with phenomenal appearances, philosophy with noumenal realities. Science describes facts, philosophy interprets them. Science uses instruments of observation and studies classification and genetic connection, philosophy furnishes the ultimate principles by which the results of science are understood. Philosophy must go to science for the raw material of fact, but science must go to philosophy for the inner nature and ultimate cause of the facts. Science thus ends where philosophy begins, and it takes both to make the full-orbed sphere of human knowledge.

This preliminary discussion clears the field for and enables us to understand the bearing of evolution on religion. Religion deals with God as the Creator and Immanent Cause of the world, or, more definitely, with God in his relation to the world and especially with the personal experience of men in their relation to God.

By their very nature, then, evolution and religion cannot collide, for they move in different spheres or at different levels. The scientific evolutionist, as long as he keeps within his own proper field, cannot legitimately reach any conclusion and deliver any authoritative opinion hostile to religion, and the religious thinker is equally excluded from assuming antagonism to science. A thoroughgoing evolutionist may either accept or reject religion, but he must do so on philosophical and not on scientific grounds; and so may a theologian either

accept or reject evolution, but he must do so for scientific and not for religious reasons.

Nevertheless, these two fields of thought may and must be brought into relation and interpreted in harmony with each other. It is not to be doubted that truth is ultimately unitary and harmonious, that the universe is a total organism in which all the parts exactly match and nicely fit together in a perfect whole. The scientist has no general theory of the universe and has no right to one because of the limitation of his field and method; but the philosopher has such a theory, for this is his search and aim. The scientist, therefore, cannot as a scientist interpret philosophy, but the philosopher can and must interpret science, and he necessarily interprets it in terms of his general theory. Evolution, then, may be interpreted in terms of monism or of pluralism, of matter or of mind, of materialism or of idealism, of agnosticism and skepticism or of theism and Christian faith, according to the point of view or general philosophical theory of the interpreter. The theologian may hold without reserve the accepted scientific doctrine of evolution, but he is free to interpret it in accordance with his theistic philosophy and Christian faith. He is not only free to do this, but he finds that evolution fits into the facts and doctrines of religion and enormously enlarges them and gives them immense confirmation. This can be indicated in this article only briefly at a few points.

Evolution throws a broad light on the question of the existence of God. It was at first feared by religious believers that evolution was a way of accounting

for the world without God and was therefore essentially atheistic. Some of the early followers of Mr. Darwin, who did not hesitate to rush in where he was too reverent to tread, were bold and loud in proclaiming this view and there was much chattering to the effect that God had been dispensed with and that religion was thereby shown to be an outworn and dead superstition. It is a curious fact in the history of human thought that when it has been found out how a thing was done the first conclusion some men draw is that God did not do it. Our growing knowledge thus clears an ever-wider area in which there is no room for God, and the logical end of this process is an atheistic world.

This superficial view has passed. Mr. Darwin himself did not entertain any such shallow notion, for he wrote in the first edition of his *Origin of Species*: "I see no good reason why the views given in this volume should shock the religious feelings of anyone." It is now generally seen and conceded that evolution is only the method by which the world was made and not its Initial and Immanent Cause. It is simply God's way of doing things and, instead of excluding, asserts and emphasizes his presence and power in the process. The evolution of the world no more banishes God from its creation than the growth of corn excludes God from the cornfield. Everyone admits that individual plants and animals are produced by growth or evolution from single cells, and yet no one thinks this shuts God out of the process. But if God can produce individual living organisms by growth or evolution, so he may

also produce species and the whole kingdom of life by the same means. The evolution of species introduces no new principle or difficulty as compared with the evolution of individuals. There is as much room for God in the one process as in the other, and the evolution of species is no more atheistic or irreligious than the growth of a babe.

But has not evolution destroyed the old argument from design, given it its "deathblow," as Mr. Huxley asserted? The "old argument," yes, but not the principle of teleology, as Mr. Huxley himself admitted. The old form of this argument, known as the "carpenter" theory, supposed that the individual parts of the world were created independently and then put together, and the marvel was that they so exactly matched and fit. But now it is seen that the parts grew up together and mutually modified and, in a sense, made one another. The eye and the light were not created separately and then found to fit each other, but the eye through long use grew increasingly sensitive to the light as it adjusted its delicate membranes to the pulsations of the sun. Yet this evolutionary view, so far from excluding design, plants it more deeply and pervasively than ever in the primal elements and constitution of the universe. Infinitely more wisdom and design would be displayed in an original essence that would unfold into such a world as ours, a seed that would bloom into such a glorious harvest, than in a world cut out and put together after the manner of a carpenter. A living plant or animal evinces vastly more wisdom and plan than does an artificial one. Design in the world, so far from being

destroyed, is immeasurably deepened and enlarged by evolution. If evolution accounts for the world, what will account for evolution?

At this point, philosophy has something to say as to the inner nature and First Cause of evolution. It cannot be rationally thought that anything comes out in the end of this process that was not put into it in its beginning or during its course. If higher products are evolved, either they must have been potentially present in the original seed and soil or they have been imported or breathed into the process as it unfolded. This opens wide the door for the entrance and presence of God in evolution. He is never outside the process as an absentee, but is ever immanent in it, causing it to move and unfold and bringing out of it what he put into it or breathing into it fuller and richer breaths of life. *Ex nihilo nihil fit* is a fundamental axiom of both science and philosophy. No truth can be more certain to our minds than this primal principle of causation and logic. Involution must precede and equal evolution, and back of and within the whole process of the unfolding world as its immanent Ground is the Eternal Energy of Mr. Spencer, the First Cause of the philosopher, and the personal God of the theologian. Evolution, then, instead of destroying design and driving God out of the world, immensely deepens and confirms design and puts God more centrally and solidly on the throne of the universe.

Idealistic philosophy, which builds its system of spirit and personality and is closely akin to religion, goes still farther and makes the universe simply the visible manifestation of God, the gar-

ment, jeweled with stars, he wears, his life-breath condensed into the dew of the constellations, his immediate activity and presence in the world. This system of philosophy welcomes an evolutionary view of the universe, but our subject does not permit us to pursue this point farther.

What bearing does evolution have on man? It affirms the genetic descent of man in both body and soul from lower animal forms. It was this application of the theory that at first gave such a shock to religious feelings. But we need not fear or hesitate at this application of the doctrine, for it introduces no new principle or difficulty. Whether man was thus derived by evolutionary descent is a scientific question of fact to be decided by scientific methods of investigation. We do not in this article either affirm or deny the doctrine, but it is open to us to affirm that it is not irreligious. It does not touch the ultimate origin and nature of man as a divine creation and a child of God. The religious account of the creation of man is that "Jehovah God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." This statement is strongly suggestive of an evolutionary process and it stands literally true in the light of our modern science. That the human body is formed of the dust of the ground is evidenced by the fact that it can be resolved into dust and may be seen distributed in jars and properly labeled in the chemical laboratory. And that man is also a living soul is the most direct and certain fact he knows; and that he is a child of God and an immortal spirit is indubitably attested in his

experience. Evolution does not touch or question these facts: it only affirms that man was not created instantly, but through a long process. It puts many steps between "the dust of the ground" and the developed human body, but these steps in no wise exclude but at every point and instant include God. Evolution does not in the least degree impair the spirituality and personality, freedom and responsibility, conscience and character, the supreme worth and immortality of man. It simply describes the process by which God created him as his human child and no more debases the worth of the child than evolutionary generation and growth impair the worth of our children. And as consciousness and personality, freedom and responsibility, conscience and character come out at the top of evolution in man, these powers and qualities must have been in the Cause in the beginning, and at this point evolution confirms our belief in a personal God. The fine blossoms and rich fruit on the branches of the tree show what was in the root.

We do not need to pursue in detail the bearing of evolution on other doctrines and experiences of religion. It has as much room as any other view of the world, and, in fact, has all the room there is, for providence and prayer, revelation and miracle, atonement and regeneration, grace and salvation. So far from imposing upon us a materialistic or mechanical world in which all things are cast in iron molds and move as cog-wheels in a deterministic system, it is simply the activity of a personal God who is free to work out his purposes according to his wisdom and will. In a

word, it is God's way of doing things, the divine program of creation and providence.

But has not evolution profoundly changed the whole aspect of the world so that it has lost much of its former religious significance? Have not the "celestial light, the glory and the freshness of a dream" been swept from it by our evolutionary science as the rosy dawn of the morning is dissipated by the piercing and pitiless light of the rising sun? No doubt this has been in some degree the first effect of evolution. It takes time for us to adjust ourselves to new views, especially on such profound and vital matters as religion. But after the adjustment has been made the last state is better than the first.

A somewhat analogous case is seen in the field of poetry. The new facts and inventions of science do not readily lend themselves to poetic use. Locomotive and telephone do not sound well in verse. Only the old things that have grown familiar and dear and are enveloped in halos of hallowed associations are full of poetic suggestion, color, and fire, that stir the imagination and burn in the heart. A cathedral window of new glass looks raw and glaring: only after the winds and the weather of centuries have blown their fine sand and rain against it and have tempered and mellowed it does it glow with deep and tender light that kindles the soul and opens vistas of celestial visions. The raw materials of our new science must be long tempered by use and custom before they will grow mellow and rich in poetic suggestion; but in time they will flame out in splendor and glory such as we have not yet seen.

Religion is pre-eminently a creature of use and custom. It is intensely conservative and clings loyally and tenaciously to the tried and trusted. The new startles it, the unfamiliar excites its distrust and fear. Time and again it has been frightened by new truth which it at first opposed and then finally accepted. The Copernican astronomy and then geology had to fight their way against religious opposition to orthodox acceptance, and the relation of religion to the whole course of scientific progress is a mournful history. But now the established results of these sciences have been harmoniously built into the most conservative theology. Agassiz said in effect that every great scientific truth passes through three stages with religious teachers: First, they say it destroys the Bible; second, they say it can be reconciled with the Bible; third, they say, We always believed it. Evolution inevitably had to encounter the same opposition, but the battle is now about won, and only echoes of it are still heard. President James McCosh, of Presbyterian Princeton, in the early days of evolution was the first eminent philosopher and Christian apologist to proclaim and expound the theistic interpretation of this theory, and the path he blazed has now become a common road. Many if not most of the leading scientific evolutionists of today are Christian worshippers; and few are the Christian theologians that have not learned to think in terms of this principle: it is rapidly passing into the third stage in which religious teachers are saying, We always believed it.

Yet evolution is still in the raw stage as regards religious use and custom. It

does not yet harmonize with, and melt into, some of our religious thinking and especially our feeling. It would mar the music of our hallowed creeds and liturgies. Its terms would sound as awkward and undevotional in our hymns and prayers as nitroglycerin and hemoglobin would strike our ears as jarring notes in poetry. It has not yet been thoroughly converted and baptized into the Spirit. But its day is coming. Time will set it in its right relations and bring out its truth and beauty, custom will sanction it, tradition will hallow it. It is the very genius of religion to take everything and in due time consecrate it to service on its own altar. It has enormous transforming and assimilating power and it is digesting evolution into fresh blood and new strength and service.

Wisdom is justified of her children. The heterodoxy of one age becomes the orthodoxy of the next, and what frightens the fathers becomes the friend of the children. Our eyes are becoming accustomed to the light of this view of the world, our minds and hearts will subdue themselves to its dye, our religion will think and live according to its laws, and our very worship will find it devout and inspiring. Then the glory and the freshness of the dream will come back and the universe will be religious once more; and not only religious, but vastly and profoundly more religious than ever. The best is yet to be. For as the Copernican astronomy, which at first wrought such fearful havoc in the old religious heavens and spread consternation through the church, ended by replacing the narrow, cribbed, and cabined sky with a vaster and grander

universe, thereby immeasurably magnifying the greatness of God, so will the evolutionary view of the world, theistically interpreted and wrought out, give us a truer and more glorious doctrine

of God, envelop us more intimately in his immediate activities, and enable us to realize as never before that "in him we live and move and have our being."

ARCHAEOLOGY AND THE BOOK OF GENESIS

PROFESSOR LEWIS BAYLES PATON, PH.D., D.D.
Hartford Theological Seminary

The study of the Old Testament has made great advances in the last twenty-five years. Yet, there has grown up an entire generation, many of whom are still uninformed of the elementary positions now generally held by Old Testament scholars. These articles by Professor Paton admirably set forth some of these positions. Of course, every man must give his personal coloring to what he writes, but, unless we are greatly mistaken, these statements will be accepted as a sort of common divisor of views held by Old Testament scholars of the historical literary school the world over.

I. The Creation

A hundred years ago our knowledge of the early history of the world was derived exclusively from the Bible and from the legends preserved by Greek and Latin authors. In the course of the last century a wealth of new information has come to light through the discoveries of astronomy, geology, archaeology, ethnology, philology, and comparative religion. These have given new meaning to the statements of the Bible and have supplied many gaps in its narrative. The purpose of the series that begins with the present article is to show in the successive periods of the world's ancient history how our knowledge has been enlarged by modern discoveries, and how these discoveries are

to be correlated with the statements of the Bible. Accordingly, we take up first the primeval period, or period that preceded the appearance of man.

A. The Sources for This Period

1. *The scientific account of creation.*—The original records of the world's earliest history are furnished by astronomy and geology. These records are written in the constitution of the solar system and in the rock strata and fossils of the earth. They are contemporary documents, and their testimony has unquestionable authority.

2. *The account in Gen. 1:1—2:4a.*—This narrative is the beginning of P, or the Priestly Document, one of the four

main records from which our present Pentateuch is derived. It was not committed to writing until about 500 B.C., but the oral tradition on which it was based went back to a high antiquity. This tradition cannot have originated at the time of the creation since man did not yet exist on the earth. The usual theory in the church has been that it was supernaturally revealed by God to Moses, but this is unlikely because there are no analogous cases in the Bible where God has revealed lost history to men.

Such speculations have been set aside in modern times by the recognition that this story has been borrowed by the Hebrews from the Babylonians. Berosus, a Babylonian priest of the time of Alexander the Great, wrote in Greek a history of primeval times closely similar to the Hebrew narrative. It used to be supposed that he had derived his information from the Hebrews, but in recent years the Babylonian prototypes of his statements have been discovered. In 1873 George Smith found among the relics of the library of the Assyrian king Ashurbanipal (668-626 B.C.) a series of seven baked-clay tablets that contained a story of creation remarkably similar to that found in the first chapter of Genesis.

The theory that this account was borrowed by the Assyrians from the Hebrews is impossible because a similar account was found at Sippar by Rassam in 1882, written both in Sumerian and in Semitic Babylonian. Most of the religious ideas of the Semitic Babylonians were derived from their Sumerian predecessors, and this tablet shows that the tradition of creation was ulti-

mately of Sumerian origin and went back to a date before 3000 B.C. This story, accordingly, was in existence in Babylonia at least two thousand years before Moses.

The theory of a common primitive Semitic original for both the Hebrew and the Babylonian narratives is precluded by the pronounced Babylonian type of the material. The idea of a creation out of a primitive watery chaos would naturally arise among the Babylonians whose land was inundated every spring by the Euphrates and the Tigris. Other elements in the early chapters of Genesis, such as Eden (Gen. 2:8), the Tigris and Euphrates (2:14), the tower of Babel (11:9), are also clearly of Babylonian origin. The only possible theory is that the Hebrew account has been borrowed in some way from the Babylonian.

If this story of creation is ultimately of Babylonian origin, there is no reason why we should expect it to correspond with the account given by modern astronomy and geology. The ancient Babylonians knew nothing of our modern science, and there is no evidence that they had a divine illumination superior to other peoples of antiquity.

3. *The account in Gen. 2:4b-25.*—This is derived from the so-called J document of the Pentateuch that calls God Jehovah. It was written in the kingdom of Judah about 850 B.C. It is derived from oral tradition that seems to have gone back ultimately to the Arabian Desert, the primitive home of the Semitic forefathers of Israel. It represents the earth as originally an arid waste and creation as beginning with the production of moisture (Gen.

2:4b). The garden that Jehovah plants (2:8) is a palm-oasis in the desert. The description of the location of the garden in 2:10-14 is, however, clearly of Babylonian origin, since Edinu, or Eden, is the name of a Babylonian region between the Tigris and the Euphrates rivers, and since these two Babylonian rivers are mentioned. No Babylonian counterpart has yet been found for the main strand of this narrative.

B. Scientific Value of the Hebrew Narratives

Neither the narrative of Gen., chap. 1, nor of Gen., chap. 2, is in accord with the teachings of modern science.

1. *The cosmogony.*—In Genesis the earth is conceived as a stationary disk resting upon "the waters under the earth." The "firmament" is a solid crystal dome that supports "the waters above the earth." In front of this dome the sun, moon, and stars move round the earth. Here, as elsewhere in the Old Testament, the antique, pre-Copernican conception of the universe is disclosed.

2. *The antiquity of the world.*—The P document in Genesis gives a complete chronology in the form of genealogical tables telling how old each man was when his oldest son was born. On the basis of these tables the creation will have to be dated, as Archbishop Ussher calculated it, about 4000 B.C. According to archaeology, this date falls within the historic period in Egypt and Babylonia. According to geology, the first appearance of man was thousands of years earlier; and according to astronomy, the beginning of the world was millions of years earlier.

3. *The duration of creation.*—According to Gen., chap. 1, creation occurred within a period of six days. There is nothing in Hebrew usage that justifies the interpretation of "day" as "period." When we are told after each day's work, "and the evening and the morning were one day," it is clear that a literal day is meant. In like manner the statement of Gen. 2:3, that "God blessed the seventh day and hallowed it because in it he rested from all his works," is meaningless unless a literal Sabbath is meant. P is very fond of exact statistics, and if he had meant "ages" by his "days" he would undoubtedly have told us how many years these ages included.

4. *The method of creation.*—According to Gen., chap. 1, and Gen., chap. 2, each new form of life was a special creation by God. According to science, all sorts of intermediate forms are found between species, so that it is probable that the higher have been developed by minute variations out of the lower.

5. *The order of creation.*—The narrative of Gen., chap. 1, bears a superficial resemblance to the modern doctrine of evolution in that it traces the creation of life from lower to higher, but in details it is contrary to astronomy and geology. The order of creation in this chapter is (1) chaos, (2) light, (3) firmament, (4) dry land and higher flowering plants, (5) sun, moon, and stars, (6) all water animals and birds, (7) all land animals and man.

According to science, the order of creation was as follows: (1) the stars, (2) the sun, (3) the outer planets, (4) the earth, (5) the inner planets, (6) the moon, (7) unicellular organisms not yet

differentiated into plant or animal, (8) invertebrate animals and seaweeds, (9) vertebrate fishes, insects, mosses, and ferns, (10) amphibious vertebrates and lower flowering plants such as the pines, (11) reptiles, (12) non-placental mammals, (13) birds, (14) higher flowering plants, (15) placental mammals, (16) man.

The order of creation in Gen. 2:4b-25 is totally different both from the account of science and from the account in Gen. 1:1-2:4a. It is as follows: (1) earth, (2) water, (3) man, (4) plants, (5) animals, (6) woman, and apparently last of all (7) heaven (2:4b). Here creation proceeds from higher to lower. Even if we succeed to our satisfaction in harmonizing Gen. 1:1-2:4a with science, we can do nothing with the duplicate account in 2:4b-25. The conclusion that we reach, accordingly, from a study of Gen., chaps. 1, 2, is that these traditions contain neither astronomy nor geology, but that they are primitive Hebrew and Babylonian theories concerning the origin of the world and of man. They are not the science of the twentieth century A.D. but of the twentieth century B.C.

C. Religious Value of These Traditions

This conclusion is not inconsistent with the high religious value of these narratives. Both declare belief in one spiritual God, the creator of all things.

The gross polytheism of the Babylonian creation-story and of other ancient Semitic cosmogonies has been purged out, and the result is a sublime confession of faith that can still be used by the modern Christian. When, however, the ancient Hebrews wished to express this faith, they were compelled to use the scientific thought and language of their day. The Judean writer of the ninth century B.C. stated his creed in terms of the primitive science of the Arabian Desert. The priestly writer of the sixth century B.C. stated his creed in terms of the better science of the Babylonian priests. We of today state our creed in terms of modern astronomy, geology, and biology. Our descendants will state their creed in terms of a still more accurate science and philosophy; but through all the changes of scientific thought it will still be the same creed trying to express itself, "I believe in God, the Father Almighty, maker of heaven and earth." The primitive Semitic science of Gen., chap. 2, and the Babylonian science of Gen., chap. 1, have given place to a better science, but their religious belief in one creator, God, is still the faith of the church. These ancient Hebrew narratives are not true astronomy and geology, but they are true religion; and therefore they are revelation, for revelation is not information about natural science but about the nature of God.

II. The Origin of Man

The earliest written records in Babylonia and Egypt date from about 4000 B.C., but back of these archaeology discovers a long series of remains that

testify that our race was already ancient when writing was first invented. In this section we must consider the earliest history of mankind as it is disclosed by

archaeology and its relation to the narratives in Gen., chaps. 3-5.

A. The Sources

1. *The scientific account of primitive man.*—This account is based upon objects left by man in the gravel-beds of rivers and in the strata on the floors of caves. It is as certain as is the testimony of geology.

2. *The account of primitive man in Gen., chaps. 3-5.*—This narrative is composed of alternate extracts from the J and the P documents. Both are derived from the oral tradition of ancient Israel. Recent archaeological discoveries show that these stories, like Gen., chap. 1, go back ultimately to Babylonian sources. Most of the material has parallels in the great Babylonian poem known as the Gilgamesh-Epic. Portions of twelve large tablets of this epic were found in the library of Ashurbanipal (668-626 B.C.). These tablets are known to have been copied from old Babylonian originals. A fragment published by Hilprecht in 1910 (*Babylonian Exposition of the University of Pennsylvania*, Series D, Vol. I) dates from about 1500 B.C. Another fragment, published by Scheil (*Recueil de travaux*, XX [1899], 55-61), is dated in the eleventh year of Ammişaduḳa, king of Babylon (ca. 1800 B.C.). In a recent publication Dr. Poebel announces the discovery of portions of this epic dating from about 1900 B.C., written in Sumerian, the primitive language of Babylonia (*Museum Journal, University of Pennsylvania*, IV [1913], 41-50). Finally Professor Langdon of Oxford has published in the *Proceedings of the Society of Biblical Archaeology*, June,

1914, a preliminary account of another Sumerian fragment of the poem that narrates both the Flood and the Fall of Man. It is certain, therefore, that the Gilgamesh-Epic is as ancient as the Creation Story. It was probably in existence as early as 3000 B.C.

The Enkidu (Eabani) episode in the Gilgamesh-Epic has many parallels with the story of Adam and Eve. Enkidu is created out of the ground. He is a wild, primitive man with long hair who lives with the beasts of the field. So Adam has at first the animals brought to him as companions by Jehovah. Through the woman Uḥat, Enkidu is led away from association with the beasts and attains the dignity of true manhood. Similarly Adam finds that the beasts are no companions for him when the woman appears on the scene. Enkidu is deeply enamored of Uḥat and clings to her when the beasts flee away from his new-found manhood. So Adam recognizes that Eve is bone of his bone and flesh of his flesh, and that he must leave all else to cleave to her. Enkidu and Uḥat are naked but unashamed, so also are Adam and Eve. Uḥat tempts Enkidu to leave his present life by the promise that he shall become like one of the gods. So Eve seduces Adam with the assurance that he shall become as God. Through Uḥat Enkidu loses his life. Similarly through Eve the curse of death comes upon Adam. Even the name Uḥat has probably etymological connection with Hāw-wa(t), Eve (see Jastrow, "Adam and Eve in Babylonian Literature," *American Journal of Semitic Languages and Literatures*, XV [1899], 193-214). In the tablet lately published by Langdon we read: "He took the *amḥaru* plant

.... he ate the plant which wrought their fate therein she found. The goddess Ninharsag in the name of the god Enki uttered a curse. Henceforth life until he dies let him not behold." The surprising thing in this account is that the eater of the forbidden fruit who loses immortality is not Adam, the first man, but Noah, the founder of the new race of men.

The long-lived antediluvians of Gen., chaps. 4, 5, have been known to us from Berosus' account of the ten kings of Babylon that reigned before the Flood. Now they appear in the Sumerian tablets discovered by Poebel in 1912. Methushael in Gen. 4:18 is a name of pure Babylonian formation.

It appears, accordingly, that the narratives in Gen., chaps. 3-5, are borrowed from ancient Babylonian literature. If this be the case, there is no reason why we should expect these stories to be scientifically accurate. They are not contemporary records of primitive man nor are they special revelations given to the Hebrews.

B. Historical Value of the Hebrew Narratives

When we compare these stories with the account of primitive man given by archaeology, a number of disagreements appear.

1. *The origin of man.*—Both of the narratives of Genesis regard man's appearance on the earth as due to a special act of creation on the part of God. In Gen. 1:27 the human species, male and female, was created by divine fiat on the sixth day. In Gen. 2:7, 22, man was molded by Yahweh out of the dust at the beginning of creation, and woman

was formed subsequently out of one of his ribs at the end of creation. Science, on the contrary, regards man as the last link in the chain of evolution. He was developed out of a lower type of animal that was also the progenitor of the apes, and this animal in its turn was the product of a development that went back to the beginning of life on the earth. In 1892 Dubois reported the discovery of a skull in the Island of Java that in its shape and capacity was intermediate between the apes and man. Scientists have disputed whether it is simian or human. Its discoverer named it *Pithecanthropus erectus*. The Neanderthal skull and the skull from Spy show intermediate stages of development between this Java skull and the skulls of the lowest existing races of men.

2. *The antiquity of man.*—The figures given in the Book of Genesis place the origin of man about 4000 B.C. This is contrary to the evidence both of archaeology and of geology. Archaeology shows that in 4000 B.C. civilization was already in full bloom in Babylonia and Egypt, and geology shows that the origin of man must be placed thousands of years earlier.

There is some evidence that man appeared as early as the Tertiary period of geology. In Tertiary gravel-beds in Kent, England, flints are found that are worn on their edges and surfaces in a different way from other stones in the beds. It has been much disputed whether these are natural or are due to human workmanship; but authorities are coming more and more to the opinion that they are the rude tools of the earliest race of men, or of a race that was well on the way to become human.

These remains are known as Eolithic, or "primitive stone," in distinction from Paleolithic, or "ancient stone."

There is general agreement that a being far enough evolved to be called man existed at the beginning of the Quaternary, or Glacial period. As to the date of his origin the prevailing opinion is that it cannot have been much less than 500,000 years B.C. A long time was necessary for the enormous deposits of the Glacial age, for the change of climate from the Glacial to the present, for the change of animals from the extinct species that were contemporary with primitive man to the present fauna, for the development of the different races of mankind, for the growth of the different languages, and for the progress of civilization to the high point that was already attained in Egypt and Babylonia as early as 4000 B.C.

3. *The civilization of primitive man.*—The history of early man is divided into five great periods: (1) the Eolithic, or period of natural stone implements; (2) the Paleolithic, or period of chipped flint implements; (3) the Neolithic, or period of polished flint implements; (4) the period of Bronze; (5) the period of Iron. The first three preceded the invention of writing.

The remains of the Eolithic period are stone implements that have been left in their natural form; those of the Paleolithic age have been shaped by pounding with another stone. The most primitive ones show the crudest workmanship and are associated with the bones of three extinct species of elephants. Later ones are contemporary with the mammoth, the reindeer, and the stag. Eolithic man had no fire. Paleolithic man

had fire, but he had no metals or pottery, no textile fabrics or domestic animals. He clothed himself in skins which he fastened with bone pins. He lived entirely by hunting and fishing, and his social organization did not go beyond the formation of small family-groups. He had considerable artistic skill both in modeling and in sketching, and on the walls of his caves and on pieces of ivory and stone he has left realistic drawings of the mammoth, reindeer, and other contemporary animals.

In contrast to this account of science the Book of Genesis represents man as possessing at the outset the civilization of the late Neolithic period. According to Gen. 2:5, 15; 3:17, 23, man was an agriculturalist from the beginning, but science shows that he did not take up agriculture until the end of the Neolithic age. In Gen. 4:2 Abel is a keeper of sheep, but domestic animals were not bred until Neolithic times. Cain built a city (4:17), but cities did not exist before the Bronze age. Tubal-cain, in the seventh generation from Adam, was "the forger of every cutting instrument of bronze and of iron" (Gen. 4:22); in reality the ages of Bronze and of Iron were separated by centuries, and iron did not come into use in Western Asia until about 1200 B.C. By eating the forbidden fruit Adam attained at once knowledge of good and evil (Gen. 3:5-7); in reality this knowledge has been slowly acquired through the experience of many centuries.

4. *The religion of primitive man.*—The J document assumes that Jehovah, the God of Israel, was known to mankind from the beginning; but Jehovah is a Hebrew word, and Hebrew was

certainly not the original language of the race. Archaeology shows that a low form of polydemonism, not monotheism, was the earliest religion of mankind.

5. *Other scientific difficulties in the narrative of Genesis.*—According to Gen. 3:17 f., thorns and thistles came into existence as a punishment for Adam's sin, but geology shows that these noxious plants long antedated the appearance of man. According to Gen. 3:3, 19, death was the consequence of Adam's disobedience; but death has always been in the world and is involved in the very constitution of our bodies. Man's primitive home, the Garden of Eden, with its wonderful trees that conferred life and knowledge by the eating of their fruit, and its animals that possessed the power of speech, evidently belongs to the realm of mythology rather than that of history.

The patriarchs before the Flood (Gen., chaps. 4, 5), who lived from 777 to 969 years, one of whom, Enoch, was translated to dwell with Elohim when he was 365 years old (the exact number of days of the solar year), are clearly mythical figures. A number of their names recur as gods among the other Semites. They seem to be ancient Semitic divinities that have been degraded by Hebrew monotheism to the position of prehistoric heroes.

The conclusion that we reach, accordingly, from a study of the stories of Gen., chaps. 3-5, is that they do not contain a scientific history of primitive times such as is given by archaeology, but that they are derived from early Babylonian speculations in regard to the origin of the human race.

C. Religious Value of These Traditions

The religious value of a composition is distinct from its historical value. The parables of Jesus are not history, but fiction, yet they teach truth in the best possible way. Accordingly, the unhistorical character of the stories in Gen., chaps. 3-9, is in no way inconsistent with their high religious value. These ancient Babylonian traditions have been so transfigured by the spirit of the Hebrew religion that they have become worthy vehicles of divine revelation. The legend of the Garden of Eden has been stripped of its heathenism and made a wonderful expression of the origin and effect of sin in the experience of the individual. Sin is conscious violation of the will of God. It brings with it distrust of God and loss of fellowship with him. It is the cause of all the ills of life, and it makes men dread death as a curse. This is the theology of the early prophets, and they could have no better way of teaching it than through this ancient story. We have more modern ways of expressing the psychology of sin, but our experience is the same as that recorded in this chapter.

The resemblances of the Hebrew primeval stories to the Babylonian are not half so significant as are the differences. When we note these differences, we perceive how the spirit of the Hebrew religion entered into the old Babylonian traditions like a fire burning out the dross. Though the Hebrews derived these stories from Babylonia, they transformed them so completely that the divine character of the Old Testament religion become all the more apparent.

DIVORCE AND REMARRIAGE IN THE TEACHING OF JESUS

SHIRLEY JACKSON CASE, PH.D.

Associate Professor of New Testament Interpretation, University of Chicago

No subject is more vital to Christian civilization than the family. A study of statistics as regards both marriage and illegitimacy is likely to prove very discouraging. Many teachers, in despair of other regulation, are looking to a literal application of the words of Jesus. Just how far the movement is justified may be inferred from the accompanying paper, in which the vital question as to the precise words of Jesus is raised and discussed.

The regulation of marriage and divorce was once thought to lie wholly within the power of the church. With the separation of church and state the latter constituted itself the ultimate authority on both of these questions. The clergy may, by courtesy of the state, still perform the marriage ceremony, but the church, at least in the United States, no longer possesses any judicial right either to forbid marriage or to grant a decree of divorce.

Yet the church does not cease to concern itself with these problems. This does not mean of course that ecclesiastics are clamoring to be reinvested with authority to issue marriage licenses and write divorce laws. Doubtless many of them would gladly accept this responsibility if it were thrust upon them—an event, however, which is not likely soon to happen. The marriage relationship is now thought to be so fundamental to our social welfare that the so-called secular authorities must assume the responsibility for its regulation. Public opinion nowadays seems to be thoroughly imbued with this idea. The function of the church, then, is to insist that the

laws regulating marriage and divorce be framed and enacted in accordance with the highest moral standards for the best interests of society.

To be sure this is what may be called the more liberal interpretation of the church's function, but it is the view which seems likely to prevail even more widely in the future than at present. The day is past when we may expect those who make and execute our laws to be guided by *ex cathedra* pronouncements of ecclesiastical tribunals. It is now assumed that the controlling interest in any effort to solve our social problems is first and always the good of humanity. Not the solution which most resembles that prescribed for similar problems in the first century of our era, but the one which produces the most satisfactory results under the new conditions of the twentieth century, is being sought at present. The philosopher calls this pragmatism; the plain man calls it common-sense.

This is not equivalent to saying that the church's opinion will no longer be heeded or that its voice should not be raised in loud protest against any in-

fringement of the moral and religious ideal. But it does mean that the justice of its protests and demands is to be judged by the practical worth of the ideas embodied in them. Its views are to be respected, not primarily because they issue from the church, but because the opinions themselves represent the most worthy standards attainable in our present state of enlightenment. In short, it is now tacitly assumed by our lawmakers, many of whom are members of Christian churches and prize the connection highly, that the church can perform an invaluable service by insistently enunciating its high ideals; but the enactment of specific rules to regulate the social life must meet the practical necessities of a very unideal situation, as was similarly the case in Moses' day, when this ancient lawgiver allowed divorce because of man's "hardness of heart."

As a result of these practical demands, divorce and remarriage have been quite generally legalized by modern lawmakers. In this the church often feels that its ideals are being sadly debased. Sometimes Christians vigorously protest against the laxity of divorce laws and emphatically declare that remarriage is wholly unjustifiable. Many clergymen feel that they cannot in good conscience perform a marriage ceremony where either of the contracting parties has been divorced and the former partner is still living. Nor is this hesitation necessarily due to doubt about the legality, or even the practical justice, of the divorce itself.

What is the reason for this attitude on the part of the church? Its chief ground seems to be a belief that Jesus pro-

nounced unfavorably against divorce and absolutely prohibited remarriage. Jesus' pre-eminence as a teacher of morals and religion is so generally recognized that we may well ask just what he did teach, and what significance his teaching has for the solution of similar problems in modern times.

Probably most people imagine that we know a great deal more about Jesus' views on this subject than actually is the case. He is reported to have spoken of this matter twice in the Gospel of Matthew, but only once in Mark and once in Luke. The passage in Mark and one of those in Matthew are reports of the same incident, while the other passage in Matthew and the verse in Luke may represent the same original saying. Thus, according to the Gospel accounts, Jesus spoke only a few words upon this subject on two, or at the most on three, occasions.

Mark 10:2-12 and Matt. 19:3-9 narrate the same incident, when the Pharisees ask Jesus if it is lawful for a man to put away his wife. We are all familiar with the answer which he made. Jesus refuses to dogmatize on the question. He does not condemn the divorce laws then in force, but he does censure the conditions which made such laws a necessity. Israel through "hardness of heart" failed to measure up to the ideal of a divine union which none should sunder. It is clearly implied that Jesus' remedy for the situation would not be a revocation of the Mosaic enactment, but a change of heart for Israel.

Immediately afterward, when alone with the disciples, according to the account in Mark, Jesus replied to a request for further information by

saying: "Whosoever shall put away his wife, and marry another, committeth adultery against her; and if she herself shall put away her husband, and marry another, she committeth adultery." In Matthew's report of the same occasion Jesus is still speaking to the multitude, and says: "Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery, and he that marrieth her when she is put away committeth adultery." Again in Matt. 5:31 Jesus is made to express himself as follows: "Every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress; and whosoever shall marry her when she is put away committeth adultery." Finally in Luke 16:18 Jesus is reported to have said: "Every one that putteth away his wife, and marrieth another, committeth adultery; and he that marrieth one that is put away from a husband committeth adultery."

From these accounts of the evangelists what are we to infer that Jesus actually said? This certainly is not a question that we can answer offhand. On the one hand he affirms without qualification that remarriage is adultery on the part of any divorced person, while on the other hand his statement is qualified by the clause "except for fornication." In one case it is the woman who divorces her husband and remarries who is guilty, in the other case it is the man who marries the divorced woman. Again, in one instance the point of emphasis is that putting away a wife and remarrying makes the man an adulterer, while in another instance it is that putting away an innocent woman makes her an adulteress.

These statements leave us perplexed. Did Jesus deny remarriage outright? "Yes," according to Mark; "No," according to Matthew. Did Jesus, while allowing that a man might justly put away an adulterous wife and remarry, stigmatize an innocent and unjustly divorced woman as an adulteress? He did, according to the statements in Matthew. Specialists in the field of Gospel research have often applied their critical acumen to these problems in an effort to determine just what Jesus said, but with varying results. The less skilled reader may, we think, get at the truth of the matter by a shorter road.

Most people nowadays are familiar, in a general way, with the story of the Gospels' origin. In their present form they are, at the earliest, representations of what the Christians of the second and third generations after Jesus' death thought their Master had done and said. Each writer gathered such information as was available in his day, and put it together for use in the instruction and edification of the Christian community, or for the benefit of some individual Christian, or for the purposes of apology and propaganda. For thirty years or more before the oldest of our Gospels, that of Mark, was written, various missionaries had been endeavoring to accomplish similar results through oral teaching and public preaching. During this period there were different types of Christian teachers at work, and the tastes and needs of various kinds of communities had to be met. Paul was by no means the only loyal missionary who tried to become all things to all men in order that he might serve them as a

minister of salvation. Under these circumstances the marvel is not that there are diverse elements in our Gospel tradition, but rather that the elements of diversity are so few.

Re-reading the Gospel accounts of Jesus' teaching about divorce and remarriage in the light of this situation, it seems quite evident that we must not attach too much weight to points of detail. The specific limitations of Jesus' general principle are quite as likely to represent the various views of early interpreters as they are to be the exact words of Jesus. Indeed this is just the impression left upon us by the diversity of statements in our Gospels. At first, Jesus refuses to dogmatize on questions of detailed adjustment, but in prophetic fashion reiterates the ideal principle that the dissolution of the marriage bond ought never to be necessary. Then he is represented as putting off the mantle of the prophet to become a rabbinical teacher pronouncing upon questions of casuistry. As the church gradually became an organized community and required rules and regulations for the direction of its society, this rabbinical Jesus was more and more in demand; but it was pre-eminently Jesus the prophet who trod the dusty roads of Palestine proclaiming the advent of the kingdom of God.

It is extremely doubtful whether we can at this late date put our finger on any specific limitation made by Jesus to the general principle that the ideal marital relation is one of inseparable and harmonious union. Much less is it probable that he posed as a dictator of future opinions on detailed questions of practical adjustment. And if we

could discover with certainty that he gave his judgment upon some specific phase of the problem as presented by the conditions of his own day, would it be fair to him to apply his solution literally at present? Perhaps he would wish to frame his answer differently if he were confronting, and teaching with definite reference to, modern conditions. At any rate, his word would probably be more searching than some opinions which are now held on the assumed authority of his name. Would he, for example, be likely to take the position, which has sometimes been taken by the church, that a divorced individual may not remarry unless perchance the other party to the divorce has died? Surely the decease of a former wife or husband cannot of itself render the survivor any more worthy than before to assume new marital responsibilities. If the individual ought not to be allowed to remarry before this event—and in many instances he probably should not—ought he to be allowed to do so afterward? Ultimately it is Jesus' great principle of brotherly love—which in modern parlance means the highest welfare of society—which must be made the key to the solution of all such problems. In comparison with this, all accidental and arbitrary enactments of a past age are of only secondary value.

To state our conclusions in a word, the modern problem regarding divorce and remarriage cannot be solved by any legalistic application of specific enactments attributed to Jesus. Not only are we insufficiently informed of his teaching on this subject, but the principle underlying this proposed method of solution puts the emphasis on the wrong place. The issue

is too vitally modern to be decided arbitrarily by the fiat of a past generation. We need, to be sure, all the help and inspiration for its solution that the past has to offer, but ultimately all these contributing factors must be put into the crucible and recast to fit the mold of actual conditions today. It may not be out of place here to remind ourselves

that the fundamental teaching of Jesus, and of the Hebrew prophets before him for that matter, is still our great ideal; namely, the establishment of a condition of society so thoroughly imbued with wisdom and grace that the marriage bond will truly represent what God has joined together and no man needs to sunder.

THE PROBLEM OF SUFFERING AND SIN. I

HENRY CHURCHILL KING, D.D.
President of Oberlin College, Oberlin, Ohio

PRELIMINARY CONSIDERATIONS

One questions his right to take this theme at all, for two reasons: First, because only experience of life can fitly interpret it, and without some depth of experience discussion of this dark problem is little else than mockery. One doubts the adequacy of his experience, and his capacity to see and feel deeply enough to justify discussion. One would not further darken counsel on this subject by words without knowledge. The second reason for hesitation is just because the problem is so old. It is in truth man's perennially darkest problem—the question of the ages—that seems to confront him with the constant and often-stated dilemma: either God is good and not omnipotent, or he is omnipotent and not good. No one of us can escape this challenge. In some form it concerns us all, whether our primary interest is religious or scientific or practical. At some point we all need an

assured conviction of the essential rationality of the world—that aims that compel our respect are ruling in the world. Is it at all worth while to discuss anew this age-long problem?

If, in spite of this double misgiving, and with no feeling that I have new and startling light to shed upon it, I am undertaking once more, at the editor's request, a sober survey of this most difficult problem of human existence, it is simply because even the oldest questions inevitably change their form with changing times, and so need to be reconsidered again and again; and because it is precisely in wrestling with our largest and darkest problems that our most fruitful insights are likely to come. A comprehensive, even if sober, resurvey of all that is involved in the problem of evil, natural and moral—in the question of suffering and sin—ought, then, to prove of some value. And this, in spite

of the fact that one has no expectation of solving the problem. It probably was not intended that complete demonstration should be possible to us here. One can only hope to give a series of suggestions that may help to faith, suggestions which themselves can be of weight chiefly to those who can interpret them out of their own experience.

From the start it is well to remember that we can know beforehand that there can be no demonstration of the reasons for actual matter-of-fact existences. We cannot demonstrate mosquitoes or snakes or potato bugs. We cannot demonstrate the grass or the grub or the bird. The concrete facts can never be fully reached and the necessity of their existence shown by any philosophy or any summary of principles, however widely accepted. The most that we could do at this point would be to agree on certain great ends that ought to prevail in any universe; to infer from these the probability of some larger necessary laws (although many so-called laws, especially in the physical world, are doubtless not primal necessities at all, but only widely prevalent matters of fact); and then to show that the existence of various matters of fact is not consistent with these ends and laws. It was long ago pointed out that reality has for all men three realms—the realms of the *is*, of the *must*, and of the *ought*; and we cannot have any hope of final unity in our thinking, except as we start from the *ought*. *Quite aside from any ethical interest*, the very meaning of these three realms of reality is such that we plainly cannot derive the *ought* from the *is* or the *must*. That a thing *is* does not prove that it *ought* to be. Nor even

that a thing *must* be, does it follow that it *ought* to be. We might have to regard it as an evil necessity. We mean something quite different when we say a thing ought to be, from what we mean when we say it is or it must be. If we are to get any final unity in our three realms of reality, then, it can only be by starting from the *ought*, proceeding to the *must*, as involved in the ends contained in the *ought*, and accepting the *is* as merely actual, not demonstrable, but also not inconsistent with the *ought* and the *must*. Our metaphysics, thus, as Lotze and Paulsen and Wundt all contend, must root in our ethics if we are to be able at all to believe in the final unity of the world. This initial consideration—the necessary primacy of the *ought* for any unity in the world or in our own thinking—is itself good reason for faith that purposes of good do rule in the world, that there is love and not hate at the world's heart.

There is a further preliminary consideration that may give us hope as to the final issue of our problem. The very fact, as I have elsewhere pointed out, that all men, practically without exception, feel somewhere the problem of evil—the difficulty of the suffering of the righteous, of the prosperity of the wicked, of much seemingly needless suffering—as well as the increasing sensitiveness at this point, itself shows that all men instinctively feel and make the universal assumption that a really rational world must be a world that is worth while, a world that can justify itself to a sensitive and enlightened conscience, a world that is not merely coldly logical but warmly loving. The fact that men so universally make this

assumption is itself good evidence that we may believe that the world will finally justify that assumption. For men are themselves a part, the last evolved part, and at least a very important part of that world which they are seeking to understand. They are, indeed, that part of the world in which the world itself has come to consciousness and to intelligent judgment. If their universal assumption is that this world must be a good world as well as a logically consistent world if it is to be truly rational and tolerable at all, then if that assumption is not justified the world has contradicted and condemned itself in its own highest product, and there is an end of rational thinking. For you cannot rationally think through a world fundamentally irrational. In that case, the fact of the human mind and the fact of the rest of the world do not fit, and cannot be made to fit. You could then only accept the universe in its entirety as a self-contradictory and evil thing, and utterly abandon any attempt to think it into unity. That would mean an end of rational thinking and of all philosophy, to say nothing of religion. And such a futile and chaotic outcome is itself a reason for faith that the contrary view, the view that all men assume as essential to a rational world, is justified. In spite of seeming contradictions, the world probably bears true witness to itself in men's instinctive demand upon the world and upon life. A controlling love, we may believe, is at work in the world. There is, then, some initial rational presumption that our problem is not insoluble.

One subordinate aspect of the problem of suffering—the *suffering in the*

animal world—has been much accentuated in our modern time, for two reasons: First, because with the progress of Christian civilization the sensitiveness to all suffering, even animal suffering, has greatly increased. And, secondly, because the tendency of the Darwinian theory of evolution was to formulate all development in terms of "the struggle for existence," and so to seem to most minds to involve a terrible severity in the conditions under which life evolved, and a ceaseless preying of animals upon one another.

As to this whole question of animal suffering, it seems clear to me, in the first place, that, even if the Darwinian theory of evolution be fully accepted, the facts would by no means warrant many of the statements made concerning the cruelty and pain of the struggle. The word struggle itself—as applied to the whole biological field—tends to mislead. Surely we may well give heed at this point to the testimony of Darwin and Wallace themselves, as quoted by Drummond. Darwin says:

When we reflect on this struggle, we may console ourselves with the full belief that the war of nature is not incessant, that no fear is felt, that death is generally prompt, and that the vigorous, the healthy, and the happy survive and multiply.

And Wallace expresses himself even more explicitly:

On the whole, the popular idea of the struggle for existence entailing misery and pain in the animal world is the very reverse of the truth. What it really brings about is the maximum of life and of the enjoyment of life, with the minimum of suffering and pain. Given the necessity of death and reproduction—and without these there could have been no progressive develop-

ment of the organic world—and it is difficult even to imagine a system by which a greater balance of happiness could have been secured.

Moreover, with continued study of the problem of evolution on the part of men of all schools, it is significant that there has been a marked recognition that there can be no such exclusive emphasis upon the struggle for existence, but that other factors have a large part to play. Thus, scientists are themselves insisting, to a larger extent than when John Fiske wrote the words, that "other agencies are at work besides natural selection, and the story of the struggle for existence is far from being the whole story." And the recognition of "these other agencies" greatly modifies the former impression, itself unjustified, of a pitiless and bloody warfare involving exquisite animal anguish at every step. In the words of Thomson and Geddes:

There is no doubt that the general tone and treatment of Darwinism, even hitherto, has been deeply coloured by the acute individualism of Darwin's and the preceding age. We may therefore restate here the concluding thesis of our own *Evolution of Sex* (1889), since elaborated in various ways by Drummond, by Kropotkin and others. It is that the general progress both of the plant and the animal world, and notably the great uplifts, must be viewed not simply as individual but very largely in terms of sex and parenthood, of family and association; and hence of gregarious flocks and herds, of co-operative packs, of evolving tribes, and thus ultimately of civilized societies—above all, therefore, of the city. Huxley's tragic vision of "Nature as a gladiatorial show," and consequently of ethical life and progress as merely superposed by man, as therefore an interference with the normal order of Nature, is still far too dominant among us.

There is, indeed, every reason to believe that the method of animal development chosen, costly as it undoubtedly is, was the least costly in pain; and that, in any case, the goal was worth the price paid. We have small reason to doubt that life itself, for the animal involves general pleasure; and the aim in creation seems to have been, as Lotze has pointed out, to crowd each least cranny of the world with life and the joy of life.

The naturally growing sensitiveness to suffering has been further accentuated in our time, I must believe, by a falsely sentimental view of the animal world, that has led us to attribute to them sufferings that they pretty certainly do not have. There has been much exaggeration at this point. Men have naturally enough made themselves the standard for judging of suffering, and so have forgotten that even the highest animals have quite certainly a less sensitive nervous system than we, while the lower animal forms are almost out of comparison with men in this respect. Still less may we attribute to the animal world our mental sufferings and anxieties. Lacking all clear self-consciousness, animals suffer neither from memory nor from anticipation as do men. The popular animal stories have here much to answer for. One feels indignant at the amount of entirely groundless suffering that has thus been caused many persons by the assumption that there must be transferred to the animal world suffering that is to be found only among human beings. There is suffering enough among men in any case. Gratuitously to increase it is inexcusable. And men need not carry the load that

comes from the thought of constant mental anguish among animals.

Moreover, one may well protest against such false animal psychology—glad as he may be to help every movement to relieve physical pain among animals—because the ascription of mental suffering to animals tends to draw attention away from the undoubted and far greater suffering of men, due to remediable conditions. In general, there is surely good reason to believe that pleasure in the animal world far outweighs pain; and that the organic world below man certainly holds no presumption that a cruel, heedless power is dominating the processes of evolution.

Passing, now, to our main problem—that of suffering and sin among men—it seems clear that any discussion of this question is useless that does not, first of all, make plain *the prerequisites of moral character*, the inevitable prerequisites that the world may be a sphere for moral training and action. For our whole problem is an ethical one. It is for moral reasons that we feel its pressure. The point of our doubt, indeed, is simply whether the world can meet the demands of a sensitive and enlightened conscience. Our very problem assumes, then, the final and intrinsic value of moral ends. We must ask from the world that it make character and growth in character at least possible. We can only play with our problem, therefore, if we are unwilling to make explicit to ourselves those prerequisites that must be fulfilled if the world is to be a sphere for moral training and action.

I can only answer, of course, for myself. These necessary prerequisites

seem to me to be six, as I have elsewhere pointed out: some genuine freedom of volition on man's part; some power of accomplishment in the direction of the volition; an imperfect developing environment; a sphere of laws; that men should be members one of another; and that there should be struggle against resistance. Now every one of these six prerequisites, it should be noted, involves the possibility of resulting suffering, and most of them, the possibility of sin. It is this paradox, therefore, which confronts us: That the world may be one that we can approve, it must contain conditions that involve the possibility at least of suffering and sin that we cannot approve. Character is an immensely costly product. We are not able even to imagine any way by which it can be cheaply produced. The degree of final satisfaction as to the solution of the problem of evil, therefore, will probably depend upon how deeply valuable character seems to us to be. If it seems to us of infinite worth, we shall not grudge the cost, but justify the process.

Let us look, then, at these prerequisites, if the world is to be a sphere of moral training and action. And, first, there must be, for the very possibility of character in man, *some genuine freedom of volition* on man's part. I do not purpose to reargue the old question of freedom. The will seems to me not comparable with anything else. I only have to say for myself that I share James's feeling, that if there be no power of genuine initiative in man, however limited in scope (as in unforced direction of attention, or in retaining of the passing thought for an instant, or in

simple approval or disapproval), life would be like "the dull rattling off of a chain that was forged innumerable ages ago." I find myself unable to conceive of character as a reality, or as in any vital sense uniquely man's own and not a mechanical product of outside, wholly unmoral forces, unless there be this incomparable power of freedom. Eucken's and Bergson's new emphasis on the will seems to me, therefore, a sane reaction from a too prevalent necessitarianism. I cannot see that character and moral problems have any meaning as such, without a clear recognition of freedom. One cannot have both mechanical explanation and moral freedom at the same time and at the same point. He must pay the price of a freedom that is not a play-freedom but real through and through. That there might be character at all, then, in the world, men must be not only self-conscious, but have the power of moral initiative. And for God this meant a certain divine self-limitation, and for men the possibility of choosing against God—the possibility of sin. This terrible possibility is the necessary price of free sons of God, who were free to choose to do his will.

Nor could there be denied to man, with volition, *some power of accomplishment* in the direction of his volition; though this involves the possibility of suffering on his own part and on that of others. This power of accomplishment may be decidedly limited, but it must be there. To grant man a mere resultless volition must be felt to be, as Lotze suggests, "sophistical." Some results of our volition are needed to make our act real and to reveal the char-

acter of it even to ourselves and to others. Man's whole being calls for such expressive activity, if there is to be any "realizing sense" of the meaning of inner states. This, then, is one answer to the natural question, Why was not the world so made that only good designs could be carried out, or that evil volitions would be at once frustrated? The volition is truly revealed only in the light of its logical consequences, and the worst of these are in the realm of personal relations. A world in which that was impossible would seem, then, to be no fit world for the moral training of a finite developing creation. Ethical considerations must decide here. Life cannot be a play. It can certainly be no farce. Both God and man must be in dead earnest with the fact of freedom.

An *imperfect developing world*, therefore, in the sense of a world in which many things may occur, because of men's choices, which in and of themselves ought not to be, is needed for the development of moral character in man. Even those other natural imperfections that belong to an earth in process probably make an actually more suitable environment for a creature developing toward character than a world conceived on more final lines. An imperfect developing world is fitted to an imperfect developing man. The imperfect here is the more perfect. Such a world calls out man's powers, challenges him to achievement, stimulates him to moral purposes, trains him in moral action.

But it may be felt that while doubtless the granting to a man of resultless volition would be sophistical and futile, at least the results might be confined

to the man himself. And it is with this difficulty that the still more fundamental fourth prerequisite of a moral world has to do: *that men should be members one of another*. Of the fact there is no manner of doubt. Ought it to be a fact?

Now it is quite conceivable that men might have come into being quite independently of one another, and be in as absolute isolation as Leibnitz' "windowless monads," or as the chemical processes going on in a multitude of utterly disconnected test-tubes. It would be a more than Robinson Crusoe-like existence; with no personal relations either in memory or in vaguest anticipation; though a shadowy kind of purely individualistic morality would be still conceivable. In such a world the results of the processes in one individual could not in the least extend themselves to others. Would it be a better world, a world that we ourselves would prefer? We can at least see that all that we most prize in this world would be absent in that, even though certain evils would have vanished also. Such a world could not be properly called a *universe* at all. There would be as many absolutely independent worlds as there were individuals. Unless relations, at least of knowledge, were admitted, there could apparently be no significant enlargement of life. There would be no need by one life of another, and no possibility of service. All the possibilities of personal relations—of friendships—would be cut off. Love would have no meaning; and, indeed, so far from being the sum of virtue, it could have no existence. Anything that could conceivably be called a moral universe, with all the infinite and endless significance that that fact con-

tains, would have utterly ceased. That would seem to be the world we must have if we are to insist that results of an individual's conduct are to be confined to the individual himself. In other words, the very possibility of such a moral universe as we know and feel the need of demands that we shall be members one of another, knit up indissolubly with other lives, with all that that involves. But in such a world the results of conduct must register themselves chiefly in personal relations. Where wrong choices are made we can cause and be caused suffering. Those personal relations in which lie the most exquisite joys of life contain inevitably like possibilities of pain. Sin thus necessarily carries suffering with it, even the suffering of the innocent. The world is not a play-world. But it may well be remembered in exactly this connection that this very fact of our inevitable membership in one another is one of the greatest of all restraints from moral evil, and one of the greatest motives to good.

Once more, that the world may be a sphere of moral training and action there must be a *sphere of laws* in the structure of the world on whose operation men may steadily count. Such a sphere of laws is not only not opposed to freedom, but is necessary to give to freedom any field of action; for the possibility of all growth and accomplishment in knowledge, in power, and in character depends upon it. This implies that character is a becoming, a growth, an accomplishing on the part of each individual; and cannot possibly be inherited or passively received. It can realize itself only as it sets worthy goals and works toward these goals. But such a sphere of laws—while

it alone can save us from the wild chaos and resultlessness of a lawless world—does necessarily involve also the possibility of much suffering, and of suffering not due to sin, properly so called, but to ignorance of the laws of nature. Such suffering is not properly to be regarded as punishment, or as “sent by God.” It needs, as LeConte says, only knowledge of and conformity to law.

And finally, as to the prerequisites of moral character, we know no way of growth in character that does not involve *struggle*, resistance, repeated choosing of the right against the solicitation of the wrong. So that we may well believe with Martineau that even “the ills of life are not here on their own account, but are as a divine challenge and Godlike wrestling in the night with our too reluctant wills.” This need of struggle and resistance seems to be an inevitable law of life. Growth and discipline of character require it. And it is this law that Browning makes the old rabbi so effectively voice:

Then, welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand, but
go!

Be our joys three parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; dare, never
grudge the throe!

For thence,—a paradox
Which comforts while it mocks,—
Shall life succeed in that it seems to fail:

What I aspired to be,
And was not, comforts me:
A brute I might have been, but would not
sink i' the scale.

Must this necessity of struggle and resistance be still called a psychological defect in our natures? The question may indeed be raised. But once more it seems fairly clear that, so far as human insight is able to go, one is obliged to conclude that if the conditions were otherwise, it would be only a play-world in which we live; that character is too stern a thing for one pleasantly to drift into; and that a good that could be so achieved would seem to us too cheap a goal, quite unworthy of our steel. The heroes, someone has insisted, are those who can *stand* the world as it is.

I have included the prerequisites of moral character under “preliminary considerations,” but I do not mean to suggest thereby that they are not vital to the argument concerning the problem of evil. On the contrary, it is hardly too much to say that the whole case might be rested upon this consideration of the prerequisites that are necessary to the development of moral character. For the man who clearly sees what those prerequisites are, and what possibilities of suffering and sin they involve, and who believes at the same time in the infinite value of character, will find in these very facts a comprehensive answer to his questioning.

AN EXPERIMENT IN A PRIMARY CLASS

HELEN D. WOODWARD

Poland, Ohio

The following is an account of a year's work in a beginners' class in a small Sunday school in a rural-suburban neighborhood. Part of the time the class enrolled sixteen pupils ranging in age from three to ten years. Later the class was divided, leaving the younger ones, from three to six, the majority being five and six years old. The work was best suited to the younger children, those below school age.

When I took the class, I consulted all the more widely advertised beginners' and primary courses, and found what seemed to me four objections to them.

First, they seemed to be written for city rather than country children.

Second, the material was mainly taken from the Bible and was remote from the child's experience in spite of every effort to bring it within his range.

Third, each course was devoted largely to the inculcation of the practical virtues appropriate for young children. Such teaching, even though done by presentation of a concrete example in story form, is essentially abstract, since there is only the smallest opportunity for the practice of these virtues in Sunday school. Training in daily conduct is a responsibility of the home rather than the Sunday school.

Fourth, each course attempted to cover too much ground with too little variety of method. Young children's

ability to grasp abstract ideas is confessedly limited. Yet Sunday-school teaching, under the best of conditions, must be largely the presentation of what have been called "free ideas"—abstract truths not immediately expressed in action. For young children, then, who can take home from each lesson only a vague and fragmentary impression, the continued presentation of the same idea in varied forms is best.

Such were my objections to the material I found available. Moreover I am firmly convinced of the necessity which Mr. Herbert Wright Gates pointed out to the Religious Education Association of "greater freedom for variation within the curriculum in order that individual needs may be more exactly served. Our schools need to adopt graded curricula within which each teacher may have the choice of a wider range of material as may best suit the needs of his or her particular class, rather than to be held to any one fixed course of study which allows no such range of choice."¹ An intelligent teacher can teach better and with more enthusiasm lessons which he or she works out than those prescribed in any course, however good, made by another. The teaching of religion, above all other teaching, calls for the personal note, the influencing of one personality by another personality, and it is the personal conviction which the teacher puts into her

¹ *Religious Education*, August, 1914, pp. 352-53.

lesson which will most influence even the youngest pupils.

Another conviction with which I started on my experiment was that the teacher's first task is to study her pupils and to adapt the lessons to their needs. As Professor Richardson has said, "The practical starting-point is that of the present moral and religious tone of the pupil's conduct. The teacher should be sufficiently independent of the curriculum to find this starting-point. . . . As a part of his preparation to teach he should obey the classic injunction: 'Come, let us live with our children.' The teacher who is of mature Christian character [should] spend half of his time in trying to discover the plane on which the members of his class are living, and [should] consider it his chief affair to lift their conduct up toward Christ's mode of life."¹

With such convictions, I asked myself, What should be the general aim of elementary Sunday-school instruction? Not training in conduct—but teaching which will bring the thought of God into their daily experience. Thus we shall be giving Christian teaching, even though the material of instruction is taken from the children's daily experience and Jesus is seldom mentioned. Jesus as a historical person can mean little to a young child; as a theological person, nothing. On the other hand, if the teacher, herself imbued with Jesus' spirit and teachings, teaches the pupils to assume his attitude toward God the Father, she is laying the foundation of their Christianity, though the source of the teaching is left to be learned in later years. The

primary aim of the course, then, is to bring God the Father into the children's daily lives.

But Jesus' second cardinal principle—the brotherhood of man—is not to be entirely neglected. A beginning may be made in training in social sympathy, even though the child's social experience is mainly confined to the family group. The principle governing such training in social sympathy while embracing service from the more fortunate to the less fortunate should not ignore that service to equals which is as important and the spirit of which is vastly more difficult to inculcate. "The social service that is supreme," says Edward Alsworth Ross, "is not some bit of charitable work, but the following of one's calling as service, not as exploit. Education for social service is to open the eyes of the young to the social nature of their work in life."² Even beginners in Sunday school are not too young for suggestion to them of social sympathy with the workers who make the blessings of their own life possible, and of aspiration to do their small part, which shall grow greater as they grow older.

With such aims, what material was available with these country children? The two main factors in their daily environment and experience were their home life and the nature-world about them, and the course was organized on the basis of these two factors.

When winter weather was keeping the children pretty closely confined to the house, the general subject of the lessons was, The Home as the Product of Natural Resources Given by God and Made Available for the Co-operative

¹ *Religious Education*, June, 1914, pp. 279-80.

² *Survey*, August 29, 1914.

Services of Many Workers. The order of topics was as follows:

Lesson 1. Introductory. The House—as a winter shelter, the product of man's fingers, brain, co-operation, all gifts of God.

Lesson 2. Construction of Houses—building materials; workers—architect, contractor, carpenters, lumbermen, stone masons, etc.

Lesson 3. House Furnishings. Materials and workers.

Lesson 4. Heating of Houses. Materials and workers.

Lesson 5. Lighting of Houses. Materials and workers.

Lesson 6. Facilities for Eating. Materials and workers.

Lesson 7. Facilities for Cooking. Materials and workers.

Lesson 8. Facilities for Sleeping. Materials and workers.

Lesson 9. Clothing. Materials and workers.

Lesson 10. Facilities for Making and Storing Clothing. Materials and workers.

Lesson 11. Transportation of House Furnishings (from factory to store). Materials and workers.

Lesson 12. Purchase of House Furnishings (retail commerce). Materials and workers.

Lesson 13. The Family's Work—in return for all the benefits it receives from God and man.

The expressional activity was the building and furnishing of a doll's house, which was afterward sent to the children's ward of the nearest city hospital. The house was made of heavy paste-board boxes, four rooms—living-room, dining-room, kitchen, and bedroom. The rooms were papered with remnants of wall paper furnished by the children, with borders of simple design of gummed parquetry paper. Pictures were sup-

plied from the children's collections of post cards. Furniture was folded from the regular heavy kindergarten folding paper. Candy boxes supplied window glass and window curtains, dishes, bedding, draperies; and paper doilies served as table covers. Rugs were woven from felt, the strips being an inch wide in colors to match the wall-paper borders on a gray background. Fireplace and chimneys were covered with brick paper from a catalogue cover. Three tiny dolls were dressed to represent father, mother, and baby. The constructive work was divided among the lessons as follows:

Lesson 1. Proposal of plan and call for material.

Lesson 2. Planning of house.

Lesson 3. Living-room furnishings.

Lesson 4. Stove, fireplace, chimneys.

Lesson 5. Windows, curtains, lamps from wooden beads and tiny candles.

Lesson 6. Dining-room furnishings.

Lesson 7. Kitchen furnishings and dishes.

Lesson 8. Bedroom furnishings.

Lessons 9 and 10. Dressing dolls.

Lessons 11, 12, 13. Finishing touches.

Of course much of the work had to be done by the teacher between Sundays.

In addition to the house-building each child was given an appropriate picture to paste into an album each Sunday.

With the coming of Easter thought was turned to the awakening of nature. For the Easter story itself Hans Andersen's story of "The Flax" was used, slightly adapted by the introduction of such phrases as "How good God is!" in the flax's expressions of happiness.

The aim of such lessons was to broaden the pupil's sympathies to in-

clude the nature-world, and to train him to see God as the Creator and Father of nature as well as man. All the material used in this course was at the pupil's door, in constant sight and sound. It was the teacher's task to bring it into the focus of observation, interpreting it, and filling it with the thought of God.

The nature-lessons were as follows:

Lesson 1. The Sun, bringing back warm weather. Illustrated by a globe, candle for the sun, and diagram of the earth's orbit. Handwork: Poster picture, sky, grass, sun, birds, flowers.

Lesson 2. Spring Flowers. Parts of plant with especial emphasis on bulbs to account for the flower's early appearance. Illustrated by spring beauty and dog-tooth violet plants entire, to show depth of bulb in the ground. Handwork: Drawing a spring beauty plant.

Lesson 3. Tadpoles. Material, specimens of eggs and small tadpoles. Picture illustrating life-history. Handwork: Making of a similar picture by cutting out, coloring, and pasting, outlined egg, tadpole, and frog. These were outlined on brown wrapping paper, making less coloring necessary. For the next eight weeks until he was a fully developed frog the tadpole came to Sunday school, that the children might see how "God had helped him to grow" during the week.

Lesson 4. Fruit Blossoms. Fertilization by insects. Handwork: Coloring and pasting blue print of cherry blossoms. As these blue prints were frequently used, the method of making them may be described. The plant to be outlined is placed in a printing frame with blue-print paper, exposed to the light for a few seconds, and the print

washed in clear cold water in which it must remain at least half an hour.

Restlessness was relieved in this lesson by taking the children into the churchyard for a short interval between the presentation of the lesson and the handwork, where some of the children played they were flowers, while the others as bees and butterflies flitted from one flower to another.

The cherry-tree babies, like the tadpoles, were taken to Sunday school each Sunday until they had fully developed.

Lesson 5. Arrangement of tree branches to give leaves light. Blackboard illustrations, and a very young maple tree. Handwork: Drawing of the maple tree.

The children were requested to collect various shapes of leaves and bring for the next lesson.

Lesson 6. Leaves. Function, arrangement, shape. Handwork: Tracing and coloring of a leaf.

During these lessons the memory verse used each Sunday had been, "O God, how wonderful are your works; in wisdom have you made them all." Typewritten copies of the following verses were given out to be learned during the next five weeks.

All things bright and beautiful
All creatures great and small,
All things wise and wonderful
The Lord God made them all.

He gave us eyes to see them
And lips that we might tell
How good is God our Father
Who has made all things well.

Lesson 7. First Animal Life. Amoebae (blackboard drawings), sponges, snails, fish—specimens of last three

present. Connection with last lesson—dependence of animal world on plants for food. Handwork: Freehand cutting of fish from gold paper, since our specimen was a goldfish.

Lesson 8. Water-Story. The Rain-drop's journey adapted from Poulsson's *In the Child's World*. Handwork: Illustration of story by poster picture of colored paper—blue sea and sky, sun, white clouds, rocks on edge of sea with gray sky above, rain marked with pencil. In these poster pictures, the pieces were cut beforehand, and simply pasted in place by the children.

Lesson 9. Soil-making. Story, Stony and Rocky adapted from *In the Child's World*. Handwork: Coloring and pasting of blue prints of grass in soil.

Lesson 10. Earthworms. A specimen apiece was furnished in a jelly glass with a little earth, that the children might see them burrow. Handwork: Drawing of earthworms stretching their bodies out of their holes to find food. Children played this just before drawing.

Lesson 11. Dandelion Seeds. Story, a paraphrase of the parable of the Sower, using natural agencies throughout instead of human. The children were taken into the yard and the story dramatized. Handwork: Coloring of blue print of dandelion gone to seed.

Lesson 12. Birds. Spring migration and nest-building. Specimens of abandoned nests; one in its bush. Lesson dramatized outdoors. Handwork: Coloring Audubon bird picture. New memory verses:

Who taught the bird to build her nest
Of wool and hay and moss?
Who taught her how to weave it best,
And lay the twigs across?

'Twas God who showed them all the way
And gave their little skill.
He teaches children, when they pray,
To do His holy will.

Lesson 13. Birds. Brooding and feeding of young. Lesson dramatized outdoors. Story, The Great White Owl from *Among the Forest People*. Handwork: Coloring bird picture.

Lesson 14. Birds. Young birds' education. Story, The Young Robin Who Was Afraid to Fly, from *Among the Meadow People*. Handwork: Coloring Audubon bird picture.

Lesson 15. Birds' Clothes. Handwork: Coloring Audubon bird picture.

Lesson 16. Adult birds' food and home. Handwork: Coloring picture.

Lesson 17. Birds—How They Are Made. Had a canary present. Coloring Audubon picture.

In all these lessons on birds, Olive Thorne Miller's *First Book of Birds* was closely followed.

Lesson 18. Grasshoppers, Locusts, Crickets. Material, a specimen apiece in jelly glass with a few blades of sprinkled grass, specimens of molts, and enlarged pictures from *National Geographic Magazine*. Handwork: Drawing picture to illustrate this, a new memory verse—grass, sky, tree, whatever the children choose to add.

Up in the tree-top, down on the ground,
High in the blue sky, far, all around,
Near by, and everywhere, creatures are
living.
God in his goodness something is giving.

Lesson 19. Butterflies. Material, larvae, empty chrysalis, and specimen of black swallowtail. Lesson dramatized. Handwork: Coloring of out-

lines of leaf with egg, caterpillar, chrysalis, and butterfly.

Lesson 20. Ants. Material, ant's nest in slate according to directions in Hodge's *Nature Study and Life*, a book which was of the greatest assistance throughout. Lesson dramatized. Handwork: Drawing of ant-hill.

Lesson 21. Spiders. Material, webs mounted between glass, bag of eggs, enlarged pictures from *National Geographic Magazine*. Story, Mother Spider from *The Children's Hour*. Handwork: Drawing spider web.

Lesson 22. Fall flowers contrasted with spring ones. Handwork: Drawing of sunflower. New memory verses:

Every little floweret
Which growing up you see,
Every little pink shell
You've gathered from the sea.

Every little songster
That sings up in the sky,
Every little insect,
Wasp, bee, or butterfly.

Every little thing that lives
In earth, or sea, or air,
God has made and watches o'er
With loving, tender care.

Lesson 23. Weeds. Qualities which enable them to grow in spite of adverse conditions. "Selfishness" contrasted with cultivated flower or vegetable. Handwork: Coloring of outlines of onion, plantain, chrysanthemum. Question, Which would you rather be?

Lesson 24. Frost. Effect on different kinds of vegetation—grapevine, plantain, mullein, chrysanthemums, grass, of which specimens were shown. Lesson: Hard conditions develop character. Handwork: Frost landscape, blue sky,

yellow sun, green grass in crayons. Cover grass thinly with paste and sprinkle with diamond dust for frost. This lesson came after three beautiful white frosts in one week.

Lesson 25. Autumn Leaves. Work of leaves. Making food for plant in summer, making blanket for plant during winter. Leaves do the work God has given them. Handwork: Drawing of autumn branch with help of leaf stencils.

Lesson 26. Plants' Preparation for Winter. Material, specimen of beggar's tick, golden rod, and maple seeds. Handwork: Planting bulbs of Easter flowers to be raised to decorate the church at Easter.

Lesson 27. Animals' Preparation for Winter. Review of animals studied. Story, The Squirrels from *All the Year Round—Autumn*. Handwork: Coloring outline squirrel with nut in his paws.

The collections of the summer months were devoted to the Fresh-Air Camp maintained by the near-by city. One Sunday was devoted to a trip to see it, the children being transported in automobiles loaned by parents.

November was devoted to a study of food on the lines of the winter work on shelter and clothing.

Lesson 1. Cereals. Story of a wheat plant suggested by Mark 4:8; John 12:24. The whole process from sowing to bread was entirely familiar to most of the children. Handwork: Drawing of a wheat field.

Lesson 2. Fruits and Vegetables. Handwork: Drawing of three bins filled with apples, pumpkins, and potatoes respectively.

Lesson 3. Meat. Handwork: Coloring outline of a pig.

Lesson 4. Imported articles of food.
Handwork: Poster picture of a ship.
Eating of stuffed dates and figs.

The memory verses for these four lessons were those of the well-known hymn:

We plough the fields and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand.

On the last Sunday, a collection of fruit and vegetables was made for a poor family recommended by the city Associated Charities, a family "who had no chance to raise anything, and not much money to buy with."

December was devoted to Christmas, the aim of the lessons being to inspire in the children the spirit of giving. An effort was made also to give the children a little idea of Jesus, as one who told people what they did not know before, that God was their Father and loved them, and wanted them to love and help each other; also that he showed them how to love God and each other. Christmas is his birthday and in memory of him we send presents to those we love. Handwork: Simple presents for the parents from holiday sewing cards.

The second lesson was the story of Jesus' boyhood, emphasizing his home life and his desire to learn about God as shown in the journey to Jeru-

salem, and in the lessons about God he learned from nature as we had done in the summer. The sewing cards were finished.

The third lesson was an adaptation of the legend of St. Nicholas. It was proposed that we play Santa Claus to a sick child, who had been recommended by the visiting nurses of the near-by city. A set of puzzle pictures was made by pasting suitable pictures on box covers, and slicing them.

The fourth lesson was the story of the first Christmas trees from *Why the Evergreen Trees Never Lose Their Leaves from the Book of Nature Myths*. The ending was adapted by saying that as a reward for the evergreens' kindness to the little bird, God said they might keep their leaves and be beautiful green Christmas trees to make the children happy. Decorations for a small artificial Christmas tree were made, and the tree trimmed. The tree and pictures were delivered anonymously on Christmas eve by the teacher.

No definite report of the results of the year's work can be given, yet I have felt that they were satisfactory in the case of my own four-year-old daughter who was in the class. A constantly increasing enrolment and a high average of regularity in attendance may perhaps be considered an indication of a more than ordinary interest in the Sunday-school lesson.

THE AMERICAN INSTITUTE OF SACRED LITERATURE

A PROFESSIONAL READING COURSE ON SIGNIFICANT MOVEMENTS IN RECENT THEOLOGICAL THOUGHT. IV

GERALD BIRNEY SMITH

Professor of Christian Theology, University of Chicago

Theology and the Doctrine of Evolution

REQUIRED BOOKS

Lyman Abbott, *The Theology of an Evolutionist*.

James Y. Simpson, *The Spiritual Interpretation of Nature*.

Francis H. Johnson, *God in Evolution*.

Our previous studies have shown us that Christianity is a religion which is always in the process of growth. We have seen how the attempt to define its "essence" in terms of an unchanging content is being abandoned as we come to a better knowledge of the facts of its history. We are beginning to study even New Testament doctrine as the outgrowth of a complex historical situation, and to recognize that there were many sources of the religious ideas which found expression in early Christian preaching and teaching. In this final study we shall carry over into the field of modern religious thinking the point of view which has been developed in the previous sections.

Since the days of Darwin whole sciences have been revolutionized by the adoption of the principle of evolution. The idea has captivated the imagination of this generation, and is one of the most important aspects of our thinking to-

day. The only phase of modern life which might in any way be considered a rival in popular interest is the industrial question with its attendant problems of social welfare. Both of these realms of modern thought are so powerful that theology cannot ignore them. But while the social problem with its humanitarian demands has been able to find direct reinforcement in the spirit and content of the teachings of Jesus, the evolutionary conception has seemed to contradict certain doctrines which the Bible authorizes. If we believe in evolution our belief cannot in any sense be derived from biblical sources. For this reason it has presented an acute problem for Christian thinkers. We have selected it as an illustration for the very reason that we cannot here evade the ultimate question as to the actual way in which we construct our theological beliefs.

A word should be said concerning the history of theological opinion on this question during the past half-century. At first, when it was clearly seen that the doctrine of evolution was in contradiction to the picture of direct creation by divine fiat in the first chapters of

Genesis, theologians generally denounced the doctrine because it did not conform to the norm of truth which they were in the habit of using, viz., the statements of the Bible. But as the evidence grew in favor of the evolutionary conception, theologians began to attempt to recognize the facts without giving up their belief in the divine authority of scripture. For a time the favorite method employed was that of "harmonizing" the statements of Genesis with the statements of science. Such a harmony was made possible by a frankly allegorical interpretation of the statements of the Bible, according to which the literal meaning of the text was transformed into something more in accord with the demands of scientific accuracy. But such a makeshift could not long be satisfactory to anybody. The allegorized interpretations of Genesis were necessarily so vague that anyone who wanted definite information concerning evolution would go to scientific treatises, where he could find what he wanted directly stated without quibbling or evasion. While the method of "harmonization" brought some comfort to religious minds which did not want to be hurried too fast, its lack of exactness and its evasive way of coming to conclusions created in the minds of scientific men an unfortunate suspicion that theologians were more anxious to "save their face" than to discover the facts.

A more wholesome attitude toward the doctrine was inaugurated by two men who were thoroughly in sympathy with modern science, but who were also earnestly concerned for the welfare of religion. Professor LeConte published in 1889 a book entitled *Evolution and*

Its Relations to Religious Thought, in which he showed that the frank acceptance of the evolutionary position was quite compatible with a vital religious faith. Of more wide-reaching influence was Henry Drummond's *Natural Law in the Spiritual World*, which in 1883 took the principles of biological evolution and applied them to the elucidation of familiar Christian ideas. The way was thus opened for a positive use of the conception of evolution in the interpretation of Christianity. During the thirty years or more since the publication of Henry Drummond's book, the older attitude of theological opposition to the doctrine has gradually subsided; and the painstaking harmonizations of former days are now generally felt to be too cumbersome and too inexact. More and more the evolutionary conception has been admitted to a positive place in religious thinking, and efforts are now being constantly made to interpret the religious significance of the idea of development. The three books required in this study are typical of such efforts.

Lyman Abbott's *The Theology of an Evolutionist* represents the attitude of an intelligent pastor who does not claim a first-hand knowledge of the evolutionary doctrine, but who believes that it has come to stay in the thinking of intelligent men. To declare that a Christian must reject the doctrine of evolution would mean that many honest scientific thinkers would be excluded from any possibility of being counted as Christians. Abbott's book grew out of a series of addresses intended to show that the doctrine of evolution does not, as is often supposed, impair Christian

faith; but that on the contrary it furnishes positive contributory elements to a religious life.

The method of the book consists in taking the familiar doctrines of traditional theology, and asking what sort of an interpretation can be given to these doctrines by one who is a consistent believer in evolution. If we grant that everything which exists comes into existence by "continuous progressive change, according to certain laws and by means of resident forces," what may we say concerning creation, sin, redemption, inspiration, immortality, and other Christian doctrines? Abbott's replies to these questions are admirably adapted to meet the needs of the average Christian who knows his religious doctrines well, but who knows little about the doctrine of evolution; whose main desire is not a critical understanding of the scientific facts, but a way of preserving his religious assurance. The book shows how, if we believe that the one resident force controlling and causing everything is a spiritual Being, we can refer all events to the providential activity of this Being. In fact, God is brought nearer to us because we may see his action directly in all events, since he is actually immanent in the whole world-process. "There is no chasm of six thousand years between the evolutionist and his Creator. The evolutionist lives in the creative days and sees the creative processes taking place before him." Sin is the survival in us of brute traits which were developed on a lower level of evolution. Redemption means the emancipation of the spirit of man from the control of these lower powers, and his activity in the direction

of greater perfection. Christ stands as the complete revelation of the purpose of God, and enables us to understand completely the highest meaning of the evolutionary process which God is creatively sustaining. The end of life is to be Christlike. This means immortality, as well as high spiritual achievements here.

As was indicated above, Abbott's book represents the point of view of a layman in scientific matters. And from the scientific point of view it is lacking in exactness. "Evolution" means for Abbott an elastic and somewhat vague cosmic process in which anything may occur. Even miracles are possible if only we define them correctly. Miracles are simply unique events, while non-miraculous events are so often repeated as to be familiar. Thus Abbott is able to put into the process precisely the notions which he wants there. Hence the main tenets of the Christian system seem quite compatible with the principles of evolutionary process. The critical reader, however, will perhaps ask whether, if Abbott were not already supplied with the theology which he maintains, he would have found the tenets of this theology so well supported by the ascertainable facts in the evolutionary process. The immanent God in Abbott's evolutionary cosmos retains in the main the precise characteristics of the transcendent God of the pre-evolutionary theology. The essentials of the familiar "plan of salvation" remain, modified where necessary by the logic of the evolutionary conception. Abbott's work is edifying and practical; but it moves easily in the literary realm of imaginative exposition rather than

in the more exact pathways of accurate science.

Simpson's book, *The Spiritual Interpretation of Nature*, shows the influence of more exact scientific training. He is not content to deal with evolution in general terms. He wishes to know exactly what the content of evolution is from the point of view of biological science. He is careful to point out that the term "evolution" is so vague that it means almost nothing definite until we supply the content with the facts ascertained by observation and experiment. Evolution means really nothing more than the doctrine that everything occurs through "change with continuity." Just what the nature of any change is and just what is the character of the continuity can be determined only by observation and critical experimentation.

The bulk of the book is devoted to a detailed account of the conclusions of biology in its present stage of development. The reader is thus enabled to bring to the problem of religious thinking the same knowledge of facts which the scientist possesses. Moreover, in the opening chapters, Simpson suggests an attitude toward the realm of religion which is quite in accordance with the scientific spirit. He does not attempt to withdraw the field of religion from the reach of scientific criticism. He rather insists that science and religion are dealing with the same world, but from different points of view and with different purposes. Science is concerned to establish facts in their causal relation. Religion is concerned to discover and interpret the meaning of the world in relation to our spiritual life. The faith of the religious man, if it is a rationally

defensible faith, is not unlike the spirit of venturesome curiosity which constantly leads the scientist to try to enlarge the territory of his knowledge by conceiving possible interpretations of the world which may lack complete verification, but which are at least ways of exploration. Religion may be regarded as a courageous attempt to know more about the world and about our life in it than can be furnished by any non-religious way of inquiry.

On the basis of his careful account of the facts of biological evolution, Simpson attempts to show how religious faith may express itself without coming into conflict with the scientific spirit. If it be true that all our organs and our instincts are the result of the interrelation of organism with environment, it follows that any actual function of human life implies an objective correlate. "When finally we consider that man is a religious animal, we find it difficult to believe that there is nothing in the environment that elicits that particular characteristic." Religious faith will be entirely justified if it honestly and accurately seeks to ascertain all that may be known about the reality which stimulates us to religious activity. In the chapter on "The Directive Factor in Evolution," Simpson urges that since in our own life we are conscious of exercising purposive activity, and since nature yields to our purpose, we are justified in concluding that there is in the cosmic process itself a quality which is teleological. In other words, we are justified in believing in a divine purpose which directs the cosmic process.

Up to this point Simpson has consistently employed the inductive method.

He has started from the ascertainable facts, and has asked concerning the possibility of a spiritual interpretation of nature in the light of these facts. In the last chapters of the book he attempts to relate certain inherited Christian doctrines to the scientific interpretation of facts. Now some of the traditional doctrines were formulated in a pre-scientific age. Can they be adapted to the demands of scientific inquiry? It is questionable, for example, whether the word "creation," which inevitably suggests a definite beginning in time, is an appropriate word to use in connection with the idea of the immanent direction of a never-ceasing process. Simpson's discussion of miracles quite fails to examine the evidence with the thoroughness which is demanded by scientific exactness. No conclusion of any value is possible in the absence of certain exact details. If we cannot discover some analogous event which we may critically examine, we are helpless. Simpson assumes in the case of New Testament miracles an attitude of positive credence which he would not assume in the case of wonders recorded in pagan literature. In other words, he is here pursuing Abbott's method of bringing ready-made his conclusions, and finding a way to justify them.

Simpson's book is, on the whole, an admirable example of the use of the scientific spirit in the examination of religious problems. It betrays, however, in the latter portion, the pressure of the older theological ideal of "preserving the faith once delivered"; and in certain instances is more concerned to ask, "How can I make out a good case for this inherited belief which I

want to preserve?" than to ask, "What have I a right to believe in view of the facts?"

The third book, Johnson's *God in Evolution*, attempts to be consistently empirical. Johnson clearly sees the confusion which is sure to come in theological discussions if one continues to use "a mixed method in which two most divergent principles offset each other." On the one hand is the inherited belief that the surest foundation for religious belief lies in the fact that it has been authoritatively proclaimed in the Bible. But modern science has compelled us to abandon some biblical ideas. In such cases we believe what we believe on the basis of a study of the actual facts. We go to a modern geology rather than to the first chapter of Genesis if we want to know what to believe in regard to the origin and growth of our earth. We consult actual history to discover whether or not we shall affirm the New Testament belief concerning the speedy end of the world. But in certain other realms theologians hesitate to use the same method of consulting the facts. They would rather draw deductions from a single statement of Jesus concerning divorce than base conclusions on an inductive study of the actual facts today. They would rather devise specious arguments for retaining the historicity of biblical miracles than use precisely the same methods of criticism which we would employ in regard to a marvel related in non-biblical literature. Johnson insists that we shall never have a strong basis for our faith until we unify our theological method. We must consistently employ the inductive method, and let our beliefs in the realm

of religion, like our beliefs in every other realm, rest on the basis of critical examination of the facts at our disposal, rather than on the appeal to authority.

Johnson attempts to make use of this method in his book. The first application of it is the recognition of the fact that our inherited beliefs are the product of evolution. However we may be obliged to revise them, they represent genuine attempts to interpret realities of our experience. We have simply to give to them the same critical testing which we give to inherited theories in every other realm. Thus tested, the inherited belief in God proves to be indeed in need of revision. But the rejection of an anthropomorphic idea of God is no reason for jumping to the opposite conclusion that there is no God. Like Simpson, Johnson finds abundant reason for affirming a conscious power directing the evolutionary process.

But Johnson departs from both Abbott and Simpson in his method of discovering the character of God. He does not try to fit the picture of a transcendent God into the framework of an immanent process. He asks, "What does evolution testify as to the characteristics of the supreme, in-dwelling intelligence which it discloses?" After examination of the facts, he comes to the conclusion that God is not the omnipotent Absolute familiar to us in the treatises on theology. God is definitely limited in his activity by certain circumstances which we must recognize. God is thus like ourselves in that he has to make his way against obstacles. Religion thus means that God and man are working together for spiritual ends. In fact, the essence of religion may be put in the

Pauline formula, "Work out your own salvation; for it is God which worketh in you."

The main content of Johnson's book is devoted to the elaboration of various features of this conception of religion. The reader will perhaps feel that there is much rhetoric and considerable exuberant enthusiasm at some points where one would wish more sober and exact analysis. But one can discern throughout the discussion the outlines of a profound religious faith which shall make no appeal to external authority, but which shall simply interpret life in terms of the biological relationship which declares that all our activity is *activity in correspondence with environment*. Our spiritual life demands an interpretation of that environment which shall do justice to the facts of spiritual aspiration and achievement. The content of our doctrine concerning God must be related constantly to the facts of experience. If honesty requires us to abandon some honored doctrine, like that of the omnipotence of God, we should gladly do so, recognizing in theology as we do in all other branches of learning that the only reason for abandoning any theory is because we have found a better means of interpreting the facts. Johnson's actual system of doctrine is of less significance than is the recognition of the fruitful possibilities open to us if we adopt in our theological inquiry precisely the same method which we use in all other interpretations of reality. To develop confidence in this method, and to see that, instead of destroying faith, it makes possible the development of a faith suited to the precise problems of our modern life, is

perhaps more important than anything else for this generation of Christians.

Is it not high time for us to cease to allow a superior scientific method to be monopolized by those who are concerned to minimize the importance of the spiritual life by seeking to reduce everything to mere mechanism? Is not one great reason for the helplessness of many preachers and teachers today due to the fact that they have been simply repeating formulae of religion which are authoritatively furnished to them instead of thinking out the actual problems of religion and discovering the facts which make religion a necessity if we are to do justice to all phases of life? The acquirement of the ability to study religious problems in the spirit of scientific inquiry is indispensable to the vitality of religion itself today. When this attitude shall become more common, we may expect theology to become both interesting and inspiring to our age. The books studied in this course mark interesting aspects of the period of transition from the older to the newer method in theology.

ADDITIONAL LITERATURE BEARING ON THE SUBJECT

One should learn what the doctrine of evolution really is from strictly scientific works rather than from theologians, who usually have an apologetic purpose. Fortunately the literature here is abundant. We mention only a few reliable books, all of which are sufficiently free from technical terminology to be within the comprehension of the layman in science.

Osborn's *From the Greeks to Darwin* gives an illuminating history of the rise and growth of the evolutionary conception. —Denby's *Outlines of Biological Evolution* furnishes the important facts and

the prevailing theories in the realm of biology.—Kellogg and Jordan published *Evolution and Animal Life* for the distinct purpose of giving in popular form a reliable account of the state of biological science.

—Darwin's great works, *Origin of the Species* and *The Descent of Man*, are of course indispensable to a thorough knowledge of the beginnings of the evolutionary theory.—Kellogg's *Darwinism Today* furnishes a valuable survey of recent development.—Cope's *The Primary Factors of Organic Evolution* is an excellent survey of facts.—On the philosophical side, Spencer's *First Principles* furnishes the idea around which much controversy has been waged.—The recent strikingly original interpretation found in Bergson's *Creative Evolution* has aroused widespread interest.

The attempts to bring theology into harmonious relations with the conception of evolution are also numerous. A few of the more significant are here mentioned. Drummond's *Natural Law in the Spiritual World* was a pioneer attempt to show how fruitfully the conceptions of evolution could be used.—LeConte's *Evolution in Relation to Religious Thought* also served to stimulate general confidence in the religious possibilities in the doctrine.—John Fiske's *Through Nature to God* is a popular exposition of the same theme.—Drummond's *The Ascent of Man* calls attention to certain teleological aspects of the biological history of man.—Newman Smyth set forth a readable cumulative argument for religion on the basis of the evolutionary theory in *Through Science to Faith*.—An unusually good book for popular reading is W. N. Rice's *Christian Faith in an Age of Science*.—An ambitious attempt to read the entire traditional Christian system in terms of the evolutionary theory is found in Griffith-Jones' *The Ascent through Christ*, which, however, stakes all on the belief that there are "breaks" in the evolutionary process, through which we may see special

divine activity.—A very suggestive presentation of the religious outcome of the doctrine of evolution is found in a catechism prepared by Sir Oliver Lodge, entitled *The Substance of Faith Allied with Science*.—Schmid's *The Scientific Creed of a Theologian* is the work of a German pastor who has an unusually wide knowledge of scientific works on evolution.

QUESTIONS FOR DISCUSSION

1. Just what does the term "evolution" mean? Do preachers usually employ it in an accurate sense?
2. Why has there been so much opposition to the doctrine of evolution on the part of Christian thinkers?
3. If the conception of evolution is admitted into our religious thinking does it

become an "essential" of modern Christianity, in the sense that it actually supplies material for faith?

4. What is the actual source of the doctrine that sin is the persistence of inherited animal instincts? Is it a development of the traditional doctrine of original sin, or has it an independent origin?

5. If we admit that the human species is descended from brute ancestry, what changes in the traditional doctrine of man follow?

6. Can a consistent evolutionist believe in miracles?

7. Is anything to be gained for religion by trying to establish "breaks" in the evolutionary process?

8. What changes in the conception of God are necessitated by the adoption of the evolutionary theory?

SUGGESTIONS TO LEADERS OF CLASSES USING THE COURSE "THE MESSAGE OF JESUS TO OUR MODERN LIFE"

STUDY IV

CHRISTIAN INDIVIDUALISM

In this age of social awakening, moved by ideals of social service, and the call for definite expression of the great principle of the brotherhood of man, young men and women, carried away by enthusiasm, do not sufficiently, at times, emphasize the value of qualification for efficient service. Nor do they, by the study of their own especial capabilities, choose that particular phase of service which could best be rendered by them.

Self-forgetfulness is a noble quality. But to find out how one can best contribute to the welfare of society as a whole, and to prepare one's self to do that work, is a task no less self-denying. The people upon whose shoulders civilization and society have been carried forward from generation to generation have been persons of great individuality—men and women who were able to separate themselves from the mass in order better to study its needs and to

* These suggestions relate to the work of the fourth month of this course, the student material for which is contained in this number of the *Biblical World*. The whole course may be obtained in leaflets for use with classes by registered members of the Institute. Registration fee, 50 cents plus 4 cents postage. Address: THE AMERICAN INSTITUTE OF SACRED LITERATURE, The University of Chicago, Chicago, Ill.

respond to its appeal. This month's work presents an opportunity for the leader of a group to arouse this phase of self-respect in young people, or even grown men and women, and possibly to inspire one or more of them to cultivate his special capabilities or talents in order that he may become a more valuable factor in the development of the Kingdom of God on earth. Education for Christian service in the home, the church, the state, and the larger world may be formal or informal, as circumstances permit, but never is it too late to entertain ambition to give one's best in service.

One of the simplest ways of influencing people to develop great qualities is to bring them into contact with conspicuously great characters in history, and to point out the crises in our own modern world which demand the application of great ideals. To begin with the Old Testament, and then the lives of Jesus and Paul, and to follow the study of these with the study of the modern heroes of church and state, would provide a program for an inspiring year of study. At this point, however, we can discuss the matter only briefly.

Program I

Leader: The modern tendency to standardization. Its advantages and disadvantages.

Members: (1) David as an individual, i.e., that which distinguished him from the men of his day. (2) Isaiah as an individual. (3) Jeremiah as an individual. (4) Let the members of the group make notes while the three preceding reports are given and follow with contributions of the characteristics in which they think the individuality of Jesus was different from and exceeded that of the three characters named above. (5) A reading from the Gospels which

graphically pictures the individuality of Jesus in contrast with the current ideals of his time. (6) Examples of the capacity of Jesus to develop individuality in others (three members of the group).

Discussion: What was the secret of the individuality of Jesus?

Program II

Leader: Modern characters which show Christian individuality as developed in modern social environment.

Members: (1) The individual in relation to law. (Illustrate from the life of Jesus.) (2) The primal qualities of the worthwhile individual. (Illustrate as above.) (3) Arguments for the education of the individual as Jesus might have presented them. (4) Brief sketches of men or women (not biblical) who have in spite of disadvantages of environment become great in their contributions to social needs (six members of the group).

Discussion: To what extent can a Christian man in a great mercantile or manufacturing business recognize the individuality of his employees?

REFERENCE READING

Stevens, *The Teaching of Jesus*, chaps. ix, xi; Stalker, *The Ethics of Jesus*, chaps. xiii, xiv; Clarke, *The Ideal of Jesus*, chaps. ix, x; King, *The Ethics of Jesus*, chaps. vi, vii; King, *The Moral and Religious Challenge of Our Time*, chaps. i-v; Jefferson, *The Character of Jesus*, entire vol.; Leighton, *Jesus Christ and the Civilization of Today*, chaps. ii, iii, iv; King, *The Theology of Christ's Teaching*, chaps. xxi, xxii, xxiii; Hermann, *The Social Gospel*, chaps. vi, vii, viii; Hastings' *Dictionary of Christ and the Gospels* contains excellent articles on the "Individual," "Individualism," "Individuality," "Individuality of Jesus," and the "Personality of Jesus."

CURRENT OPINION

Christian Poetry in Arabia

The Arabic language lends itself to poetry more than any other language. It is not generally known, however, that before Mohammed there flourished in Arabia a certain number of Christian poets. In the *Expository Times* for October and November, 1914, Dr. Margaret D. Gibson writes on "Arabic Christian Literature" and quotes several passages from these poets. Although Christianity was wiped out by Islam in Arabia, it must have had some influence on the teaching of Mohammed. To this day the Bedawin of the Sinai peninsula make the signs of the cross over graves and around their sleeping-places to ward off demons.

St. Paul's Contribution to Religious Truth

Dr. J. G. James writes on "The Theology of Paul and the Teaching of Jesus Christ" in the *Expository Times* for October, 1914. A number of critics draw a striking contrast between the teaching of Jesus Christ and that of Paul. According to the first the main thing is the personal character of the individual; the only propitiation Jesus knows is repentance and conversion. In the soteriology of Paul the central point is a divine act which imparts to mankind a ready-made salvation. Whoever believes in this theological drama, in these divine acts—the incarnation, the death and resurrection of a celestial being—receives salvation. The question is not how much of Christ's teaching is to be discovered in Paul's Epistles, but whether the Synoptics themselves were not influenced by Paulinism. Dr. James agrees with J. Weiss in regarding the passage II Cor. 5:16 as a practical admission that Paul did know Jesus personally in his earthly ministry. There is ample evidence in the writings of

Paul that he knew at least that Jesus was "a man." Dr. James believes also that Paul was very largely under Hellenistic influences, although the whole of his polemical and apologetic methods were those of a rabbi. But he owed nothing either to Hellenic thought or rabbinical tradition for the gospel which he preached. When comparing the teaching of Paul to that of Jesus we must bear in mind that the work and mission of Paul was entirely different from that of his Master. The theology of Paul was intended for distinctly practical purposes in regulating, instructing, and organizing the churches which he had formed. Perhaps Paul's theology has made it more difficult than otherwise for simple souls to accept the gospel. There are many who think that it would be a distinct gain if men were content to dwell on the essential points of the teaching of Jesus, leaving Paul's theology to specialists. This view is extreme. Meyer has very well expressed what ought to be our attitude when he said, "'Back to Jesus from Paul' does not express what is required of us, but our motto should be, 'Back through Paul to Jesus and God.'" Surely the apostle would be the first to concur with this.

How to Know the Mind of the Non-Church-going People

Rev. Irwin Tucker, editor of the *Christian Socialist*, writes in the *Living Church* for November 28 an article on "Forum and Confessional." Mr. Tucker shows how the Roman Catholic priest knows the mind of the people by auricular confession and how, in a number of Protestant churches, prayer-meetings offer a similar opportunity. But in the Episcopal church neither prayer-meeting nor confessional seem to be wanted. We may add that in other Protestant churches the prayer-meetings are not what

they used to be. As a result of this many a preacher does not really know the thoughts, perplexities, and troubles of his people and is therefore unable to do his duty as physician of their souls. An open forum offers a means whereby preachers can learn to know the people. The chief difficulty in managing the forums has been that they have been altogether too successful in bringing into the church the members of the underworld, and many "respectable" Christians object to such company.

Leprosy in Leviticus

In the *American Journal of Public Health*, Dr. H. W. Hill writes on "Modern Leprosy and Biblical *tsaarath*." The disease called *tsaarath* in Lev., chaps. 13-14, is not modern leprosy but lepra. The chief diagnostic points insisted by the regulations of Lev., chaps. 13-14, are that the lesions must be under the skin and enlarge noticeably in the course of one or two weeks. For the case of leprosy proper the lesions are in the skin and increase very slowly. So that if a physician tried to follow the so-called Mosaic Law, he would not only miss all cases of leprosy proper, but treat as leprosy other kinds of skin disorders.

The Case for Anthropomorphism

Anthropomorphism is a big word describing a very old thing, and it is of the very essence of real religion. Bishop Greer contributes to the *Constructive Quarterly* for September, 1914, "A Study in Anthropomorphism." Religion apprehends God not as he is in himself through man; the more really human it is, disclosing and expressing the real human thought, the real human life, the more really divine it is, touching, proving, and setting forth divine reality. Moreover, religion, or rather theological thought in religion, is not different in this from any other kind of human knowledge. Our knowledge of the outside

world is all second hand and comes to us through human consciousness, so that it is conditioned by the category of the human thought in us. All knowledge is anthropomorphic. Bishop Greer gives a modern exposition of the old ontological argument and shows how God is implicit in human thought. This is the great lesson of the Incarnation; the Incarnation is also a process, the evolution of humanity. Human life is not human life as yet; we shall see and know what man is when He who came once into human life shall have come again, and when all human life together shall be the incarnation of God.

Christianity and Military Service

European magazines give a large part of their contents to the war. The *Revue de théologie et de philosophie* of September, 1914, a Swiss publication, contains an article by Mr. H. F. Secretan on "Le Christianisme des premiers siècles et le service militaire." The teaching of the primitive church was very clear; it condemned military service. There were many Christians in the army of the Caesars, but probably as the result of the persecutions. Volunteers were lacking for the legions, and slaves and Christians were pressed into military service. From the point of view of imperialism Christianity was dangerous: St. Cyprian was beheaded for the same reason that Ferrer, the Spanish anarchist, was shot in Barcelona. The hostile attitude of the Christians toward military service, their unwillingness to bear arms in time of peace, their refusal to shed blood in time of war, must have been one of the great causes of the persecutions.

The Appendix of the Fourth Gospel

Principal A. E. Garvie, continuing his "Notes on the Fourth Gospel," considers in the *Expositor* for November, 1914, the two last chapters of the Gospel according to St. John. The appendix (John, chap. 21) is

not the work of the same writer. The hyperbole of vs. 23 contrasts most unfavorably with the sober conclusion of the preceding chapter. The writer of the appendix was probably ignorant of the tradition of St. John's early death and possibly confused it with a tradition concerning a disciple of Jesus, also called John, who lived to a great age in Ephesus.

Egyptian Ethics

In the *Sphinx* for August, 1914, Mr. C. Autran writes on "La morale des Egyptiens." While a few tribes of the despised nomads of Arabia have given to the world the Bible and the Koran, the highly civilized Egyptians, who so despised the Bedawin, have had very little influence on the religious evolution of humanity. Hebrew and Christian ethics have a somewhat harsh and austere conception of goodness and happiness. This is due largely to the problem of evil, so difficult for monotheists. The Egyptians, on the contrary, being polytheists, could easily solve this problem. Their belief in magic must have made life easier for them; the judgment of a stern god had no terror for the Egyptian, who knew that he could provide charms against all dangers to his soul. No direct influence of Egyptian religion upon Hebrew religion can be demonstrated. However, out of the ten commandments six are found in Egyptian texts centuries before the Decalogue was written: these six precepts are all ethical. Moreover, Egyptian ethics was more developed than Hebrew ethics; it enjoined the duty of kindness and sincerity. The weakness of Egyptian ethics was its lack of manliness. National life was centered in the Pharaoh. Despotism crushed the individual.

Was Jesus an Anarchist?

In the *Interpreter* for October, 1914, Mr. J. B. Grant writes on "Rabbi Jesus—Jesus Anarchist." Jesus was given commonly

the title of rabbi. He did not resent it. Therefore his work must have been considered by his contemporaries as that of an interpreter of the Law of Moses. Like every rabbi, Jesus gave an unqualified assent to the integrity and authority of the Law (Matt. 5:18; Luke 16:17). His methods of interpretation and discussion were conservative. His maxim might have been, "Back to Moses." It seems quite a paradox that Jesus was at the same time another teacher who certainly treated the Law as obsolete and proposed to substitute for it a principle of moral life which may very well be described as anarchical. This paradox is reflected in every man and in the history of the church, where authority expresses itself through law and duty and freedom expresses itself in aspiration, innovation, and inquiry.

Is There a Crisis in the Criticism of the Pentateuch?

In the *Neue kirchliche Zeitschrift* for October, 1914, Dr. E. Koenig writes on "Die gegenwaertige Krisis in der Pentateuchkritik." J. Dahse heralds the downfall of the Wellhausen theory of the composition of the Pentateuch. Koenig shows that Dahse's assertions are entirely unfounded. We cannot be quite sure of the reading that the translators of the Septuagint had before them. The Hebrew text of the Old Testament remains the basis of our scientific study of the text. Dahse's pericope theory does not stand. The so-called "crisis" has not materialized.

The Doctrine of Satan

Half a century ago the fear of the devil was instilled into children's minds. Now Christian parents and educators like to dwell more on the love of God. In the *Interpreter* for October, 1914, Dr. Kennett studies the doctrine of "Satan." The word Satan is not a proper name, but means simply "adversary." He is in the

Old Testament the personification of the trials which distinguish the good from the bad, the true from the false. This conception is found in the words of Jesus to Simon: "Satan asked to have you, that he might sift you as wheat."

Does Protestantism Restrict Population?

This rather startling question is discussed in the October *Hibbert Journal* by Meyrick Booth. His paper is based on statistical inquiries, and is a good illustration of the fact that while figures do not lie, they do not necessarily tell all the truth, or show us the real causes of problems. The author has no constructive suggestions, and his article is interesting only for the material presented.

Those English towns which have shown the smallest decrease in birth-rate are, in general, those in which either Jews or Roman Catholics, or both, are most numerous. Liverpool, Salford, Manchester, and Glasgow are cities containing an exceptionally large proportion of Irish Catholics, with a fairly strong Jewish element; and the seven most prolific London boroughs are just those which contain the largest percentage of Roman Catholics and Jews. The birth-rate in the Lancashire cotton towns has, in general, fallen off greatly in recent years; but the phenomenon has been much less marked in the city of Preston than in other places. It is precisely in Preston, however, that the Roman Catholic church is stronger than anywhere else in the cotton centers.

The average birth-rate among Protestants in England and Wales is about 24 per thousand. But the average birth-rate among Roman Catholics in these countries is 38. These figures help us to understand the steady numerical progress of Catholicism in Britain. A birth-rate of this kind will insure the ascent of Romanism to a predominant position in Great Britain. The declining membership of most of the Protestant bodies is easily explained by the rapid

diminution of their birth-rates in recent years.

Other countries tell the same story. The most prolific parts of France are those in which the people have retained their allegiance to the traditional church. In Germany, there has been for some years a steady increase in the Catholic element. In the United States and Canada, the Catholic rate of increase outstrips the Protestant. And, taking the world as a whole, the Protestant nations are being left far behind in the general growth of population. The new territories that have been opened up of recent years are being occupied to an ever-increasing extent by stocks which show little disposition to be influenced by modern Protestantism.

The Swing of the Roman Catholic Pendulum

That the Roman church has passed another cycle of its evolution, and has now swung back toward liberalism and democracy, is the claim which seems to be sustained by Giovanni Pioli, a Roman Catholic writer, in the October *Contemporary Review*. The author was forced to resign from an ecclesiastical position during the crusade against Modernism a few years ago, in the reign of the late pope, Pius X. His article is likely to be overshadowed by current history; but it is closely related to the issues of the war, and should not be missed by religious leaders and thinkers.

Mons. Pioli says that in order to understand the significance of the election of the present pope, Benedict XV (Della Chiesa), we must retrace the genetic factors of a gigantic duel into which Chiesa was drawn from the beginning of his career in the Roman church. The events are closely involved in the earlier waves of the great martial struggle now shaking civilization.

The Roman church, like other social institutions, is swayed by the tug and pull of opposed interests. Going back as far as

1887, we find that a reconciliation between Germany and the Vatican had brought to a close the *Kulturkampf*, or religious war, between the Kaiser and the Pope. At that time the church was dominated by forces which not only sought reconciliation with Germany, but the substitution, in the church, of aristocratic, Prussian influence and spirit in place of the democratic spirit of France. One of the leading representatives of the dominant party was the prelate Galimberti.

French diplomacy, however, not only frustrated the election of Galimberti to the position of papal secretary of state, but when Pope Leo XIII proposed conciliation with Italy, France imposed on him, under the threat of denouncing the *Concordat*, the famous "Retraction." The same Gallic influence forced the election of Cardinal Rampolla as secretary of state. At this point, we get our first glimpse of the present occupant of the papal throne in the person of Chiesa, who was the right hand of Rampolla. The visit of Kaiser William II to Leo XIII proved a failure. The Vatican openly adhered to the French republican government. Rampolla had conquered. The church was oriented toward democracy, toward revival of culture among the clergy, and toward a certain degree of tolerance for liberalism.

At the death of Leo XIII, however, the pendulum swung back. The influence of Austria opposed the election of Rampolla as pope, and placed in the chair of St. Peter a narrow-minded, headstrong, pious peasant, who thus became the late Pope Pius X.

This Venetian cleric was, by birth and education, a natural adversary of the liberal policy of Leo XIII, and a warm sympathizer with the German and Austrian emperors. To give effect to the new order, Cardinal Merry del Val became secretary of state.

The conservative policy of Pius X, which was intended to "restore all things in Christ," led to the loss of France as a Catholic nation, the alienation of Catholic cultured classes in all countries, the failure to rally the masses everywhere, the general unrest and dejection of the Roman clergy, and the exodus of thousands of Modernist priests. No laudatory descriptions of the work of Pius X can suffice to obscure the fact that this pope dealt a body blow to the interests of the Roman church throughout the world.

Such being the posture of affairs, the death of Pius in the early days of the war gave the opposition a chance to rally. Although Rampolla had passed away, his disciple and assistant, Chiesa, was living in the obscurity of the See of Bologna, where no influence can be exerted on the general direction of Roman policy. From this place in the background of the church the votes of the cardinals brought Mons. Chiesa to the papal throne.

While the work of the new administration cannot, of course, be predicted with accuracy, Benedict XV, a different type of man from Pius X, will do much to restrain the precipitate rushing of the church toward ruin. Under him the Roman church may still play, if not the whole, at least a good part, in the task of building up a new humanity.

THE CHURCH AND THE WORLD

MISSIONS

The Proposed Christian University in Egypt

There was held recently in New York City the first meeting of the Board of Trustees of the proposed Christian University of Cairo, Egypt. Among these trustees are Harlan P. Beech, professor of missions at Yale; Dr. W. Bancroft Hill, professor of biblical literature at Vassar College; Dr. George L. Robinson, of the chair of Old Testament exegesis in McCormick Theological Seminary. The Board is asking for a fund of \$2,000,000 for the establishment of a Christian school which shall be a university in fact as well as in name, with graduate, professional, and technical schools in addition to the usual undergraduate instruction. The surprising statement is made that there are already 200 Christian schools in Egypt, enrolling 17,000 students, but in none of them is work done beyond the college grade. The government schools, under mixed English and native control, are debarred, by the government policy of strict neutrality as regards all questions of religion, from giving any sort of religious instruction.

The War's Effect on Foreign Missions

Religious periodicals of every name are discussing the probable effect of the war on foreign missions. It means, plainly, financial stringency and most regrettable retrenchment at home and abroad, the embarrassing interruption of banking facilities, the arrest of building operations, and the canceling of furloughs. On some mission fields there will follow, it is to be feared, strained relations between workers of warring nationalities and withdrawal from most cordial and helpful co-operation. But over against these disasters, for they are really such, may be set the distinct religious quick-

ening and awakening reported in England, France, Russia, Germany, as the accompaniment, if not the result, of the war. The war is furnishing, too, new opportunities to show that the bond of brotherhood in Christ is sometimes strong enough to withstand the strain of national animosities and rivalries. The Board of Foreign Missions of the Presbyterian Church has decided that in addition to the provision of a war emergency fund with which to continue its foreign work unimpaired it will come to the assistance of German or French missionaries if they are left without support, and will even endeavor to carry on the work which they may be compelled, temporarily, to relinquish. A board of so wide a vision and so large a heart should surely find the redoubled energies of the entire Presbyterian church put forth to answer its challenge.

Shall Western Methods be Superimposed on Eastern Churches?

The *Baptist Missionary Review*, of Bewada, India, boldly raises the question whether the general adoption of the elaborated religious organizations of the western world may not be proving a hindrance rather than a help to the evangelism of non-Christian lands. "If history is a trustworthy guide," says the *Review*, "the world will never be evangelized by a paid agency or ministry for the propaganda." And Dr. Speer is quoted as of the same opinion: "The world will be evangelized by a free onward movement of a great, living, and unorganized impulse." The *Review* continues its argument: "The highly developed organization of the twentieth-century churches of the West perhaps does but stifle the indispensable life. It is said that pagan Africa will in a short time become Mohammedan, and that

the missionary effort of Christendom must reach these tribes soon if they are to be gained for Christ; but this movement of Mohammedanism into and through pagan Africa is akin to the first movement of Mohammedanism rather than to what we are told is necessary for the efficient conduct of missions in the twentieth century. If there is life such as there was when in the first century there came the first impact of Christianity upon the non-Christian world, lack of organization cannot prevent success; and if this life is wanting, the most complete and skilfully derived organization can never take the place of the vital principle and power that carried Paul from Antioch to Rome. . . . The East is mystic, unsystematic; perhaps, according to our western standards, unpractical; but the great religions have come from Asia, and . . . we may but retard the conquest of these eastern lands by Christianity when we seek to superimpose western methods and system upon an eastern people. . . . If the churches upon the mission field are truly indigenous they must be free to express themselves on indigenous lines, and not be mere mechanical copies of the highly developed special churches of the West." The claim that western methods must not be superimposed upon eastern churches is nowhere today seriously disputed. But it is by no means clear that in the refusal of distinctly "western methods"

all organization is to be abandoned. The world will never be evangelized, we shall all admit, *solely* through a "paid agency."

Repudiation of Term "Anti-Missionary"

It is very gratifying to learn from the *Foreign Mission Journal* of the Southern Baptists that "we have repudiated the name 'anti-missionary.'" The *Journal* complains that the anti-mission spirit still dwells in the churches. But there is involved nevertheless in the repudiation of the name once flaunted without shame an acknowledgment that missions are an undertaking proper to the churches of Christ. At least, the door is no longer barred against the missionary appeal.

Protection of Missionaries in Turkey

The organ of the A.B.C.F.M., in its *Missionary Herald*, December issue, comments upon the missionary situation today in Turkey: "The American missionaries are probably the safest of all people in the land and the most likely to be protected. Turkey has never been given to harming them. In all the ninety-five years that the American Board has operated in Turkey only four of her missionaries have been murdered, and but one of these by an act of religious persecution."

BOOK NOTICES

The Beginnings of the Church. By Ernest F. Scott. New York: Scribner, 1914. Pp. 282. \$1.50 net.

Ten lectures delivered by Professor Scott at Union Theological Seminary on the Ely Foundation in the winter of 1914 constitute this volume. They deal with the most difficult questions of Christian origins: the origin of the church, the gift of the Spirit, Jesus as Lord, baptism, the Lord's Supper, etc. The discussions of these matters are intelligent, critical, sympathetic, and illuminating in a high degree. Professor Scott's work bears especially upon the obscure interval between the death of Jesus and the letters of Paul. The extent and character of Paul's indebtedness to the earlier Christian group and the relation of the early church to the mystery cults are treated with balance and discrimination. Professor Scott is one from whom we have learned to expect much, and this admirable presentation of the best modern opinion on the beginnings of the church fully meets our expectations.

Die Oden Salomos, ueberarbeitet oder einheitlich? Mit 2 Beilagen: I. Bibliographie der Oden Salomos. II. Syrische Konkordanz der Oden Salomos. By Gerhard Kittel. (Beitraege zur Wissenschaft vom Alten Testament, Heft 16.) Leipzig: Hinrichs, 1914. Pp. 180.

Kittel first discusses the stylistic homogeneity of the Odes, and then takes them up one at a time from the point of view of the interpolations which several critics have found in them, showing that these may generally be better understood as original parts of the ode in which they stand. His work is systematic and candid and his conclusion has much to commend it. The classified bibliography of 165 books, articles, and reviews which have already been called out by the Odes is very valuable, and there is a useful Syriac concordance or rather index of all the words of any importance occurring in the Odes.

The Gospel according to St. Luke. The Greek Text Edited with Introduction and Notes for the Use of Schools. By W. F. Burnside. Cambridge: University Press, 1913. Pp. 272. 3s. net.

The Cambridge Greek Testament for schools represents an interesting effort to adapt the Greek Testament to school use. To that end much sound learning and good pedagogical feeling have been wrought into this volume on

Luke. There is an introduction, and the text of Westcott-Hort is then printed, divided into what Mr. Burnside thinks its principal divisions. This is followed by copious notes—linguistic, historical, and exegetical. The difficulties attaching to Luke's chronological statements might have been more boldly dealt with, and the infancy narratives are taken somewhat too literally. At some points the treatment is conventional rather than historical. The work is carefully and painstakingly done, though there are several inaccuracies in the Greek index (cols. 3, 5, 6, 7).

St. Paul and Christianity. By A. C. Headlam. New York: Longmans, Green & Co., 1913. Pp. xiv+214. \$1.25.

A sound, scholarly treatment of the theology of St. Paul by the professor of dogmatic theology in King's College, London. The author knows the literature of the subject and the modern problems and maintains the conservative position. For him the Atonement is the central fact in the theology of St. Paul. Paul was and remained a Jew. There was little influence of Greek thought upon him.

The Offices of Baptism and Confirmation. By F. Thompson. (In the Cambridge Liturgical Handbooks.) New York: Putnam, 1914. Pp. x+253. \$2.00.

This volume studies in detail the offices of Baptism and Confirmation in the different liturgies of the Catholic church. The practices of lay-baptism and of immersion and affusion are examined carefully. In connection with the mode of baptism, the archaeological evidence, unknown of old controversists, is taken into consideration. There is of course no controversy in this book but an exposition of facts. The author is a priest of the Anglican church.

The Book of Genesis. By H. E. Ryle. (In the Cambridge Bible for Schools and Colleges.) Cambridge (England): University Press; New York: Putnam, 1914. Pp. lxxviii+477. \$1.50.

This is a welcome addition to this series. Dean Ryle has a sound judgment and is well informed. He does not adopt any rash theory, whether it be advanced or conservative, and for this reason this volume will remain a good textbook for several years to come. The parallels from Babylonian and Egyptian documents are accurate. Perhaps it would have been better if the author had not reproduced, facing

p. 8, the diagram representing the Semitic conception of the universe, contributed by Principal O. C. Whitehouse to Hastings' *Dictionary of the Bible*, where the moon turns her illuminated side away from the sun. Except for this small detail, for which Dean Ryle is not responsible, his book deserves a hearty commendation. It is well printed and of a very low price.

Problems of Boyhood. By Franklin W. Johnson. Chicago: The University of Chicago Press, 1914. Pp. xxv+130. \$1.00.

The readers of the *Biblical World* will not need an introduction to this volume which appeared originally in a series of chapters in this magazine. The value of the book lies, not only in its good sense, which is abounding, but also in the fact that it is written to meet actual needs of actual young men whom Professor Johnson was engaged in teaching. This makes it a practical book and one which can be used with inevitable success among boys of high-school age.

Encyclopaedia of Religion and Ethics. Vol. VI, Fiction-Hyksos. Edited by James Hastings. New York: Scribner, 1914. Pp. xviii+890.

We have become so accustomed to expecting the highest grade of work in this dictionary that there is a danger that we shall take the present volume as a matter of course, but any careful reading of the volume will produce rather the impression of admiration and astonishment. The scale of treatment is still catholic, and every article, so far as the reviewer has examined them, indicates thoroughly honest work.

In the present volume the outstanding articles are those on "God," the "Gospels," and "Greek Religion." And yet such exhaustive articles as those on "Human Sacrifice," "Hinduism," and "Heredity" are certainly not to be overlooked. The article on the "Greek Orthodox Church" is a splendid example of compressed encyclopedic treatment. The article on the "Gospels" is a good summary by Professor Burkitt and is a compact exposition of the various theories connected with the origin of the Gospels. The dates on the whole are rather late and the article will doubtless serve to check the tendency of certain recent writers to date the Gospels rather early. Professor Burkitt cannot bring Mark prior to 65, Matthew to 80, and John to 100.

For light on modern thinking, we particularly commend to our readers the article on "Heredity." It really consists of two articles, one an exposition of biological facts with special relation to Mendel's law, and the other an extension of the theories of heredity into ethics and religion. We are inclined to enter a mild caveat to the conclusion of the latter article, although we have

sympathy with the author's fear of a too hasty application of the Mendelian law to the field of social morality.

Altogether, the new volume more than confirms our conviction as to the immense importance of the study. It should be in the hands of every careful student.

The Philosophy of Christ's Temptation. By George S. Painter. Boston: Sherman, French & Co., 1914. Pp. 333. \$1.50.

Many books have been published on the subject of the temptation of Jesus. They are often of such a kind that it is a relief to turn to Dr. Painter's book. The author moves at ease in the domain of modern psychology, he is familiar with scientific results in the study of the Bible, and, what is just as important, he is in touch with the spiritual meaning of religion. The idealized Christ of the temptation story is not quite the historical Jesus; the ethical and religious drama of the temptation as we have it has been, to a great extent, lifted up into the realm of the universal so that it stands as typical of all possible temptations. Christ's life is a work of art, and, like all true art, it unifies and vitalizes the lives of men. The teaching of the temptation story is that thought fashions character and that it is mainly developed in solitude or reasonable privacy; the secret place, the place of prayer, becomes the place of self-revelation, where man becomes himself; he finds God when he meets the highest demands of his soul. Dr. Painter's book will reveal to the reflecting mind an intense meaning in the temptation of Christ. It will appeal mostly to those who are as dissatisfied with cheap and tawdry conceptions of religion as well as with cold and lifeless unbelief; it will help them upward. When Christ is so understood, he does lift men unto himself.

Vital Problems of Religion. By J. R. Cohu. New York: Scribner, 1914. Pp. xiv+289.

This is a fascinating book, not because it contains much that is new, but because it rings true. The author believes in personal religion as the key to theology. His chapter on the revelation of the "Living God through Evolution" is fresh and timely; it shows how evolution is the final reply to ancient materialism and how religion can rightly interpret it as the revelation of a Mind dwelling in Nature. The style of the author is racy and lucid. Preachers will find it inspiring.

The Bible as Literature. By Irving Francis Wood and Elihu Grant. New York: Abingdon Press, 1914. Pp. 346. \$1.50.

This volume belongs to a series of Bible-study textbooks for the use of undergraduate classes in colleges. It deals with the Bible as

literature from the modern scientific point of view, while it lays stress on the religious value of the Scriptures. The prophets are studied before the historical books and a good survey of prophetic activity is given. Historical statements are accurate; there are a few good maps and a good bibliography. This textbook will doubtless appeal to our young people and give them an insight into the permanent message of the Bible. We should like to see this book studied by the more intelligent laymen in the church.

The Christian Eucharist and the Pagan Cults.

The Bohlen Lectures for 1913. New York: Longmans, Green & Co., 1914. Pp. xii + 203. \$1.20.

Sacramentalism has always played a great part in the primitive religions and later. Prophetic theology in Israel was not in sympathy with it; neither was primitive Christianity, while it was still a Jewish sect. Dean Groton's book admits the influence of Hellenic thought in the mind of Paul and that he had much in common with the general teaching of the mystery-religions. Although the author examines this teaching in detail, he does not make very clear, except at the end of his book, what his conclusions are, viz., since baptism and the Lord's Supper were not sources of salvation but seals, affirmations, and stimulations of the same, it is clear that Paul did not blindly accept the magical mysticism of his day. Dean Groton's book will help toward the solution of the problem of the origin of Christianity. It is valuable as coming from one who belongs to a church where sacramental life has assumed a great importance.

The Problem of Christianity. By Josiah Royce.

2 vols. New York: Macmillan, 1913. Pp. xlv + 425 and vi + 442. \$3.50.

These two volumes by Professor Royce have all the characteristics of their author's temperament and thought. They are almost wearisomely repetitious, but that, perhaps, is due to the fact that they were originally given as lectures. That they are exceedingly stimulating goes without saying. It is equally obvious to all who are acquainted with Professor Royce that they center around the conception of loyalty. Furthermore, they form an excellent obligato upon Christianity, and having said this the reviewer feels that he has characterized the volume.

In order to discover what Christianity is, Professor Royce goes back to Jesus and Paul. This, in the nature of the case, puts a premium

upon exposition, and this, in turn, demands a historical mind. Professor Royce's exposition of Paul is not exposition; it is an elaboration of certain philosophical possibilities which Paul's teaching offers, but which from the Pauline point of view appear much less central than Professor Royce would make them.

Mr. H. M. Wiener's "Studies in the Septuagintal Texts of Leviticus" are reprints from the *Bibliotheca Sacra*. Mr. Wiener studies the different readings of the MSS and attempts to group them together.

Dr. Hillis' new book on *The Story of Phaedrus* (Macmillan. \$1.25) is a very interesting novel. The theme of the story is the conversion to Christianity of a young fugitive slave and his work as the collector of the *Memorabilia* of Jesus, the lost source Q.

Dr. G. A. Barton issues in a pamphlet his article on "The Historical Value of the Patriarchal Narratives" published in the *Proceedings of the American Philosophical Society*. He shows how the fourteenth chapter of Genesis must have been written at a very late date. The treatment of extra-biblical sources is scholarly and complete.

If anyone is inclined to believe that the Student Missionary Movement is narrow in conception and in ideals, he has only to read the remarkable volume *Students and the World-wide Expansion of Christianity* (New York: Student Volunteer Movement for Foreign Missions, 1914), edited by Fennell P. Turner. It is composed of the addresses delivered before the Seventh International Convention of the Student Volunteer Movement for Foreign Missions, Kansas City, Missouri, December 31, 1913, to January 4, 1914. The addresses, almost without exception, move on a extraordinarily high plane of thought and show careful preparation. Secretary Bryan's address might very well have been edited to take out certain colloquial expressions, but addresses like those of Professor Warneck, Sherwood Eddy, and Dr. Mott are of more than occasional importance. Similar are the addresses by Secretary Barton and Secretary Franklin on some of the more practical problems of missionary work. The volume covers an extraordinary range of topics and at every point will be read with interest and give help. Especially valuable is the Appendix, which gives a bibliography of books upon the general missionary field.

THE MESSAGE OF JESUS TO OUR MODERN LIFE. IV

By SHAILER MATHEWS

AN OUTLINE BIBLE-STUDY COURSE OF THE AMERICAN INSTITUTE OF SACRED LITERATURE

This course is published in nine leaflets issued on the fifteenth of each month from September, 1914, to June, 1915. It may be obtained by enrolling as a member of the AMERICAN INSTITUTE OF SACRED LITERATURE. Membership in the INSTITUTE requires only the annual membership fee of fifty cents, and four cents for postage, to be sent to the headquarters of the INSTITUTE, at the University of Chicago. Two thousand people besides subscribers to the BIBLICAL WORLD are now using the course.

PART II. THE PRINCIPLES OF JESUS AS APPLIED TO PROBLEMS OF LIFE

STUDY IV

CHRISTIAN INDIVIDUALISM

The individual is the highest form of life as we know it on the earth. The farther down we go in the scale of life, the less individuality do we find. Not only is there a lack of freedom in action, but there is also less marked diversity in characterization. It is, of course, true that we are all subject to the limitations set us by the conditions under which we have to live, such as the forces of nature and social conditions; none the less, if we are really sincere, we are all striving, not only to make our lives conform to the laws of their being, but also to develop ourselves individually in such a way that we shall be increasingly our own selves rather than copies of someone else.

Behind the development of these characteristics which go to make up the personality of each one of us, and distinguish us from all other persons, are will and desire. You can generally tell people apart by the things they want, and quite as truly can you tell whether or not the person is really possessed of strong individuality when he dares to act in accordance with his own convictions in disregard of what may be looked upon as popular opinion. True, if one makes these decisions recklessly, without real moral purpose, one's individuality becomes unbalanced and may keep on developing in recklessness until one becomes criminal or insane. But such an individuality is pathological.

It is one of the striking characteristics of Christianity that it recognizes to the full the possibility of each person's possessing a distinct individuality. This is determined largely by his wants. At the same time, these wants are in part determined by social relations in the midst of which we all must live.

That is to say, the Christian idea of the individual is not that of a selfish, egoistic atom of humanity that is all the time trying to get ahead of other atoms; rather it is social. The individual must act in society, and his action, however intense and unlike the action of other people, must not injure society itself.

That brings up the question which is often raised as to whether the individual or society is the final goal of our thinking. The probability is that it is a mistake to set one over against the other. The Christian conception is rather of the individual *in* society than of the individual *and* society. We shall see how this idea has been developed by Jesus.

I. THE INDIVIDUAL IN THE RELIGION OF THE OLD TESTAMENT

The Old Testament deals with the nation in its origin, rise, relations with other nations, and its eventual decline, while the New Testament is concerned not at all with national affairs but with individuals. This does not mean, however, that the importance of the individual is overlooked in the Old Testament. On every page we see how national life depends upon individual life.

First day.—§ 52. *In the Old Testament, individuals give direction to the national development.* The history of the founding of the Jewish state is largely of the nature of a biography of men, as Abraham, Jacob, Moses, and Joshua. The development of the monarchy centers around men like Saul, David, Solomon, Josiah, and the long succession of kings both of Israel and of Judah. In many ways, it almost seems as if the history of the Hebrews was really the nationalizing of the biography of men who possessed common ideals and purposes as well as temperaments. It is interesting to speculate whether the history of the United States would be equally intelligible if its earlier history were made up of biographies of individuals like Adams, Washington, Jefferson, and Hamilton. What share has immigration had in Hebrew and American history? Take a little time to refresh your memory of the stories of these Old Testament characters, reading from Gen. 12-50, Exod. 1-15, Numbers, Samuel, and Kings.

Second day.—§ 53. *The revelation of God's will was made through individuals to the nation.* The history of prophecy shows that while the center of interest of the Old Testament writers is the nation, there is nothing to indicate that the nation as such was sufficiently democratic to act as a unit in accordance with certain definite ideals. The word of the Lord did not come through popular elections but through prophets. Individuals like Moses, Samuel, Elijah, Hosea, Isaiah, and Jeremiah were the points of contact between Jehovah and his people. Almost paradoxically, while the Old Testament teaching as to the duty of the nation serves to enhance the importance of the individual through whom it comes, there is but little of the teaching of the prophets, and that in the latest times, which serves to give importance to the individual as distinguished from the nation. Jehovah is the father of the nation; and the nation, not the individual, is called his son. On the other hand, in the teaching of Jesus, the individual, though considered as a member of the kingdom

of God, possesses supreme worth in himself. Read Ezekiel's address to the nation, Ezek. 37:1-14; also Hos. 11:1-7.

II. INDIVIDUALITY AS EXEMPLIFIED BY JESUS

Jesus spoke constantly of the kingdom of God and of himself as possessed of unique relationship with that kingdom. For this, as well as for other reasons, we can see that he is unique among men. This, however, is only another way of saying that Jesus possessed the supreme individuality of history. Other men have been notable, but their notability has been due to the possession of some one talent rather than, as in the case of Jesus, the marvelous symmetry which is exhibited in his actions and character.

It is impossible to study Jesus abstractly for the reason that even his words are never abstract. But for the same reason it is difficult to find explicit statements by him upon many of the problems which the modern Christian discovers in the relations of the individual to society. It will be necessary, therefore, in order to apply his teaching, first, to see how he himself conducted his life; and, second, to discover the implications of his principles, as well as his application of them to specific instances.

Third day.—§ 54. *Jesus' individuality appears at the very beginning of his ministry:* Luke 2:41-50; Matt. 3:13-4:11; Matt. 1:18-25; Luke 2:1-7. Even when Jesus was a little child, a marked individuality appears in his words to his mother in the temple. Read Luke 2:41-50. When he began his career, he distinctly moved against popular opinion and chose what he knew to be a life of true service. This is clearly the significance of the account in Matt. 3:13-4:11. In so doing, he showed himself capable of both resisting current beliefs and standing alone, even if he saw it would cost him suffering. The stories of the infancy (Matt. 1:18-25; Luke 2:1-7) are intended to explain this individuality as miraculous, but he never alluded to the events which these stories relate, and since in his own actions we can see that he was subject to the same struggles and temptations as humanity, his individuality has the significance of an example.

Fourth day.—§ 55. *Jesus' individuality is seen in his ability to turn from the conventional life to one of sacrificial service to his fellows:* Mark 1:35-39; Luke 5:27-32; 7:36-50. His mother and other members of his family at one time misunderstood his intensity for evidence of an unbalanced mind (Mark 3:20). But it is plain enough that their apprehensions were absurd. He was immensely active (Mark 1:35-39), but he was the farthest possible from fanaticism. One sees also how his strong individuality appears in his break with the Pharisees at points where they were regarded as peculiarly loyal to the will of God. Repeated illustrations of this strong but gracious characteristic are to be seen in his dealings with those Sinners and Publicans, whom the conventional religious people of his day despised. He dined with them, and let them anoint him with perfume. Read Luke 5:27-32 and 7:36-50. It would be possible to go on indefinitely adducing illustrations of this willingness of Jesus to break with convention wherever a moral issue was involved.

Fifth day.—§ 56. *Jesus' strong individuality appears in the impression he made upon his friends and even his enemies:* Mark 1:16-20. It is to be borne in mind that Jesus had to win his way into the position which he eventually gained in the hearts

of men. The disciples apparently knew nothing of any peculiarity of his birth. He came to them without any other advantages than those powers which lay in his own person. From the start they accepted him as one who could make them "fishers of men." See Mark 1:16-20. From that moment he became their master and they developed an incomparable loyalty to him as Christ. He, himself, recognized this, and distinctly told them that while they were brethren he was to be regarded as their master, and, despite the humiliation to which he was exposed, they took him at his own estimation (Matt. 23:8-12). Recall the impression he made upon his enemies.

Sixth day.—§ 57. *This individuality of Jesus rested ultimately upon his relations with God:* John, chap. 15. Jesus as a ministering individual was really at one with God. He persistently set himself forth as an example for all others. In his individual experiences, he discovered principles which would help other individuals so that the fellowship between them and him, while always real and personal, could be described as the relation of the branches to the vine. Read John, chap. 15. His virility and activity in service, his readiness to sacrifice for others, all sprang from this deepest life of individual fellowship with God. To appreciate these qualities of Jesus it is only necessary to compare them with those of other men who have been great leaders.

Seventh day.—§ 58. *This individuality of Jesus served to develop rather than to repress the individuality of his disciples.* Jesus did not undertake to force his followers into a single mold. He left them in the possession of their temperaments and their peculiarities which distinguished them one from another. The twelve apostles might even be said to fall into three groups of four each, as will appear from a comparison of the various lists of the apostles. See Matt. 10:2-4 and parallels. The first, fifth, and ninth names always are the same, the other names, so far as they can be identified, always being associated with the same one of these three. It would seem almost as if there were three committees of the twelve, each composed of men of a certain general type. The first four were composed of those who seem to have had more implicit faith in Jesus and understood him better than the others. The second group was composed of practical-minded men who seem to have lacked imagination but were ready to believe upon evidence. The third included a miscellaneous group, none of whom seems ever to have done anything worthy of record, except Judas Iscariot, who betrayed Jesus. Yet there is no evidence that Jesus undertook to make Philip into a man like Peter, or John into a man like Thomas. To be a Christian does not mean that we must possess the identical characteristics of other people. Each Christian must express himself in his own peculiar way, but in accordance with the general principles of conduct which Jesus embodied. Further interesting studies in Christian individualities can be made of such persons as Paul, Nicodemus, Barnabas, and Timothy, not to mention the women of the Bible, like the various Marys, Dorcas, and Priscilla.

III. SOME OF THE PROBLEMS OF INDIVIDUALISM

Jesus did not approve of men who were desirous of saving their souls at some time in the future, yet were ready to sacrifice other people to their own ambitions. There have been plenty of individuals of this sort in the history of the world and in most cases they have acted in high-handed and oftentimes oppressive fashion,

because they regarded their own individual success as superior to the immediate needs of society. True, they have frequently attempted to justify their disregard of social obligation by the claim that in the end society would be benefited by their success, however selfishly gained. Nor can it be said that their attitude is unknown in our modern world. In fact, one of the greatest issues which we now face in the realm of both thought and action concerns the relationship of individual activity and success to the needs of society as a whole. Most of us are constantly tempted to think that our immediate needs justify us in doing things which in calmer moments we would admit were contrary to the welfare of society as a whole. Yet we justify this action by insisting upon the necessities of our individual selves. How far is such an attitude really consonant with the attitude of Jesus?

Eighth day.—§ 59. *The individuality of Jesus was social rather than egoistic:* Mark 10:46-52; Isa. 52:13-53:12. Mark 10:46-52 contains an interesting example of self-effacing service of Jesus. In point of virility and activity he possessed what is common to all great men, but the difference between him and many others becomes apparent as one sees how men like Caesar, St. Bernard, and even Luther at times found themselves incapable of perfectly adjusting their own individual ambitions to the cause to which they were devoted. There have been many men in the past who have followed Jesus' example in the development of themselves for the purpose of serving others, but none has surpassed him. It is a testimony to his greatness that the world has come to regard as the greatest individuals those who, like him, have been servants of their fellows. For, since the days of Jesus, the ideal of individualism has been that of the suffering servant by whose stripes many were healed. Read Isa. 52:13-53:12. Who is today regarded as the nobler type of individual, Napoleon or Pasteur?

Ninth day.—§ 60. *The individual cannot be separated from society:* Mark 2:23-28; John 5:1-18; Matt. 5:17-20. In this regard we need only to consider a few of the many facts at our disposal. (a) The influence of customs upon the individual. While it is true that we can break somewhat from these customs, it is also true that they are constantly affecting our moral selves. (b) The influence of law. None of us is free to do exactly as he pleases. At every turn we meet the will of society in some legislation. While all of this legislation is not absolutely correct, yet it is never safe for a man to assume that, because he wishes to do that which the law prohibits, he is, therefore, at liberty to follow such desires. True, there come times when the individual is convinced that the laws are really bad, and it becomes a matter of conscience as to whether he should obey them. This is particularly true where the law touches upon the most sacred things of life, as, for example, religion. In such a case as this, Jesus' teaching as to the superiority of the individual to bad or imperfect law, like that of the Pharisees concerning the Sabbath, has to be considered. Read Mark 2:23-28; John 5:1-18. But Jesus would certainly not teach a man to do whatever is good in his own eyes, regardless of social law or custom. Read Matt. 5:17-20.

While we must later deal in some detail with the bearing of Jesus' teaching upon politics, we must here raise a very personal question as to whether we individually are justified in setting up our own individual wants and opinions as superior to legislation. To specify only two such cases, we refer to the non-payment of taxes and to the violation of laws prohibiting the sale of liquor.

Tenth day.—Luke 22:47-53; 23:1-26; 19:11-28. The principles of Jesus which apply to the relation of the individual to society, run back to his fundamental conception of love. In his own individual life, Jesus, so far as we know, never disputed the political law of the land. When it came to his trial, it was found impossible to prove any violation of law on his part. Read Luke 22:47-53; 23:1-26. Further, in his insistence upon love, he developed a great social principle to the effect that men must co-operate with others and live in such co-operation. Such, for example, would be the bearing of his parables in Luke 19:11-28, where Jesus obviously disapproves of the egoistic individualism which led the unprofitable servant to distrust social relations. There is certainly throughout Jesus' teaching a constantly reiterated warning against a self-centered religion which refuses to sacrifice and seeks only its own advantage.

Eleventh day.—§ 61. *The true worth of the individual is to be seen in Jesus' teaching concerning moral discontent and repentance:* Luke 15:1-32; Matt. 5:21-48; 10:34, 35; 5:6. Read Luke 15:1-32. In the parables we notice how Jesus emphasizes the value of the individual even when lost. It is worth noticing, however, that this worth of the sinning individual is to be seen, not in what the individual is, but in what he may become. Jesus is not a sentimentalist and when he deals with the publicans and sinners as those whom he would save, it is with a clear recognition that their worthiness does not lie in their evil condition, but in the possibility of their being raised from their evil conditions into something better. Individuals can be bettered by creating in them wants for better things. Read Matt. 5:21-48. In the striking comparisons which Jesus makes between his teaching and the teachings of those prior to his day, there is apparent a great truth that men grow better by their discontent with their existing moral conditions. In Matt. 10:34, 35, Jesus speaks of bringing the sword to the world, not in the sense that he would stir people up to fight, but that his teachings will cause painful separation as one of the two parties desires to grow like him. The only way for individuality to grow is to develop a sense of need. Thus a man grows to be a better business man by the development of economic wants. A man grows to be a better moral individual as he feels a desire for inward strength. Read Matt. 5:6. This is the enunciation of a great law which we must dare to follow. The modern man needs to be made morally discontented so that there will arise in him those moral wants which will compel him to grow strong by seeking their satisfaction.

Twelfth day.—§ 62. *The individual has liberty although in a world of law:* John 8:31-59. Jesus was created to do his Father's will and he grew strong by a constant determination to find and obey that will. Such obedience did not make him a slave, but gave him larger liberty. It is in this spirit that the Fourth Gospel describes Jesus' message as to spiritual freedom (John 8:31-59). The freedom of which Jesus speaks is a superiority to constraint which would compel men to center upon spiritual ambition rather than upon the physical world. In the same proportion as a man possesses the spirit of Jesus does he also find himself independent of reliance upon statutory law. "Love fulfils the law." Christians should *give* justice rather than seek to *get* justice. To get justice one makes the world contribute to himself. In giving justice the individual seeks to contribute something of value to that society of which he is a member. That is one way of taking up one's cross and following Jesus.

IV. THE VIRTUES OF THE INDIVIDUAL

We are very apt to think of kindness as due to a lack of vitality. We sometimes say that a man is not vigorous enough even to be bad. Such a conception of morality is certainly not in accordance with the teaching of Jesus. The virtues which we find in the New Testament are clearly positive. In earlier days, he was clearly the best individual who was the best able to defend himself and erect his own rights over against those of the community. Such a conception is not the content either of the express words or the principles of Jesus.

Thirteenth day.—§ 63. *The virtues of the ideal individual are not inactive:* Mark 10:17-31, 35-45. Read Mark 10:17-31. The rich young ruler who came to Jesus and who had never done anything seriously wrong was not praised by Jesus, but rather was directed by him to do something which really was positive and helpful to other people. Similarly, in the case of the ambitions of James and John. Read Mark 10:35-45. Jesus does not rebuke them for ambition, but urges them to make that ambition positive and social. He that was greatest among them should be their servant.

Fourteenth day.—§ 64. *Moral integrity is made by Jesus the primary quality of individual virtue:* Matt., chap. 23. One of the great difficulties for any earnest man to face is the temptation to make people believe that he is as good as they think he ought to be. Through such a desire there comes a division in the moral life so that one is not always consistent in his own ideals and actions. Hypocrisy was the evil which Jesus seemed to loathe more than any other, and hypocrisy is the sin of respectable people who have already made some progress toward the development of the larger individuality. Read Jesus' address to the Pharisees, Matt., chap. 23.

Fifteenth day.—§ 65. *Peaceableness:* Matt. 5:25, 26, 38-41; John 18:1-38; Matt. 26:47-56. The Christian individual will not seek to get revenge. He will suffer injustice rather than try to make others unhappy. It is natural to try to injure those who injure us. Indeed, nothing more clearly shows advance in civilization than a willingness to refrain from revenge. To endure wrong rather than do wrong is a great lesson of Jesus' example. A strong individuality does not imply pugnaciousness. That is the very minimum of teaching to be found in the words of Jesus as to "non-resistance." Read his teaching by precept and by example in the passages cited above.

Sixteenth day.—§ 66. *Spiritual resoluteness is an outstanding characteristic of the Christian individual:* Luke 14:25-35; 12:1-12. This is the Christian equivalent of military courage. To be thoroughly like Jesus, we must be able to withstand doubt, convention, even danger, confident in our spiritual integrity. We must be able "to bind the strong man." People who can utter beautiful words but who have not the courage to follow out a right course, regardless of the results, are not admired by Jesus. Read Luke 14:25-35; 12:1-12.

Seventeenth and eighteenth days.—Luke 17:20-18:8; Matt. 10:16-39. Peaceableness does not mean mere passivity. Jesus did not hesitate to oppose evil in his teaching, and expects his followers to be as brave and self-sacrificing as himself. Does this resoluteness of heart involve the desire to injure anyone? How does spiritual courage differ from military courage?

Nineteenth day.—§ 67. *Regard for the individuality of others:* John 4:4-26; Mark 5:1-20, 10:13-16; Matt. 7:1-5, 12. The life of Jesus is a constant lesson as to the worth of the individuality of others. As we treat men personally, we grow to be like Him. As we treat them impersonally, as if they were things (e.g., slaves, human machines, "cannon-fodder"), we abandon His example. Read the passages cited from John and Mark. To develop Christian individuality implies that we treat others as individuals and brothers. See Matt. 7:1-5, 12.

V. MEANS OF DEVELOPING CHRISTIAN INDIVIDUALITY

Recall the teaching of Jesus as to the supreme good in life as discovered in Study II and the ideals of the spiritual life as seen in Study III. Love like that of Jesus must control and be expressed in all efforts to enhance the powers and worth of the individual. His welfare, not that of the state or the army or society in general, must be the final goal if we are to make the teaching of Jesus supreme.

Twentieth day.—§ 68. *Education:* Mark 1:21-22; Luke 4:16-30; John 7:14-18. We have no precise information as to the education of Jesus, but he could read Hebrew (already in his day a literary rather than a colloquial language) and was received as a teacher in the synagogues. Read Mark 1:21-22; Luke 4:16-30. His knowledge of the Old Testament implies study. See also John 7:14-18. While his general mission did not involve him in the establishment of schools, his teaching and example have led to educational development. How far do you think that it is necessary for education to seek uniformity in character-building?

Twenty-first day.—§ 69. *Private prayer:* Matt. 6:5, 6. Jesus does not separate prayer from other means of self-development, nor does he urge contemplation as do so many other teachers, but rather emphasizes action. Yet it must be remembered how he himself constantly went into solitary communion with his Father. Review here the readings on the subject of prayer in Study III. To think steadily about God for a few minutes during every day—not once, but often—serves to develop the best type of strong, well-poised individuality. Read Matt. 6:5, 6. Is such informal thought of God suggested by this passage? Can we be alone with God even in a crowd or amid the activities of the day's work?

Twenty-second and twenty-third days.—§ 70. *Activity:* Matt. 7:21-27; 25:31-46; Mark 1:35-38. The life of Jesus was full of action. His teaching sums itself in "do" rather than "think." Faith is not passive. In all this he is true to the laws of human personality as science shows it. A lazy man never has a strong individuality. Note the test of action as indicated in Matt. 7:21-27 and 25:31-46. Read also Mark 1:35-38 and recall other testimony to the untiring activity of Jesus.

Twenty-fourth day.—§ 71. *Social co-operation.* Jesus never treats individuals as detached atoms. They are members either of the kingdom of Satan or of the kingdom of God. Too often we overlook this relationship and so tend to make individualism identical with selfishness. As the individual is molded by society, so must he co-operate with other individuals in improving society. Is not this the real teaching of Matt. 10:39?

Twenty-fifth day.—§ 72. *Death:* Mark 12: 18-27; John 12:20-26; I Cor., chap. 15. The perfection of the individual means a severance from those physical inheritances that bind him to the mere animal life. Paul develops this in I Cor., chap. 15, but he expressly bases his teaching on the evidence furnished by the resurrection of Jesus. Read the comments of Jesus in Mark 12:18-27; John 12:20-36. Death to the Christian is a deliverance, a new advance in freedom of personality.

VI. APPLICATION OF THIS TEACHING TO SOME MODERN PROBLEMS

Twenty-sixth day.—As over against this Christian conception of the loving individual finding self-expression in social relations, consider those false conceptions which make the pleasure of the individual supreme. Trace the bearings of this false individualism in business and in the relations of the sexes.

Twenty-seventh day.—Do not the chief criticisms to be directed against war and industrialism consist in the charge that men and women are not treated as individuals but as things? Which is superior, the workman or the machine he works? Can patriotism be so overemphasized as to make individuals of small account? How far can a soldier develop individuality?

Twenty-eighth day.—What place has the Christian estimate of the individual in the present "woman movement"? Have women always been treated as real individuals with personal rights? Should they be? Any answer to these questions will carry you far.

Twenty-ninth day.—Make the matter personal. Are you growing socially individual or selfishly individual? Are you treating people as individuals? What is your attitude toward individuals of other races?

Thirtieth day.—To what extent will your social individuality be hampered in its action by the people who make up your immediate world? Does such indifference on the part of others excuse one from directing all his efforts toward attaining the right balance of social and individual ambition?

The next study will consider the Teaching of Jesus concerning the Family.

THE BEST WAY

INDIVIDUAL COMMUNION SERVICE

It is conceded that the individual communion cup is the best.

Why not introduce it now?

It is reverent. It is sanitary.

The Service is chaste and beautiful.

The quality of our Service is the finest on the market.

Quality—not price—should determine your choice.

Write for Illustrated Price List

INDIVIDUAL COMMUNION SERVICE COMPANY
107-109 South Wabash Avenue CHICAGO

The General Theological Seminary of the Episcopal Church

Chelsea Square, New York

The Academic Year begins on the last Wednesday in September, although students are received at other times. Special students admitted and Graduate Course for Graduates of other Theological Seminaries. The requirements for admission and other particulars can be had from
The Very Rev. Wilford L. Robbins, D.D., LL.D., Dean

THE AMERICAN JOURNAL OF THEOLOGY

Edited by the Divinity Faculty of the University of Chicago. Published quarterly. Subscription price, \$3.00 a year; single copies, \$1.00; foreign postage 4x cents; Canadian postage 20 cents.

THE UNIVERSITY OF CHICAGO PRESS

CHICAGO
ILLINOIS



ESTERBROOK'S
EXTRA-FINE
ELASTIC PEN

For ornamental and shaded writing, Esterbrook's Extra-fine Elastic No. 128 is an ideal pen. Its fine point and wonderful elasticity make it particularly adapted to this style of penmanship.

There's an Esterbrook Pen to suit every writer.

SEND 10c. for useful metal box containing 12 of our most popular pens, including the famous Falcon 048.

Esterbrook Pen Mfg. Co.

New York

Camden, N.J.

Esterbrook
250 styles **Pens**

A Message from the Best Equipped Bookstore in the World



We are the largest wholesale dealers in the books of all publishers, English and American, and can consequently render the most efficient service in filling your orders for books. We solicit orders from

BOOKSELLERS, PUBLIC LIBRARIES, PUBLIC AND PRIVATE INSTITUTIONS, ETC.

We are well equipped to furnish customers with information about books on special subjects or books otherwise hard to obtain. All orders, large or small, receive prompt attention.

Catalogues sent on request

THE BAKER & TAYLOR CO.

Trade Agents in the East for
THE UNIVERSITY OF CHICAGO PRESS

**33-37 East 17th Street, Union Square North
NEW YORK CITY**



The Maximum in a Microscope

For classroom work—for home study—for laboratory research—for any use you may have for such an instrument you will be best satisfied with one of the

Bausch^{and} Lomb Microscopes

Their scientific optical accuracy, their mechanical exactness and durability, their wide variety of models, and their exclusive and modern features recommend them strongly.

Model F-2 (shown above), is notable for its fine lever adjustment with very delicate movement for high power and for its large stage and its unusual space for object manipulation. Price \$31.50.

Other Models from \$18 Up
Special Terms to Educational Institutions

Write for our interesting Catalog,
fully illustrated. Sent free on request

Bausch & Lomb Optical Co.

412 ST. PAUL STREET ROCHESTER, N.Y.

New York Chicago Washington San Francisco

Would You Be Interested?

If a man came to your desk and showed you a pen or pencil that would add or subtract as it writes?



Of course you would; anybody would!

We have no such pen or pencil, but we have something better. We have a typewriter which does all that, and you know that the typewriter is three times as fast as any pen or pencil. This typewriter is the

Remington Adding and Subtracting Typewriter

(Wahl Adding Mechanism)

This machine adds to-subtracts and writes; not only that but it adds or subtracts when it writes. Each operation is one.

You need this machine in your work; every man needs it who has nothing to do, or any writing and adding to do on the same page. It saves time, saves labor, detects errors, prevents errors, gives you a mechanical insurance of absolute accuracy.

We stand ready to give this machine a test on your work; a test which will convince you that you need it.

Remington Typewriter Company

(Incorporated)
New York and Everywhere

FINE INKS AND ADHESIVES For those who KNOW



Higgins'

Drawing Inks
Eternal Writing Ink
Engrossing Ink
Taurine Mucilage
Photo Mounter Paste
Drawing Board Paste
Liquid Paste
Office Paste
Vegetable Glue, Etc.

Are the Finest and Best Inks and Adhesives

Emancipate yourself from the use of corrosive and ill-smelling inks and adhesives and adopt the **Higgins Inks and Adhesives**. They will be a revelation to you, they are so sweet, clean, well put up, and withal so efficient.

At Dealers Generally

CHAS. M. HIGGINS & CO., Mfrs.

Branches: Chicago, London

271 Ninth Street

Brooklyn, N. Y.



THE BIBLICAL WORLD

A Journal of the Awakening Church

Volume XLV **FEBRUARY 1915**

Number 2

Editorial: Maran Atha

Religious Education

Lewis Bayles Paton

The Problem of Suffering and Sin. II *Henry Churchill King*

The Significance of Psychology for the Interpretation of Religious Experience

Henry B. Robins

Christ the Bond of Humanity

Charles W. Gilkey

The Duty of the Church in Relation to the Struggling Classes. I

Charles Richmond Henderson

The Message of Jesus to Our Modern Life. IV *Shailer Mathews*

THE UNIVERSITY OF CHICAGO PRESS
CHICAGO, ILLINOIS, U.S.A.

Agents:

THE CAMBRIDGE UNIVERSITY PRESS, London and Edinburgh

KARL W. HIERSEMANN, Leipzig

THE MARUZEN-KABUSHIKI-KAISHA, Tokyo, Osaka, Kyoto

THE BIBLICAL WORLD

FOUNDED BY WILLIAM RAINEY HARPER

THE HEBREW STUDENT, Vols. I, II, 1882-1883

THE OLD AND NEW TESTAMENT STUDENT, Vols. IX-XI, 1889-1892

THE OLD TESTAMENT STUDENT, Vols. III-VIII, 1883-1888

THE BIBLICAL WORLD, New Series, Vols. I-XLIV, 1893-1914

SHAILER MATHEWS, Editor

With the Co-operation of the Members of the Divinity Conference of the University of Chicago

Vol. XLV

CONTENTS FOR FEBRUARY 1915

No. 2

EDITORIAL: MARAN ATHA	65
RELIGIOUS EDUCATION	67
THE PROBLEM OF SUFFERING AND SIN. II	75
THE SIGNIFICANCE OF PSYCHOLOGY FOR THE INTERPRETATION OF RELIGIOUS EXPERIENCE	82
CHRIST THE BOND OF HUMANITY	94
CURRENT OPINION	108
THE CHURCH AND THE WORLD:	
MISSIONS	111
CHURCH EFFICIENCY	113
RELIGIOUS EDUCATION	114
BOOK NOTICES	116
AMERICAN INSTITUTE OF SACRED LITERATURE:	
THE DUTY OF THE CHURCH IN RELATION TO THE STRUGGLING CLASSES. I	
CHARLES RICHMOND HENDERSON	99
THE MESSAGE OF JESUS TO OUR MODERN LIFE. IV	
SHAILER MATHEWS	120

The Biblical World is published monthly. The subscription price is \$2.00 per year; the price of single copies is 25 cents. Orders for service of less than a half-year will be charged at the single-copy rate. Postage is prepaid by the publishers on all orders from the United States, Mexico, Cuba, Porto Rico, Panama Canal Zone, Republic of Panama, Hawaiian Islands, Philippine Islands, Guam, Samoan Islands, Shanghai. Postage is charged extra as follows: For Canada, 35 cents on annual subscriptions (total \$2.35); on single copies, 3 cents (total 28 cents). For all other countries in the Postal Union, 68 cents on annual subscriptions (total \$2.68); on single copies, 7 cents (total 32 cents). Remittances should be made payable to The University of Chicago Press and should be in Chicago or New York exchange, postal or express money order. If local check is used, 20 cents must be added for collection.

The following agents have been appointed and are authorized to quote the prices indicated:

For the British Empire: The Cambridge University Press, Fetter Lane, London, E.C., England. Yearly subscriptions, including postage, 11s. each; single copies, including postage, 1s. 4d. each.

For the Continent of Europe: Karl W. Hiersemann, Königstrasse 29, Leipzig, Germany. Yearly subscriptions, including postage, M. 11.25 each; single copies, M. 1.35 each.

For Japan and Korea: The Maruzen-Kabushiki-Kaisha, 11 to 16 Nihonbashi Tori Sanchoe, Tokyo, Japan. Yearly subscriptions, including postage, Yen 5.40 each; single copies, including postage, Yen 0.65 each.

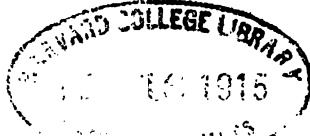
Claims for missing numbers should be made within the month following the regular month of publication. The publishers expect to supply missing numbers free only when they have been lost in transit.

Business correspondence should be addressed to The University of Chicago Press, Chicago, Ill.

Communications for the editor and manuscripts should be addressed to the Editor of THE BIBLICAL WORLD, The University of Chicago, Chicago, Ill.

Entered January 28, 1893, at the post-office at Chicago as second-class matter under Act of Congress, March 3, 1879

Copyright, 1914, by the University of Chicago



THE BIBLICAL WORLD

VOLUME XLV

FEBRUARY 1915

NUMBER 2

MARAN ATHA

O Lord, come! This has been the cry of the Christian centuries. Out of the misery, the sin, the despair of their daily life, men have looked forward to a better age which Jesus should bring in. Humanity is evil; God himself must establish by miracle the reign of righteousness and joy.

Sometimes this hope has been baldly literal. The Judge was to appear in the sky, the dead were to be given back their flesh, the millions of millions who have made up history were to be gathered before the throne high in the heavens. After the final judgment, the evil were to be sent to eternal fire where they were to burn forever and forever, suffering mental and physical agony.

But prior to this last determination of final destinies, Jesus was to return to bind Satan and reign upon the earth during a thousand years in which evil was to be held in check, and the Christians were to enjoy every blessing in a nation ruled by Jesus from Jerusalem. The thousand years were to be followed by the final conflict in which goodness as embodied in a conquering Christ was to be made eternally triumphant.



You say you do not believe this? There are thousands who do, and among them some of the most earnest Christian workers. Indeed, they frankly say that the belief in such a physical return of Jesus as conqueror is the great motive of their earnestness.

But they minimize the horrors of this primitive belief of Jewish revolutionaries which the early Christians held. They do not share in the desire for revenge upon oppressors that moved the writers of apocalypses like those which bear the name of Enoch and of Peter. They believe in a literal coming in the sky, but they do not believe—at least many of them do not believe—in literal lakes of fire.

They are too Christian to rejoice in other people's tortures. They want Christ to reign and they want righteousness to be universal.



And who does not? Those of us who can see that Christianity is not to be identified precisely with the beliefs of primitive Christians, who have learned to interpret rather than indiscriminately to appropriate the messianic pictures of Jewish literature reappearing in the New Testament—we, too, believe that there can be no lasting peace or justice until Jesus is supreme in humanity. That sin cannot ultimately bring joy, that wrong must give way before the gospel, this, too, we believe because we believe in Jesus as the revelation of very God. In that sense we are premillenarian.



Why, then, this bitterness of assault of those Christians who hold the Judaistic messianic hope upon those who hold the hope of a spiritually triumphant Jesus?

Partly because they believe we do not believe in the Bible.

Partly because they believe that we belittle Jesus.

Partly because some of their champions have taken up into their spirits some of the rancor and pessimism born of the passion for revenge that beats in the Jewish apocalypses and came over into the later books of the New Testament like Jude and the Revelation.

And partly because we ourselves through intellectual pride have failed to realize that the gospel is a promise of victory rather than a mere call to moral obligations. Our thought may have been accurate, but our hearts may have been too cold.



Let us understand each other and be reconciled because of our common trust in Jesus as the world's Savior and future Master.

It is sad to see Christian brethren offer their gifts at the altar when either is conscious that the other has aught against him. Let us first be reconciled to each other and then offer to our God each his own gift of honest, though differing, theories of the Lord's coming.



For even as we pray, O Lord, come! the Lord replies,

I never went away. I have been with you and will be with you all the days. I have come to you. Will you come to Me?

RELIGIOUS EDUCATION¹

LEWIS BAYLES PATON, PH.D., D.D.

Professor of Old Testament Criticism, Hartford Theological Seminary
Hartford, Connecticut

Progress in religion depends upon progress in knowledge. Lower forms of belief are consistent with ignorance, but higher forms cannot exist without intelligence. Each stage in the growth of the religion of the Bible was inaugurated with a new revelation of truth, and required of its adherents comprehension of this truth. Christianity makes the highest intellectual demands of all the religions of the world. Protestantism, as the highest form of Christianity, depends upon learning for its existence. It believes in the acceptance of new truth, but this calls for ability to discern the truth. It believes in the right of private judgment, but this implies that the individual is competent to form a judgment. It believes in the government of the church by its members, but this requires that the members should be trained to rule. Just as democracy in the state calls for the highest type of secular intelligence, so also democracy in the church demands the highest type of religious intelligence.

When now we ask ourselves whether this standard is realized by our modern Protestantism, we shall all agree, I think, in a negative answer. Our church members and their children unquestionably know less about the Bible and the doctrines of Christianity than their grandparents did. It is the universal experience of high-school teachers and college

professors that biblical allusions are unintelligible, not only to the children of those without church affiliations, but also to children who come from our best Christian families. A professor in the University of Wisconsin found no one in a large class who could tell him who Judas was. One student ventured the guess that he was an officer in the court of Charlemagne. Professors of English literature have repeatedly set examination papers in references to the Bible, and have found that their classes were unable to explain them. Not one member in the freshman class of a college understood the meaning of the words, "The Easter angel seated by the empty tomb." The present writer has been teaching for twenty years in a theological seminary, and has observed a progressive deterioration in knowledge of the Bible in the students that enter each year.

This is lamentable from the point of view of mere culture. The English classics are sealed books to most of our young people because they do not know enough about the Bible to understand their allusions. From the point of view of Christianity it is still more lamentable because it shows that our children know nothing of the classics of our religion. The same is true of Christian doctrine. There is not one church member in a hundred who can

¹ A paper read at the General Conference of Congregational Churches of Connecticut, held at Winsted, Connecticut, November 10, 1914.

give an intelligent answer to the question: What are the main doctrines of the Christian religion?

Since this is so, it behooves us to inquire: What is the matter with the teaching that produces such poor results? and to discover, if possible, a remedy. Accordingly, I propose to examine some of the main forms of religious education in the past, and to ask: How well are these being maintained by modern Protestantism, and how can they be improved?

1. *Home training.*—This is the oldest and best approved of all the methods of religious instruction. The Hebrew legislators and prophets again and again recommend it. When thy son shalt say unto thee, What means this Passover? What means this sacrifice of firstlings? What mean these stones? then thou shalt say unto him, Jehovah did thus and so unto your fathers (Exod. 13:6 ff.; 13:13 ff.; Deut. 6:20; Josh. 4:6 ff.). Down to the present day the pious Jew on memorial occasions repeats to his children the story of the origin of these observances. In like manner the Apostle urges Christians to bring up their children in the chastening and admonition of the Lord (Eph. 6:4), and finds it a matter of congratulation that Timothy has enjoyed two generations of Christian instruction (II Tim. 1:5).

In early Protestantism home training played an important part, and in New England it lasted down to within one or two generations of our own day. Our grandparents were systematically taught the Bible and the Catechism. Our parents missed the Catechism, but still had the Bible. A few of us had the privilege of learning at home the Scrip-

tures and the Christian religion, but already in our childhood the decline had begun, and now even in Christian families home instruction is almost unknown.

The chief cause of this decline is the progress of modern natural science and higher criticism that has diffused throughout the community the suspicion that the Bible is unhistorical. Parents find themselves unable to teach it either from the ancient or from the modern point of view, and therefore cease teaching.

The only remedy for this situation is the training-up of a more intelligent race of fathers and mothers. Those who have never been taught cannot be expected to teach their children. The effort should be made to rouse parents to a sense of their responsibility, so that they may desire to know more about the Bible, and then provision should be made for their instruction. Libraries of the best modern books on the Bible should be placed in every church, and the people should be urged to read them. Training classes should be organized under the leadership of the pastor or of a competent layman, where parents can be initiated into the new science and can be shown how it enlarges and enriches our conception of revelation. It may well be questioned whether the defunct prayer-meeting, which clearly does not meet the religious needs of our generation, may not profitably be changed into a parent-training class.

2. *The tradition of the community.*—All progressive religions depend for their diffusion upon oral tradition. Adherents of these religions talk about them to others and thus spread knowledge of

their tenets. The early religion of Israel was transmitted almost entirely by word of mouth. Even toward the end of the Old Testament Malachi tells us, "Then they that feared the Lord spake one with another" (Mal. 3:16). The gospel of Jesus was transmitted by oral tradition for at least a generation after the founding of the church. In the older Protestantism there was much talk about religious themes. Religion was a vital matter that men loved to discuss, and through discussion thought was stimulated and knowledge was diffused. This oral transmission seems almost to have died out of the community in our day. It is considered bad form to talk about religion; and if men have beliefs, they conceal them in daily life. Thus the church of today loses the important educational asset of a living Christian tradition.

The cause of this decline is the same as of the decline of parental teaching, namely, uncertainty as to what we believe. The only remedy is the determination to think our way through the problems of our age so that we shall again have convictions; and then to resolve that we will let our light so shine before men that they may glorify our Father who is in heaven.

3. *The priest.*—Primitive religions can be transmitted by tradition, but higher religions are compelled to set apart teachers and to give them a special training for their work. From the earliest times the Hebrews possessed the three teaching orders of the priests, the prophets, and the wise men. As late as the time of Jeremiah these three orders still existed, for we read: "Torah shall not perish from the priest, nor counsel from the

wise, nor the word [of the Lord] from the prophet" (Jer. 18:18).

The priests were the custodians of the religious inheritance of the nation. They knew the sacred traditions, the ritual, and the legislation. As Deuteronomy says (17:9): "Thou shalt come unto the priests that shall be in those days, and thou shalt inquire, and they shall show thee the sentence and the judgment. According to the tenor of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do." As early as the time of David they were organized into a gild and they trained their members in the literature and the institutions of Israel.

In Catholicism also this function of conserving the past has devolved upon the priest. In Protestantism it has been laid upon the minister. He has received a splendid education. He has been thoroughly instructed in the Bible, in the history of the church, and in systematic theology. He has been the one man in the community who was competent to teach people the "faith once delivered to the saints." In the past he has done his work well, but in our generation he has more and more lost his priestly function. He no longer instructs his congregation in the Bible and in the history and the doctrines of Christianity.

The reason for this decline is no doubt the same as for the decline of home training, namely, the spread of scientific and critical ideas. Our Protestant ministers have been trained in the natural sciences, they have accepted the evolutionary conception of the universe, they know the results of modern

biblical study. They cannot teach the Bible in the old way, and they do not believe in the old theology; therefore they have stopped teaching. The only remedy is a fresh realization of the permanent value of the past of our religion. The science of the Bible is not the science of today, but the religious faith that expresses itself through this science is the same as our own faith. The creeds of the church do not speak the scientific and philosophical language of the present age, but through these creeds facts of Christian experience that are eternally true are seeking to express themselves. Our attitude toward the Bible and toward the creeds of the church should be the same as Jesus' attitude toward the Old Testament when he said, "I came not to destroy the Law and the Prophets, but to fulfil." That is, we should neither reject the past, nor yet blindly adhere to it, but we should strive to find its permanent value and to restate it in terms of modern thought.

4. *The prophet.*—The prophets of Israel were men of original, religious experience. In each generation they were called to face new problems, and they received from God the new truth that solved these problems. Moses faced the problem of the bondage in Egypt and brought as its solution the message of Jehovah the redeemer. Samuel and the early schools of the prophets faced the problem of Canaanite civilization, and solved it by the declaration that Jehovah was the God of Canaan as well as the God of Sinai. The great prophets of the eighth century faced the problems of the moral decline of Israel and the advance of Assyria and solved

them by the recognition that Jehovah was supremely righteous. The prophets of the Exile faced the problem of Israel's loss of national existence, and solved it by the affirmation that Jehovah was the universal God. Jesus faced the problem of the crushing-out of Jewish national life by the Roman Empire, and solved it by the proclamation of the gospel. Thus the prophets were always men whose faces were turned toward the future rather than the past. They were idealists and reformers, who demanded that Israel should move forward into new thought and new life. Since the time of Samuel they were organized into associations known as the "sons of the prophets" in which young men were trained by older prophets in religious experience and in the doctrines of the prophetic theology. All the prophets before Amos stood in close relations to these prophetic guilds; and although Amos and his successors broke with the older type of prophecy, yet they themselves organized schools of followers. From Isa. 8:16 we learn that Isaiah had a body of "disciples."

The office of the prophet was conspicuous in the early Christian church, but died out in mediaeval Catholicism through the growth of traditionalism. It was revived again at the Reformation. The Reformers were in the fullest sense prophets, men who faced the problem of the new learning and brought a new message from God. Since their day the Protestant minister has exercised to a greater or less degree the prophetic office. He has been sensitive to the problems of the age, and has brought the religious solution. He has constantly led the church in new reformations.

Our own day is not lacking in prophets of this sort, but it may be questioned whether their number is adequate to the need. The introduction of the modern inductive scientific method into the study of nature, of the Bible, and of religion has wrought the greatest revolution in thought that the world has ever seen. The change from Judaism to Christianity was not so great, the change from mediaeval Catholicism to Protestantism was not so great, as is the change from tradition to modern science. To carry the church safely through this change there is needed an army of prophets, men who see the new truth, who know how to restate the old faith in terms of the new knowledge, and who have the skill to lead untrained minds into the new world of thought. Have our Protestant ministers been equal to the emergency? In general I fear not. Some have remained unmoved in the traditional position, and have found themselves without a message to an age that no longer believes that position. Others have accepted the modern thought, but have feared to teach it lest they might disturb some members of their congregations, or the church authorities. Only a few are true prophets of the new age. The crying need of the day is for men of God who have the knowledge, the courage, and the skill to preach to our generation the new revelation of divine truth that has come through modern natural science and modern critical study of the Bible.

5. *The wise man.*—The wise men were the ethical teachers of ancient Israel. They sought to adapt the lessons of both priest and prophet to daily life. To them we owe the practical maxims

of the Book of Proverbs and the ethical discussions of Job and Ecclesiastes. Solomon was regarded as their father, and this shows that they must have been organized into a society at least as early as the reign of this monarch. The constant form of address in the Proverbs, "My son," "My sons," shows that they gathered young men in their associations and instructed them in the technical Wisdom.

The representative of the wise man in modern Protestantism, as of the priest and of the prophet, has been the minister. In our own day wisdom has come to be his most conspicuous function. He believes in the past too little to be a good priest, and he believes in the future too little to be a good prophet, so he contents himself with being a wise man. It is a matter of common observation that expository and doctrinal preaching have ceased, that the preaching of the results of criticism has not yet come in, and that most of our ministers avoid controversy by preaching ethics and sociology. This has many advantages. The moral and social aspects of Christianity are being discussed today as never before, and on this side it cannot be said that the education of the church is being neglected. But while this should be done, the other things should not be left undone. Conduct rests ultimately upon faith, and our church members cannot be urged perpetually to social service unless they know what they are to believe in the light of modern science and modern criticism. We still need prophets who will restate our faith in terms of the new knowledge, as Luther and Calvin did for the men of the Reformation.

6. *The school.*—The higher religions have found it necessary to set apart not only special teachers but also special pupils to receive their instruction; that is, they have organized schools. Schools were not found in pre-exilic Israel, except for the training of priests, prophets, and wise men, although tutors for individuals are mentioned; but in the post-exilic period the school was an adjunct of every synagogue. Jesus' favorite title was "Master," that is, "Teacher." He spent his life in teaching the multitude and in training his "disciples," that is, his "scholars," to be teachers of others. The apostolic church was organized on an educational basis. As Paul says in Eph. 4:11: "He gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ." In primitive Christianity education was not regarded as one of the functions of the church alongside evangelization and preaching, but education was its supreme work, and evangelization and preaching were but two of its phases. The Christian church has planted schools wherever it has been founded. Its uniform experience has been that these are practically its only means of winning converts on the mission field. Protestantism has always been the supporter of higher education. It has founded schools, colleges, and universities in every land. Formerly these existed primarily for religious

education, but in modern times they have been secularized. The separation between church and state has necessitated the elimination of religion from state institutions. The Roman Catholics have demanded the removal of the Bible from the public schools; and when this has been accomplished, they have denounced the schools as godless, and have pleaded for state money in support of parochial schools. Denominational colleges have been secularized, and have fallen over one another in their haste to secure Carnegie pensions by repudiating religious affiliations. The result is that religion, instead of being the central subject in education, as in earlier Protestantism, has disappeared from our institutions of learning.

Protestantism has realized its peril and has tried to meet it by the Sunday school, but this has proved a very inefficient substitute. The teachers are untrained and do not command the respect of the scholars as do the teachers in the day school. There is no discipline, no compulsory preparation of lessons, no reward for diligence, no punishment for failure, no grading of children or of lessons. Most Sunday schools are no schools at all, but are religious services for children, where a scanty fifteen or twenty minutes is spent by the teacher in amusing the class, while the rest of the time is devoted to worship just like that of the church.

The only remedy is the improvement of the school of religion. First of all, we must get better teachers. Instead of employing the unskilled labor that we use in our Sunday schools, we must have just as good instructors as in our day schools. It is too much to ask the

minister to do all the teaching; he must have trained assistants. He cannot be priest, prophet, and wise man at the same time. As a matter of fact, most ministers gravitate toward one or another of these functions to the exclusion of the rest. The conviction is beginning to dawn upon the church that the minister should be mainly a prophet, and that the functions of the priest and of the wise man should be delegated to others. There is a call for trained teachers of the Bible and of ethics. This has led in recent years to the founding of special schools where more or less adequate instruction is given in these branches. It was this consideration that led Hartford Seminary to increase its endowment by a million dollars that it might place a School of Religious Pedagogy, a School of Missions, and a School of Social Service alongside its School of Theology, an example that is being followed as rapidly as possible by the other seminaries of the United States. This is a hopeful sign. It is a restoration of the priest and the wise man to their proper places as co-ordinate branches of the church's educational army.

In the second place, we must increase the efficiency of the Sunday schools. A good beginning in this direction has been made in recent years by the grading of classes and by the adoption of graded lessons instead of the ridiculous International Sunday-school lessons. There are now a few model Sunday schools where the children really learn something about the Bible. Every effort should be made to secure trained teachers and to devote the whole session to the lesson. By promotion to higher

grades on the basis of examinations genuine study can be secured. Through normal classes, that give certificates only to those who have completed the prescribed courses, good teachers can be trained up for the next generation. There is no fear that raising the grade of our Sunday schools will lower the number of scholars. It never works that way. Raise the standard of any institution, and there are always more students who want to attend it. One model Sunday school in a town rapidly empties all the other Sunday schools.

In the third place, we must manage in some way to get religion back into the day school. Biblical education will always be inefficient so long as it is limited to a half-hour a week in the Sunday school. Religion must become a regular week-day study, just like mathematics, or history, or English. Of course, sectarian instruction can never be given in our public schools, but it is hard to see why the English Bible as an English classic, indispensable to the understanding of English literature, should not be taught. There is no more reason why a Jew or Roman Catholic should object to this literary study than why a Protestant should object to the reading of the Koran or the Vedas as literature in school or college. Whatever one thinks about the authority of the Bible, knowledge of its contents is necessary to a liberal education. All the religions in America agree in regard to the fundamental moral duties. There is no reason why instruction in ethics should not be given in every public school.

While all this is theoretically true, and represents an ideal toward which

we should strive, practical considerations make it unlikely that the Bible or ethics can be taught in the public schools for some time to come. This being the case, provision must be made by the churches for week-day religious education apart from the public schools, or in co-operation with them. A satisfactory solution of this problem, so far as the higher education is concerned, has been in operation for many years at the State University of Michigan. Here the various denominations maintain their church-houses under the direction of competent teachers, and the university gives credit for all study of religion that comes up to its standard. Thus the state fosters religious education without paying for it and without incurring the risk of stirring up denominational prejudice. This has proved a most effective system. Under it a better Christian training is secured than at many of the denominational colleges. The example of Michigan has been followed by nearly all the western state universities, and the method is rightly regarded as one of the most valuable educational achievements of recent times.

A similar method in the lower schools is now being tried by North Dakota and three other western states. The State Board of Regents sets examinations in the Bible, the teachings of Christ, church history, and ethics, and gives credit in high school and university to all who pass these examinations. Here, although the state does not undertake to teach religion, it recognizes its importance, and encourages the teaching of it by the churches. The effect of this law has

been to create a great demand for trained teachers of religion. In many towns the Protestant churches have united in engaging a director of religious education, who, in certain hours arranged with the public schools, prepares the children for the Regents' examination. This is a happy solution of the problem, and it seems as if it must certainly spread to other states of the Union. Nothing better could happen to any state than the adoption of this system. It would become almost necessary, if many of our colleges would demand a knowledge of the Bible and of ethics as conditions for entrance. Then the lower schools would be forced to place them in their curricula, or parents would have to make provision for outside instruction.

In conclusion it may be said that while the present state of religious education in America is bad, the outlook for the future is hopeful. The church is at last aroused to the gravity of the situation. The founding in 1906 of the Religious Education Association, with its large and influential membership, its annual conferences, and its journal, shows an awakened conscience and a determination to bring about a reformation. Splendid work has begun in the training of teachers, the preparation of lessons, the reorganization of Sunday schools, and the carrying of religious instruction into the day school. These efforts encourage us to believe that Protestantism still possesses the vitality to solve the educational problem of our age and to come triumphant out of the conflict with ignorance, unbelief, and indifference.

THE PROBLEM OF SUFFERING AND SIN. II

HELP FROM THE COMMON DEEPER LIFE OF MEN

HENRY CHURCHILL KING, D.D., LL.D.

President of Oberlin College, Oberlin, Ohio

In attempting frankly to face the perennial problem of evil, we have been dealing hitherto with what we have called preliminary considerations, in order to be sure that the sweep and conditions of the problem itself were correctly conceived. For there is plainly no cheap and easy solution of this question. Men have been universally occupied with it through the centuries, just because there are so many phenomena that seem to deny a purpose of love in the world. No mere re-examination of individual phenomena, then, will meet the case. We must make plain to ourselves that personal character is the only aim that will finally satisfy our thought; and we have seen that that goal, in the nature of the case, carries with it large possibilities of sin and suffering. We might expect, therefore, to find in the world many facts that would seem to deny a God of love. The solution of our whole problem lies fundamentally just here. But it is abundantly worth while to see that there is a mass of corroborating evidence that may confirm our faith in the goodness of God. We have already found that certain important and practically inevitable trends of our natures encourage the hope that the problem is not insoluble. And there were reasons to believe, too, that the particular fact of animal suffering raised no insuperable difficulty.

With the present article we turn to seek such help as may come from the common deeper life of men. For there are certain great considerations that have made a universal appeal to men who have had some depth of moral and reflective life. And they are considerations that deserve still to weigh with each individual, wrestling anew with man's darkest problem.

First of all, it has probably never escaped thoughtful men that their vision was greatly limited. *The smallness of man's view* cannot be ignored. The facts surveyed, the region within their knowledge, the data in any way at their command, were all too severely restricted to make an adequate judgment possible. Sometimes this has been asserted in humble faith, and sometimes in skeptical rebellion; but, whether in one way or the other, men have had to own that they did not have sufficient data to judge the ways of God. It has remained always possible that a few additional facts would quite change the seeming of things. We cannot judge the building, men have habitually urged with themselves, while the scaffolding is up. The world is too large, time and space too great, for our reach. Moreover, the world is in process; we can judge it only in the light of the final goal.

Does this consideration still deserve to weigh with thoughtful men today?

There is a curious passage in Lotze's *Microcosmus* in which, in a fashion, he seems to turn this attempted answer into a further objection, in his desire to deal with utter honesty with the problem of evil:

It may be said that evil appears only in particulars, and that when we take a comprehensive view of the great whole it disappears; but of what use is a consolation the power of which depends upon the arrangement of clauses in a sentence? For what becomes of our consolation, if we convert the sentence which contains it thus: The world is indeed harmonious as a whole, but if we look nearer it is full of misery?

But one wonders if, after all, this would not be a bit too ingenious, if it were intended to set aside the help coming from the consideration of the smallness of our view. So understood, it would certainly be inconsistent with some of Lotze's own deepest convictions. For example, he reminds us elsewhere that the viewpoint does make a vast and inevitable difference. Wherever purposes are being worked out at all, there one must have, for any final judgment, knowledge of the ends sought. And so we find him saying:

Only if, standing in the creative centre of the universe, we could fully scan the thought whence it has sprung, could we from it foretell the destinies of the individual called to contribute to its realization; this we cannot do from our human point of view that brings us face to face not with the Creator and His purposes, but only with the created. We stand [he says again] neither in our knowing nor in our acting at the motionless centre of the universe, but at the farthest extremities of its structure, loud with the whirl of machinery; and the impatient longing that seeks to escape

thence to the centre should beware of thinking lightly of the seriousness and magnitude of conditions under whose sway an irrevocable decree has placed our finite life.

And indeed, he is himself inclined to urge this necessary modesty of our speculation, as a chief consideration in what we may say concerning the problem of evil.

I have never cherished an assurance [he insists] that speculation possesses secret means of going back to the beginning of all reality, of looking on at its genesis and growth, and of determining beforehand the necessary direction of its movement; it seems to me that philosophy is the endeavor of the human mind, after this wonderful world has come into existence and we in it, to work its way back in thought and bring the facts of outer and of inner experience into connection, as far as our present position in the world allows.

Let us therefore alter a little [he would urge] the canon of Leibnitz, and say that where there appears to be an irreconcilable contradiction between the omnipotence and the goodness of God, there our finite wisdom has come to the end of its tether, and that we do not understand the solution which yet we believe in.

I cannot doubt, myself, that we may still well emphasize with ourselves the smallness of our view. Even in judging human conduct, we find how often our appraisal has been utterly changed by the knowledge of a few additional facts, or by some further glimpse into intentions. How much more, even without explanation, might one reasonably conclude that in judging the ways of God his highest wisdom would be, like the patriarch of old, to lay his hand upon his mouth and keep silence.

Moreover, if this consideration ever deserved to weigh with men, one might think it deserves to weigh still more now. The world has been so infinitely enlarged for our time, by modern science, in space and in time and in energy, that humility never more became men. I wonder increasingly whether an illustration of my own old theological instructor was exaggerated after all. He said that an insect crawling up a column of the Parthenon, painfully making its way around some pore in the stone, was as well fitted to judge of the architecture of the Parthenon as we, of the infinitude of God's plans. It may reasonably be that much that seems to us quite inexplicable would fall easily into its fit place, if only we could stand at the center with God and see his full purpose working itself out in all creation.

But modern science not only contains an argument for humility. In the immensely longer stretches of time and space which it opens out to men, it brings real relief to thoughtful souls by throwing some *additional light upon the probable trend of the world's development*. Similar light has come from a greatly enlarged historical perspective. In the light of evolution we can survey a far longer period, and can see what appears to be a "dramatic tendency"; and the goal to be achieved seems to be worth its cost. Evolution may thus be said to give to men the vision of a larger portion of the world's orbit in the inorganic, organic, and historic, and so to enable men better to estimate what kind of a curve it is to describe. While we still feel keenly the smallness of our view, there is given at the same time, thus, some added insight into the direc-

tion of the purpose of God, and so some better possibility of judging of the meaning of the whole process, and of even consciously and intelligently co-operating with God in the carrying-out of his purposes. So John Fiske feels that he is justified in contending that the "cosmic process exists purely for the sake of moral ends," and in asserting "the omnipresent ethical trend" of the universe.

Though in many ways God's work is above our comprehension [he says], yet those parts of the world's story that we can decipher well warrant the belief that while in Nature there may be divine irony, there can be no such thing as wanton mockery, for profoundly underlying the surface entanglement of her actions we may discern the omnipresent ethical trend. The moral sentiments, the moral law, devotion to unselfish ends, disinterested love, nobility of soul—these are Nature's most highly wrought products, latest in coming to maturity; they are the consummation toward which all earlier prophecy has pointed. We are right, then, in greeting the rejuvenescent summer with devout faith and hope. Below the surface din and clashing of the struggle for life we hear the undertone of the deep ethical purpose, as it rolls in solemn music through the ages, its volume swelled by every victory, great or small, of right over wrong, till in the fulness of time, in God's own time, it shall burst forth in the triumphant chorus of Humanity purified and redeemed.

More important than the immediate help derived from either of the considerations already named is the *help from man's faith in immortality*. Indeed, it is hardly too much to say that we should be obliged to give up any solution of the problem of evil if faith in immortality were impossible. No

supposed substitutes for immortality seem to me at all to suffice at this point. They must appear only "words, words," to the souls wrested away from a noble friendship. Nor does this imply an essentially pessimistic view of life. Indeed, one might be quite ready to say with Le Gallienne, "Man is born to be in love with life, and in spite of all the sorrow that life brings along with its joy, it is only an occasional pessimist here and there that becomes estranged from it. The saddest will usually admit that it has been good to live." Still, one would have, even in that conviction, no sufficient answer to the problem of evil. It is just because men are made on so large a plan, with such capacity for endless growth, that we do not know how to harmonize with the wisdom and goodness of God the abrupt snuffing-out of their lives. The more life means, the deeper its joys, the more inexplicable is its utter ending. The goal which the universe has reached in man seems too great and too precious, and its cost too inestimable, to make rational or right the flinging-aside of human lives into the waste heap of the world. We cannot, then, solve our problem at all, if we may not keep our faith in immortality. It is because we can believe that this life is only a fragment of a larger whole, that we can still keep our faith in the love of God.

It is a fact most remarkable, when one reflects upon it, that men should have maintained so persistent a faith in immortality, in the teeth of all the appearances that death ends all. After all secondary explanations of this fact have been made, it remains remarkable and becomes itself an assurance of im-

mortality. Among all peoples, and in all times, though with very varying estimate of its content, men seem to have cherished something of an immortal hope of another life. And we need still to make sure that we are not underestimating the help which faith in immortality has to give in facing with courage and cheer the facts of sin and suffering.

And the perfect familiarity of the suggestion is not to be allowed to hide from us the fact that it is no slight consideration which is thus brought to view. If there is another life at all, that simple fact greatly affects our judgment of present conditions. The present life comes then to be thought of, almost inevitably, as a period of training, of learning how to live; and we do not try longer to estimate it as a finality. What we could not defend as final, we can conceive as not only defensible but as having a valuable function to perform, as temporary. And if that other life may be conceived as a life of still larger possibilities, fulfilling the best potentialities of the present life, the help to be gained from faith in immortality is yet greater.

Now, if one really believes in a future life of still larger possibilities, surely the whole aspect of things has changed for him. Even in the hardest of situations, he can still say, "This too shall pass away"; and

Because the way is *short*, I thank Thee, God.

To the common and natural hopes of men concerning immortality, Christ has added his own explicit assurance of the future life and of its satisfaction to us. It is plain that many of our greatest sorrows would cease, if we really believed

in the immortal hope; and at least it can certainly be said that the way to such faith is not closed; and that we have a right to use this large possibility as a part of our answer to the problem of evil.

There is further help for us from the common deeper life of men. For out of it have developed through the centuries the *four common views of suffering*, each of which has some aid to give in the solution of the problem of evil. The four views have each had many advocates, and all are represented in the Book of Job. These views are: that suffering is the punishment or direct consequence of sin; that it is present in life for the sake of discipline or chastening; that without it real virtue would hardly be possible to men; that there is no answer to the problem of suffering but the majesty of God. These views make some use of considerations already employed, but are suggestive in their interrelations, and as containing a kind of consensus of the thought of men on the problem of suffering. Concerning all explanations of suffering it is to be remembered that it is the suffering of the righteous for which men chiefly seek justification.

The view that all suffering is to be considered as the punishment or direct result of sin, is naturally one of the first suggested. It is the view of Job's "comforters." This theory tends to solve the difficulty of the suffering of the righteous, by denying that there are any righteous who could be exempt. The marked incongruities that the theory had to face in the suffering of little children, for example, drove men logically to extend the theory by the hypothesis of preceding existences

and of the transmigration of souls; so that suffering otherwise unexplained might be referred to sins in a previous existence. With or without this extension, the view that sin brings suffering certainly has in part a solid basis in human experience. No man can deal honestly with himself and not know that much of his suffering has come through his own sin. It was natural that this inference from self-observation should be extended to others, and so an attempt be made to explain all suffering as due to the sin of the sufferer, thus relieving God of all responsibility. Now the theory undoubtedly does explain much suffering; but closer and wider observation of life made it impossible to regard it as an explanation of all suffering. There was too obviously much disproportion between sin and suffering, and much suffering on the part of the innocent just because of the closeness of their relations to the guilty. And to apply the theory in judging others requires an intimacy of knowledge that no outside observer can have. We are no doubt justified in believing for all men that much suffering does follow directly on the sin of the sufferer; but we cannot safely apply the theory except to ourselves, and here we do well to apply it searchingly. One may wisely take many of his difficulties as only proper punishment for previous remissness, and uncomplainingly and courageously face them.

The view that suffering is to be regarded chiefly as discipline, as chastening, justly makes a wide appeal. In Job it is the view of Elihu. It is commonly used to supplement the first view, to account for the suffering of those at

least comparatively righteous. It, too, has a sound basis in experience. We have seen men and women strengthen and refine and grow under trial and sorrow. We have seen suffering thus apparently do what prosperity had failed to do. We know in our own cases that the presence of difficult circumstances has often brought out of us what easy times did not secure. Men naturally extended this theory, too, to try to cover all the facts. All moral and religious thinking has tended to make use of this view, and has found great help in it. And yet, taken alone, it is plainly not an adequate explanation of the facts of suffering. The distribution of suffering, its intensity and duration in many cases, the lack of it where it seems peculiarly needed, and the overplus where it seems much less needed—such facts as these, so far as man's insight can go, indicate the limitations of the theory.

And the theory has a further limitation, often disregarded by its defenders. After all, suffering in itself is not purifying, is no wonder-worker. The result depends on the individual's own reaction. As the sun softens the wax and hardens the clay, so suffering may either soften or harden, sweeten or embitter; it all depends on how it is taken. The theory tends to ignore or implicitly deny the helpful influence of joy as well as sorrow. All this does not forbid the thought that in God's intention suffering is often allowed for our discipline. We have already seen that character seems to require for its development some element of struggle; and this makes it certain that the disciplinary theory of suffering has solid justification. But we

cannot allow that suffering in itself has any magical power, or that all suffering is to be explained as disciplinary. Even when the first and second views are combined, much suffering seems still unaccounted for.

The third view of suffering, that without it virtue would hardly be possible to men, is the view suggested by the prelude of Job. This view is less immediately obvious than the two preceding views, but it roots in a genuine insight into what is morally necessary. The question really raised in the prelude of Job is whether there are any truly unselfish men of character; whether, after all, the seemingly virtuous man is not simply an example of prudential selfishness. "Doth Job serve God for naught?" the Adversary sneeringly asks. Does not the seemingly righteous and religious man simply see clearly that God has everything in his hands, and that, therefore, if man is to prosper he must, in mere prudence, do what God requires? If this is not to be the case, this view suggests that neither the certainty of God nor the certainty of the reward for righteousness must be too plain. It must be really true that the righteous often suffer, and suffer many times just because of their righteousness. It must often seem that God has forgotten. Reward must not follow too closely or too inevitably upon the righteous act. The great spiritual facts and rewards must be obscure enough to make unselfish virtue possible. One needs to be able to believe, for himself and for others, that bare prudential selfishness is not the final word. Men need in this sense the invisible God, and a seeming unreality of the spiritual

life. This is a consideration strongly urged by Kant, and felt increasingly since his time, until men have come to feel that they may well thank God that they live in a world in which there is a problem of evil, a world in which uncalculating, disinterested love is possible. For, as I have elsewhere said, "the greatest evil, after all, would be that conditions of genuine character should fail." Every such true soul is a new witness for the reality of God and the spiritual world—"Jehovah's champion."

"Reactions," eh? Well, what's your formula

For one particular kind—I won't insist
On proof of every theorem in the list
But only one—what chemicals combine,
What CO_2 and H_2SO_4 ,
To cause such things as happened yesterday,
To send a very gallant gentleman
Into antarctic night, to perish there
Alone, not driven nor shamed nor cheered
to die,
But fighting, as mankind has always fought,
His baser self, and conquering, as mankind
Down the long years has always conquered
self?

What are *your* tests to prove a man's a
man?

Which of *your* compounds ever lightly
threw

Its life away, as men have always done,
Spurred not by lust nor greed nor hope of
fame

But casting all aside on the bare chance
That it might somehow serve the Greater
Good?

There's a reaction—what's *its* formula?

Produce *that* in your test-tubes if you
can!

The fourth view of suffering—that there is no answer to the problem of suffering but the majesty of God—really falls back, in large measure, on the consideration of the smallness of our view, already dealt with. It is the view of the latter part of Job, and it suggests not only that the works and plans of God are quite certainly beyond our power to estimate; but also that in proportion as a man comes to know God, and to get even a poor appreciation of his character, his majesty, and his infinitude, he will leave the question readily in God's hands unanswered. He can believe where he cannot see.

I had heard of Thee by the hearing of the
ear;

But now mine eye seeth Thee,
Wherefore I abhor myself
And repent in dust and ashes.

Job's questions are not answered, but the vision of the majesty of God suffices to give him faith and patience in the face of unanswered questions. This view allies itself naturally with the third view and supplements it by humbling man where the other exalts him. We are glad for all deeper insights into truth granted, but at the utmost we must own our weakness and folly in the face of the infinite majesty of God.

All four of the common views of suffering thus have elements of truth and genuine help; at some points they strike deeply into the heart of this difficult problem; and taken together they are a worthy result of the travail of men's souls through the centuries over this dark problem.

THE SIGNIFICANCE OF PSYCHOLOGY FOR THE INTERPRETATION OF RELIGIOUS EXPERIENCE

HENRY B. ROBINS, PH.D.

Professor of the History and Philosophy of Religion and Missions in Rochester Theological Seminary, Rochester, New York

It is apparent to the most casual observer that religious experience is not peculiar to Christianity. Without attempting to determine how far types of religion other than the Christian are able to realize the power of God, we may admit that among such religious groups there has been a focusing of interest, an absorption of attention, and a control of life's activities quite as great, if not upon as lofty a plane, as in Christianity. We are impressed by the psychological proportions if not by the theological content of non-Christian religious experience. We cannot, however, in this paper, enter that wider field, but must confine our study to what we may term Christian experience, contenting ourselves with the observation that, psychologically, it has a broad context in the non-Christian world.

One day in a great American university a young Jewish rabbi asked a student for the Christian ministry this question, "What is a Christian experience?" While it is not our task in this discussion to formulate the Christian faith, the rabbi's inquiry is pertinent. From a psychological point of view, a Christian experience is a personal reaction toward certain concepts—fundamental among which are: the Christian idea of God, the Christian doctrine of

sin, the Christian view of redemption, the doctrine of the person of Christ; with a consequent adjustment of life to the claims and standards of the Christian community. This conceptual reaction and process of adjustment involve the whole personality, and bring the individual at length into a consciousness of accord with the Christian community and of acceptance with God.

But how is a Christian experience differentiated from other types of religious experience? Not by the psychological processes involved in the reaction, but by the theological content by which the reaction is determined, and by the social consciousness of the group in which the experience is realized. In the case of any religion, where the ideal presented demands it, there will be an emotional stress, a renunciation, a resolution, and a new devotement of life. The type of experience is determined by the conceptual content of the religious presentation and the social consciousness of the religious group. Christianity differs from other religions very widely, both in the content of its presentation and in the character of its group-consciousness. Christian experience thus differs correspondingly from other types of religious experience.

There is a further question concerning religious experience, How is it differ-

entiated from any other kind of experience—from the experience of conjugal love, of filial affection, of patriotism; from an experience of aesthetic values, of impressive scientific realities, of new truths? Again we should say, chiefly by the content of the presentation. Where the presentation is not a mere concept, but is a person, we have, say, human filial devotion on the one hand, and, on the other hand, love to God; in either case a mutual personal relationship. Where the presentation is a mere concept or ideal there is, indeed, an adjustment; but there is no sense of mutuality; it is an individual, interior, subjective experience. In this matter of objectivity, then, Christian experience does not differ from other experience involving either persons or values. Religious experience differs in the content of the presentation which gives rise to it. A wide range of religious experience is possible upon the purely subjective valuational plane—a type of experience dealing not with religious objects but with religious ideas. Even where there is contact, in religious or social experience, with a personal being, the reaction is determined not alone by that being's intrinsic character, but by the subject's notion of that character; so that the subjective element bulks large in all our experience with personalities.

We pass now to a brief characterization of modern psychological points of view. Psychology has ceased to be a merely descriptive science; it has come to a thorough appreciation of the laboratory method. Largely through the use of this method modern psychology has won its present outlook. We shall be able to pass in review briefly four con-

spicuous emphases in contemporary psychological theory: the unitary, the genetic, the voluntaristic, and the social. The first of these, the unitary, has now become quite a commonplace. It stands for the denial of isolated faculties, and consequently for the denial of a special religious faculty; it holds that the whole mind acts in every instance of activity. The implications of this for practical life President King has indicated in his book *Rational Living* (p. 111):

It means . . . that it is a vain delusion to think that one can toy with cynical opinions, and leave feeling and will still humane and sympathetic; that he can indulge in false emotions, and keep thought true and conduct unflecked; that he can choose against reason, and not give his inner creed a twist, and not betray his deepest feeling. It means, on the other hand, that there can be no earnest and persistent search for truth that shall not blossom in truer and more delicate feeling, and fruit in nobler action; that to have done once for all with wrong feeling and sham emotions brings more insight into truth and greater loyalty to it; that one cannot take upon him life's supreme choices and not feel more deeply and think more clearly. It means that defeat in one sphere means defeat in all.

But the unitary point of view implies more than that the whole mind acts in every instance; it means that between states of consciousness and the inner functional conditions of the body, particularly of the brain and nervous system, there is a regular and uniform connection—a psycho-physical parallelism of some sort—so that "every psychosis has its neurosis," whether the converse be true or not. This is far from maintaining, as did Maudsley, that conscious-

ness is a mere epi-phenomenon, a by-product of the brain; it does not deny an independent potentiality to spirit. But it does insist upon a close relation between function and structure, a dependence of the normality of the psychic organization upon the normality of the physical structure; and declares that habits—a synthesis of which reveals character—have their physical basis. The localization of brain functions, the observed relation of disturbed circulation to abnormal conduct, the effect of fatigue upon morality, and the relation of fine physical tone to clear and conclusive thinking go far to confirm this view. This means that no thorough reckoning with that totality of consciousness which we are wont to call "soul" can safely ignore the bodily conditions. If, to quote President King once more², "self-control lies at the basis of character, and . . . the chief psychical condition of self-control is the power of attention, [and] the chief bodily condition of the power of attention is . . . surplus nervous energy, [and] the conditions of nervous energy are . . . food, rest, recreation, sleep" (together with the avoidance of emotional excess), then it must be clear that character and the normal functioning of the physical man are closely related.

The genetic conception found its place in the field of psychological theory following the general acceptance by the natural sciences of the theory of development. This point of view is responsible, not only for the employment of the genetic concept in general, but for the rise of comparative psychology, of child

psychology, and of "race" psychology. From being a science of the static, cross-sectioning adult human life for its disclosure of the normal, psychology became a genetic science, recognizing that "normality" is relative and applies rather to process than to status. The question of normality is not answered by describing characteristic behavior upon a single level of life; it depends rather upon the co-ordination and harmonized unfolding of life's elements, however meager or immature, at any given stage.

The genetic conception prepares us to discover in the so-called human instincts a body of tendencies long serviceable in the interest of the organism at earlier stages—a body of tendencies which have need to be disciplined, inhibited, or sublimated in the interest of higher needs, for the simple reason that the psychophysical organism is a developing organism and is constantly discovering higher needs. In the field of child psychology the genetic conception prepares us to differentiate stages of development. We have come to see that the child is in no sense a "little man," for he differs from the adult not only in the size but in the proportion of parts, in the relative magnitude of vital organs, in the physiological processes of circulation, digestion, and respiration, and even more radically in the basis and organization of the mental life. Thus, in the field of religion, we are prepared—as in the whole complex of his expanding personal life—to follow the child through the successive phases of instinct, habit, sentiment, will, and thought, until at length he reaches maturity.

² *Rational Living*, p. 74.

One scarcely need call attention to the emphasis of modern psychology upon will and action. While we need not suppose that single acts exhaust character or ever fully reveal it, it is equally vain to suppose that human nature is essentially other than what it appears in action—that the individual may have a developed esoteric nature quite other and better than his particular acts indicate. The voluntaristic emphasis roots in the biological view of man as a behaving organism to whom action is the essential thing—the specific line of action being determined by the needs of the organism, as well as by its immediate environment. In this view the whole complex of inherited tendency—broadly denominated instinct—is a series of congenital tendencies to action. As James says, “the whole neural organism is, psychologically considered, but a machine for converting stimuli into reactions.” The development, not to say the very life, of the organism is bound up with action. This is true of mental none the less than of muscular life. Activity is the core of will, while ideation and feeling are secondary, arising when the activity is blocked, and then only in the interest of opening fresh paths of action. The justification of the laboratory method not only in science but in religion as well may well rest upon the fact that we cannot know the essential character of any vital entity until we know it in action. Thought and emotion reach their highest levels only as accompanying a definite program of action. Knowledge is thus not only an accompaniment of action, it is—as Dewey says—“a statement of it.” We know the quality

of emotions only in the experience of them, the power of will only in the exercise of it, the adequacy of an idea only in its testing; in a word, self-consciousness is properly an awareness of ourselves as active in relation to ends. Thus action is essence, and deeds are revelatory; for “by their fruits ye shall know them.”

A final emphasis in modern psychology is upon the social factor in experience. It has scarcely been realized to what extent social suggestion determines the content of individual consciousness. Society contributes the *milieu* into which the child is born; it supplies him with language, with an organized technique of life, and with a system of ideals. Society cannot, as Baldwin points out,¹ be conceived merely “as a loose aggregate made up of a number of biological individuals. It is rather a body of mental products, an established network of psychical relationships,” by which the new person is molded and shaped to his maturity. “The self is a gradually forming nucleus within the mind; a mass of feeling, effort, and knowledge. It grows in feeling by contagion; in knowledge by imitation; in will by opposition and obedience.” The consciousness and hence the course of action of an individual are modified, limited, and directed, to a great extent, by those of his particular social group. While there is doubtless no independent social mind, no *âme collective*, there is an authoritative demand of the group consciousness upon the individual; and he is as truly indebted to society for his ideas as for his physical origin, for his particular type of religion as for the cut of his clothes.

¹ *History of Psychology*, II, 130.

It is the significance of psychology as interpreted by these four emphases which we wish to consider in relation to the understanding of religious experience. This discussion must be limited to but three phases of religious experience, relating it to childhood, to the maturing life, and to the social group formed by the religious community.

1. **Psychology and the Interpretation of the Religion of Childhood**

Accepting such a definition of personality as involves at least the factors of self-consciousness and self-determination with a view to moral ends, psychology recognizes that the young child is only a "candidate for personality." The period of human infancy is vastly more prolonged than that of any other species, and instinct alone is proportionately less capable of supplying the organization which life upon the human plane demands. Nevertheless, the human infant begins life through activity which is merely spontaneous, and that activity is shaped by instinct. Biologically considered, the activities in which he engages are such as tend to promote the well-being of the organism. Instinct urges activity in three directions, being manifest in motor tendencies which result in the co-ordination and control of all necessary motor processes; in mental tendencies which involve attention, retention, assimilation, etc., and which result in the co-ordination and control of all necessary mental processes; and, finally, in emotional tendencies—the pleasure-pain series—which have to do with the welfare of the organism. Activities co-ordinated under the push of

these instinctive tendencies become habits. Instinct from within and social discipline from without are the chief, if not the only, determinants of these early habits. Gradually, however, the child passes from the life of mere instinct to the life of intelligence. Inner tendency reaches out through curiosity, imitation, sympathy, etc., and lays hold upon the elements of environment and organizes them into a growing experience; outer conditions close in upon inner tendency, discipline it, direct it, control it; and they thus both limit and enrich experience. The focus of childhood experience lies in action; and the activities of a little child are fragmentary, transitory, immediate, selfish. Up to nine years of age or thereabouts, the child attains no large organization of experience, but little well-defined imagery, and no considerable appreciation of ideals.

Much has been written about the nature of the child which views it as a static affair. There have been two chief views, each of which is psychologically wide of the mark. On the one hand it has been held that the child is organically predisposed to evil by virtue of an essentially evil nature inherited from his forbears; on the other hand that he is born in a state of moral perfection. But, as a matter of fact, the young child, measured by adult standards, has no moral status; he is a candidate for morality, as he is for personality. As to his original nature, which may here be viewed as the complex of his inherited tendencies, it must be admitted that it proves to be, as Professor Thorndyke says,¹ "very often and very much im-

¹ *Educational Psychology*, I, 280.

perfect and wrong." This is simply to say that the child's original equipment is archaic, adapted to the needs of life upon a lower level of existence. Instincts of this sort, unless sublimated and disciplined through the social process, can issue only in making the individual an enemy to society. Professor Thorndyke's statement is axiomatic, that "instincts may be trusted to form desirable social habits only under strong social pressure, whereby the wants of one are accommodated to the wants of all."

The fact that the child does not in any large measure pass beyond the non-moral status up to nine years of age or so does not mean that religion is no concern of his. These years are richly opportune for the formation of certain right religious habits, for the actual doing of specific right things. If in the narrow world of his experience the child has the daily presentation of the fact of law, a law higher even than the will of his parents, and to which they, too, are subject; if he comes to recognize, in however fragmentary and inadequate a fashion, a heavenly Father whose knowledge and will compass life about; he is making fundamental progress in religion. Thus the code of the home and the code of the school will come to have an ideal reinforcement, though as yet its influence can be but secondary. Happy the child who cannot remember a time when all this was strange to him! Happy the child whose habitual reactions, the sum of which will ultimately constitute his character, are formed amid such influences!

In early childhood there is needed not repression so much as the wholesome discipline of adequate direction; and in later childhood, in Coe's terms, "the will of the child, now coming to itself, should be trained through the fellowship of obedience, the fellowship of labor, the fellowship of play, and the fellowship of worship."¹ The mature life must mingle with the interests and occupations of the immature; and this principle applies through adolescence as well as in childhood. Religious education cannot be viewed as a cold, abstract, merely theoretical oversight of the mental and moral development of childhood and youth; it is rather the vital sharing of a common world of activity and interest. In proportion as life is thus shared with maturity will childhood and adolescence, according to the measure of their needs, derive both a sufficient structure of belief and a wholesome habit of will, suffused by the atmosphere of emotion which close personal relationships supply. We may agree with Ames,² that "the child up to about thirteen years of age . . . is religious in the degree and to the extent to which his power and experience enable him to enter into the religious values of his social environment or to find such values in his community life," and no farther. It is particularly true of childhood and youth that "religion changes its form and content as life changes."

The important service which genetic psychology has rendered is in assuring the recognition in the growing child of certain stages to which we must adapt

¹ *Education in Religion and Morals*, p. 243.

² *The Psychology of Religious Experience*, p. 206.

our ideal and method, and by which we must regulate our demands upon him. For the first dozen years the important thing is the formation of right habits, "since they will determine motives and ideals." Results during these years come almost wholly through environment and training. Accordingly we should aim less at giving the children a course of theological instruction or at making them consciously and subjectively religious, and more at giving them a share in worship and the forms of religion, at teaching them reverence, at developing truly moral habits.

2. Psychology and an Interpretation of the Religion of the Maturing Life

There is a great transition in the developing life at entrance upon adolescence. The outstanding feature of this is a thoroughgoing physical reorganization. It is the period of pubescence. Here "the life of the mere individual ceases and the life of the race begins." G. Stanley Hall puts the transition into these terms:

Before this age the child lives in the present, is normally selfish, deficient in sympathy, but frank and confidential, obedient to authority, and without affectation, save the supreme affectation of childhood—viz., that of assuming the words, manners, habits, etc., of those older than itself. But now stature suddenly increases and the power of physical and mental endurance and effort diminishes for a time; the larynx, nose, and chin change, and normal and morbid ancestral traits and features appear. Far greater and more protracted are the changes which take place in the nervous system, both in the development of the cor-

tex and expansion of the convolutions and the growth of association fibers by which the elements shoot together and relations of things are seen which hitherto seemed independent, to which it seems as if for a few years the energies of growth were directed. Hence this period is so critical and changes in character so rapid.²

The sex element of adolescent nature is far more important and fundamental in the control of adolescent thought and feelings than we have been wont to think, and there is grave danger that it may develop out of proportion and prematurely. To a very large degree the spiritual development of the adolescent is contingent upon a normal physical development. The dawning parental instinct gives rise to certain altruistic activities the implications of which the youth does not yet understand. The psycho-physical point of view is the only sufficient approach to the religious experience of adolescence, for the individualizing and socializing processes, which go forward hand in hand, are physically conditioned. It is in the light of the relation between the physical and spiritual aspects of development thus indicated, and in the light of the social function which the youth is preparing to perform, that we shall come to understand why adolescence is "pre-eminently the period of the rise of religious consciousness in the individual." Conversion, in the broader sense of the term, as marking the beginning of personal religious experience, is primarily an adolescent phenomenon. It is a commonplace that by far the greater proportion of religious awakenings date between the ages of twelve and twenty.

² *Youth*, pp. 359 f.

There is quite general recognition of three culminating points in the adolescent period at which religious committal is likely to occur. The ages which we note here are those at which boys commonly manifest this interest; girls tend to mature somewhat earlier, and the age of decision is correspondingly affected by this consideration. The first decision period is at the age of twelve years, or thereabout, and connects with entrance upon puberty. In the judgment of Coe and others, it is the "normal age for religious decision," if such an age can be distinguished. When religious committal does occur at this age it is likely to be connected with the influence of the gang, for this is a period of "great impressionability and responsiveness to suggestion." This age is also one of a beginning emotional flux, and religious decision may have a rather strong feeling accompaniment. The second, and the most prominent, period of religious decision, under present conditions, comes at about the age of sixteen. The "physical and psychical ferment" of adolescence is at its height. The youth begins to individualize, he becomes self-assertive, and not infrequently sets himself against the constituted authority. Religious advance is now chiefly by the way of committal, a definite, willed devotement of life to God—a "ratification rather than a reversal" of such religious experience as his earlier training has led him into. The third period falls at about the age of nineteen. The intellectual element comes to the fore now; there is apt to be a time of wrestling with doubt ere the youth arrives at a religious resolution. All committal at this age involves a

considerable element of insight. It is to be remarked concerning these three periods that if a youth reaches religious decision in the first of them, he may yet be liable, at each of the later stages, to a crisis affecting some one or other phase of his religious life. Such a crisis is, however, likely to be less significant if the main question of religious committal is out of the way. In middle or later adolescence there is likely to be associated with the religious crisis a kindred vocational crisis. Sometimes the two are very intimately related, so much so that the religious decision is paramount to a vocational decision.

The psychology of religion enables us to interpret religious committal as a most significant and determining part of the total process of adjustment to the world-order. We recognize that there are certain "nascent periods" in the growth of the soul—tides which, "taken at the flood," lead on to God and the Christian life. And we see that the task of religious education during these years is that of stimulating and directing youth in this whole process of self-realization and self-adjustment. It would be relatively easy to bring great numbers of children into the church prematurely. They cannot, however, be brought to God—in the child's way—too early. To bring them into the church much before the period of adolescence is not only to make no added contribution to their religious experience but also to rob them of that significance which public committal can have only at a later age. To lay too much stress upon the emotional accompaniment of such committal in adolescence is a further mistake, for a highly

emotional experience in these years usually implies that a cataclysmic adult experience has been held up as the standard, or that religious training in childhood has been almost wholly wanting; it may imply both of these. Adolescent religious committal ought not to be primarily an emotional matter.

The point of view which has been taken in this paper regards adolescent "conversion"—I prefer the term *religious committal*—as normal, and the adult experience as abnormal. In the one case the process has been so delayed that it must be reconstructive, must tear down and build over; while in the other case it has come early enough to be properly constructive, integrating with the primary bent of personality the great controlling religious motives. This fact should go far toward determining the place of emphasis in the minister's effort—whether upon continuous educational evangelism or upon occasional adult evangelism.

However, as things are in our world, there is no likelihood of the need for a proper adult evangelism passing. Adult conversion has usually and typically represented but one possible sort of mature religious transformation—the cataclysmic. That there is another, less emotional in its background, less climactic, more a matter of conscious will and the building up piece by piece of a new set of habits in religion, there can be no question. This is the sort of conversion through which alone those individuals less susceptible to social suggestion must enter the religious life, if they enter it at all in maturity. However, it is the passive, emotional, suggestible type of

personality which is more apt to go to extremes in those forms of sinful indulgence which rapidly disintegrate and degrade the whole personality; and hence this type is more often found in the rescue mission and is more easily reached, when present in evangelistic meetings, by the usual evangelistic methods. There can be no doubt that the cataclysmic type of experience is supremely valuable for this passive, emotional, suggestible sort of individual. The cataclysmic type of religious transformation is usually contingent upon some intense emotional experience precipitated by a more or less continued stress of social suggestion. Colvin and Bagley remark of such an experience:

The religious emotion, considered in itself, is a disorganizing experience; it brings about a temporary chaos; but if from this travail of soul there be born a better life, then the emotion has value. . . . The old and harmful habits that have dulled the mind and mechanized the behavior are at least temporarily obliterated, and the opportunity is thus offered for a new start and the gradual formation of a new set of habits and new attitudes of mind.¹

We shall agree that the value of such an emotional experience depends almost wholly upon "the effective development of habits belonging to a good character." The failure of the churches in the back-country—where the annual "big meetin'" is the rule—to recognize this fact has made it the regular thing for some belated souls to "get religion" every year. The failure of our city churches to develop a technique for meeting this need has greatly limited the usefulness of the customary mass-

¹ *Human Behavior*, p. 90.

evangelism, and in part explains the large proportion of lapses.

3. Psychology and the Understanding of Religious Groups

Social psychology gives us a point of view which is essential in our consideration of religious groups. We have not sufficiently considered the influence of that network of relationships into which every child is born, the power of the social group over the individual, the limits of individuality in the average man. Society supplies him with language, lore, ideals, patterns, technique, friendships, incentives, arena. He makes some small contribution of initiative, combination, application, integration; but how largely he lives within the boundaries of established custom he probably never realizes. If we were to dismiss the matter with a mere allusion to organized society as a whole, we should miss the main point; for the power which regulates the bulk of life for the individual is not that of society as a whole, but that of some minor social group or other. Its contribution is, therefore, fractional and fragmentary, and not at all a combination of the best achievements of the race. With such training the individual is a provincial, speaks a dialect rather than a language, is at home in but a restricted area of life, and welcome there only upon his own social level; he is a partisan in politics and a sectarian in religion, quite as conventional in activities as he is restricted in horizon. The members of such a minor social group are interested chiefly in the maintenance of its standards; they seek quite naturally to conform each member thereto.

This is true within the area of religion. Both the group and the individual are quite conventional in their judgments of propriety and duty. Group consciousness and individual conscience work together to keep the individual conformed to group standards. There is thus a limit imposed beyond which the principle of variation scarcely carries the average individual. There are in general two typical variations. The first of these is of the motor type, where the course of conduct is largely determined by "unreasoned promptings, instinctive impulses, by habits which [the individual] has formed, and . . . by auto-suggestion." Here native impulse may carry the individual quite wide of the type; yet such variations occur rather in the line of activity than in the region of thought. The second typical variation occurs with what we may term "the mature mind," though it does not always occur even here. There is a type of maturity which may be termed moral rather than intellectual. It is, however, with the intellectual sort of maturity that variations from type in the field of religion are apt to occur. The individual seeks to analyze situations for himself, and shapes his technique of control in the light of his own analysis. Where sufficient numbers are engaged in such a process they tend naturally to form a new group; yet quite usually this process goes on within the older group, with the result in time of modifying and liberalizing its standards.

The minor social group will continue to exert an influence in religion not less potent, but—let us hope—more intelligent, and—because it makes room for

more than one type of religious experience—more liberal. It must allow for the rights of individuality in religion; it should guarantee the right of the individual to have an original and unique experience of God. Every religious group needs to recognize the possibility of other avenues of approach to God and of other types of religious experience than those most in evidence within its own ranks, types of religious experience which may be equally Christian. In order to determine norms of experience, the minor religious group must base its inductions upon a wider field of experience than its own. It must continually seek a more adequate definition of religious ideals and a technique better adapted for their realization. So much for the relation of religious groups to the individual.

But we are interested in the religious groups themselves. Sectarianism is not a phenomenon peculiar to Christianity, nor, indeed, to religion. In accounting for the early diversity of Christian beliefs, we have too largely overlooked the religious variety already present in the Graeco-Roman world. The rule of that world was syncretism; and, though Christianity formally abjured the notion, she could not escape the influence of the syncretistic habit. Nor could she escape the philosophic bias, ingrained in some of her adherents before their conversion. Nor could she escape the ritualistic bent and interest of other converts. Now that Graeco-Roman world was far more provincial than the world of our day; and Christianity was rapidly assuming provincial dress and learning the vernacular when ecclesiastical authority decided that Christianity should be

ecumenical. In harmony with that decision, Christianity became a creed and an institution; but, even so, individuality continued to score. Underground, secretly, in remote districts; persecuted, proscribed, martyred, the sects framed their faith and met the religious needs of their adherents. They proved once for all that Christianity can never become ecumenical by becoming rigid. The Reformation was but one phase of a combined economic, social, and religious upheaval in a world grown rigid. It was a tremendous and unforgettable demonstration of the close proximity of all social interests, economic demands, cultural ideals, and religion. They cannot be maintained in unaffected isolation. The economic needs of a given group, and its cultural ideals, will largely determine the bent of its religion; and the attempt to conform any such group to a procrustean bed of uniformity is utterly vain.

The old ecumenicalism based upon ecclesiastical authority; the newer ecumenicalism based upon the authority of the Bible. But the Bible, being a transcript of life, could but embody the differences as well as the fundamental agreements of the Hebrew and Christian religions. As a matter of fact, the sects to a large degree fixed upon the differences rather than the fundamental agreements, and erected certain of those differences into static norms by which the conduct of all coming ages should be determined. The spectacle of some scores of Protestant bodies, each appealing to the Bible as its warrant, and yet each emphasizing some variant aspect of biblicism, was the actual outcome. Such was a considerable factor in the

religious inheritance of the present generation. Yet the sects were a fact before the Reformation. They were and are inevitable in a provincial world. Not only do the provincialism and inertia attaching to all institutions assist in their perpetuation; they are reinforced by certain racial and temperamental differentiations. We may be sure that until humanity shares in a common culture, common social ideals, and a religion of the spirit, we shall have the Christian sects—though not all of them, let us hope!

We need not too greatly lament the fact of past or present sectarianism, as though it were an isolated phenomenon. As a matter of fact, all life has to a large degree borne that aspect; it has been provincial, partisan, and sectarian, with respect to all the chief social interests. Yet, in spite of this, the goods of life have been achieved. Progress is possible in a sectarian world; and perhaps a greater total area of experience has been developed than any artificial ecumenicalism in religion would ever have allowed. However, there are forces at work in our modern world which must in the end largely eliminate or neutralize sectarianism. There is a rapid universalizing of both ideal and achievement. Ideas, social ideals, culture, inventions, the technique of science, and the fundamentals of life, more largely than ever before in human history, are ignoring boundaries and becoming the inherit-

ance of diverse races and civilizations. The parliament of man is no mere visionary's dream. The day of the only possible ecumenical Christianity is hastening; for there can never be a truly ecumenical Christianity until there is in some sense an ecumenical social order, an ecumenical culture, and an ecumenical life of the spirit in its broader context. Yet that ecumenicalism will differ from the older ideal in discarding a rigid uniformity, in recognizing as legitimate not the accidental differences of the historic sects, but the essential differences of individuality, temperament, sex, race, degree of culture, and measure of immediate need. It will be no absolutism of the spirit, reducing all religious life to a dead level of uniformity; it will the rather be a democracy of the spirit, in which the variant types of religious experience and variant modes of approach to the God and Father of our Lord Jesus Christ shall find a place. Such an ecumenical Christianity will be a brotherhood of mutual respect, of hearty co-operation toward common ends, and of greatly enriched individual experience. Such an ecumenical Christianity is in process today, thank God! under the impulse of the new era in Missions, of the new social consciousness whose goal is the kingdom of God, and of the new science whose function it is to subdue and organize reality in the interest of the life of the spirit.

CHRIST THE BOND OF HUMANITY¹

CHARLES W. GILKEY

Chicago, Illinois

"In him all things consist"; that is, "hold together" (Col. 1:17).

We live in days when the bonds on which we have hitherto relied to hold humanity together have suddenly broken, and their failure is plain for all the world to see. Christmas, the world-wide festival of peace and good will among men, finds the world divided into two hostile camps; and between them rages not only a storm of shot and shell, but a veritable tempest of hate and fury. The shot that was fired first in the heart of Europe has found not only echo but countless repetition in the Near East and in southern Asia, on the Chinese seaboard and off the South American coast, and even in southwest Africa: only North America among the world's five continents has not heard the sound of hostile firing—and even she is supplying her quota of men for the struggle and the slaughter. The mere fact of all this is so vast and staggering that we Americans at least are still rubbing our eyes in an effort to realize it as actually existing; and as current discussion abundantly shows, we have not yet begun to agree on the conclusions and the lessons to be drawn from this awful reality. But the mere fact itself has made some things already plain; and on this Christmas Sunday morning I want to center your attention first on the most obvious of these plain facts of the

present situation—that the ties in which we trusted to bind mankind together in peace and prosperity have suddenly proved impotent to do so. The hoops of humanity have broken, and the barrel is collapsed.

What were these ties? We had all hoped and a great many of us had believed that the progress of *civilization* had brought mankind to a point where it would no longer resort, like the animals or the cave-men or the savages, to brute force to advance its interests or settle its disputes. We trusted that in the process of social evolution we had outgrown war. But now we are shocked into the realization that our very science and invention have multiplied the horrors of war by placing new instruments of destruction at the disposal of malice; that modern methods of organization have vastly enlarged the range and increased the paralyzing effects of warfare; and that modern means of instantaneous communication and rapid transportation have made the finger of every nation so quick on the trigger that in a present-day international duel both combatants are likely to be vitally if not fatally wounded. Our boasted civilization has not prevented war: by placing new instruments of torture at the disposal of devilish dispositions it has made it more hellish than ever.

Nor has *education* held humanity together in peace and concord. We

¹ A sermon preached at the Hyde Park Baptist Church, December 20, 1914.

might have expected that the German nation, which has made the greatest contributions to modern science and scholarship, the English people, whose culture has been most broad-based and poised and human, the French, whose intellect has been quickest and most intuitive, would have been able to substitute the rule of reason for the appeal to force and settle their disputes by rational means. But these three nations are at the heart of the struggle; their most learned professors have suddenly become their bitterest partisans; and the mutual enmity between the two foremost and the most closely related of them by ties both of blood and culture, Germany and England, is almost savage in its fury. Education may train men but cannot bind them.

And *industry*, financial and commercial relationships, international trade and economic interdependence—how impotent have they proved to hold men and nations together! We had been told times without number that the great war we were all fearing would never come because the capitalists would not let it; and one thoughtful and influential modern writer, Norman Angell, had partly persuaded a whole nation that wars never pay because their advantage even to the victor is illusory. The present war has not disproved his argument—it may even reinforce it. But it has shown conclusively that we cannot rely on that argument to prevent war; that any nation will fight when it wants to, regardless of the cost; and that some nations at least will deliberately go to war to extend or at least to defend their markets and their trade. It begins to look to some of us now as

if commercial self-interest were more frequent and potent as a cause of war than commercial interdependence can be as a guaranty against war. Business may make men rivals—it never makes them brothers.

And now, you say, having suggested that civilization and education and business have failed to bind men and nations together, doubtless the preacher is going to claim that *religion* can do it. But has not religion failed as conspicuously as these other things? Are not these very nations that are at war nominally at least Christian—and does not this war then prove the failure of Christianity? So a great many hasty generalizers in our time are asserting. And I grant there is much that seems to confirm their impression. Plainly the Christian church has failed to bind men together—is it not today split up into countless sects and schools, more schismatic than any state? But the reason for its division is that it, like other very human institutions, has been seeking to make its bond of union a common opinion in theology or a common preference in ritual; and to the end of time men's minds and men's tastes will never agree. For neither of these are fully under their control, but are partly at least determined, in the one case by the facts as they see them, in the other by the traits of their native temperament. It is only men's *wills* that can agree, for those alone are under their complete control. They can hold themselves parallel and harmonious in spite of differences in opinion or taste, just as soldiers hold themselves in line or step in spite of differences in height or appearance. Now education

and business and civilization have failed to hold men together because they appeal to and affect primarily men's minds which differ, and men's interests which run counter to each other. Religion alone appeals to, modifies, and seeks to control men's wills and bring them into harmony. And the reason why Christianity cannot fairly be blamed for the present failure of the world to hold together is that it has never yet been granted, much less has it ever maintained, control of the wills of men except in individual cases all too few—and in social and international relations it has only just begun to dawn on us that Christianity seeks control. In other and familiar words, Christianity cannot be said to have failed, for it has not been tried.

And with that we come to the text. Paul says that it is in Jesus Christ that all things "consist"—or, in the more vivid Anglo-Saxon phrase of the margin, "hold together." Now I shall not interpret this remarkable text to you this morning in the metaphysical or rather cosmological sense that was evidently partly at least present in Paul's mind when he wrote this chapter; in the ecclesiastical sense in which he might have written these same words in his Ephesian letter; or even in the mystical sense in which these words had such a profound and personal significance for him. I want to take them in their simple and obvious social sense. The Christ to whom I refer them is the Jesus the whole spirit of whose life was gathered up in the angels' song on the first Christmas Day: "Peace on earth among men of good will." It is the Jesus who went about

doing good, treating all men as his brothers because they were children of the one Father, and seeking with their help to do that Father's just and benevolent will here on earth. It is the Jesus who finally yielded up his life to the hatred of his enemies rather than change that attitude toward them: the attitude of *invincible good will*.

Now it is that spirit of invincible good will, so perfectly exemplified and incarnated in Jesus that through all the centuries since we have recognized it as *his* spirit, have found in him its most abundant source and in personal relations with him the deep secret of its contagious acquisition, and have believed that this spirit incarnate in his human life is the very divine Spirit of the living God—it is this divine spirit of invincible good will in and through which alone men hold together. That is the heart of the text.

But I do not want to rest my case this Christmas Sunday morning merely on the unsupported assertion even of so great a saying as this. I want equally to call your attention to the large and rapidly increasing body of evidence, out of all departments of our human life, which goes to show that this assertion is actually borne out by experience, and therefore holds out rich promise of its wider and larger application. I suppose we would all agree that of all human institutions the family has been most largely Christianized—that there this spirit of invincible good will is most completely expressed. Now when you come into a home where this spirit is shared by all its members, young and old, how closely held together that family is in all its interests—how com-

pletely one! But when you find a home split up or on the verge of disintegration, how steadily is the underlying cause found to be this lack of a spirit of mutual good will. The family, both in its success and in its failure, is powerful evidence of the cohesive power of this spirit of Jesus.

Let me bring you further evidence out of the very heart of that *race problem* which so often seems like an unavoidable rock upon which our American ship of state, and indeed our whole system of international relations, must shatter. How often we hear some of our fellow-citizens lamenting our later immigration and predicting that it must prove the ruin of our national unity. But how often are these pessimists the very men and women who are least acquainted with the immigrant personally! The social and settlement worker, on the other hand, who knows these latest comers at first-hand—how often is he their most enthusiastic partisan! The worker among the Italians glorifies their attractiveness and charm; the worker among the Jews cannot tell enough of their keen responsiveness and gratitude: and both unite in glowing predictions of their future as patriotic American citizens. So is it, too, abroad. Those who belittle or denounce the Oriental are as a rule the globe-trotters who without any first-hand acquaintance pick up most of their information in the coast cities from business men whose purpose in being there is to exploit the native commercially. Is it not beautifully significant, on the other hand, that the most enthusiastic praises of the character and the possibilities of foreign

peoples come uniformly from the missionaries, whose long residence and intimate knowledge of the people they are trying to serve has been prompted by Jesus' own spirit of good will? It is that spirit, and that spirit alone, that binds races together.

I should like if there were time to apply this same principle to our social and to our industrial problem—to the relations between classes, and between capital and labor. But leaving those conspicuous illustrations to your own thought, let me point out its bearing on our *international relations*. Today the churches of Britain and America celebrate the hundredth anniversary of peace between English-speaking peoples. The most notable effect, and some of us believe a conspicuous cause, of that peace has been the 3,000 miles of unfortified border between ourselves and Canada. Put forts and soldiers and war vessels along that border, get ready for war in a spirit of mutual suspicion—and, as Miss Addams said the other day, within fifty years we should have a war. It is precisely the same in our relations with Japan or any other nation. Talk about war as inevitable, expect it, prepare for it, *and you will have it*. Cultivate a spirit of mutual good will and you will escape it. That spirit of good will is the only bond that holds nations as well as men together.

For let me remind you this Christmas Sabbath morning that the peace on earth which the angels' song foretold depends on a condition and involves a limitation: "Peace on earth among men of good will"—so runs the old Latin version. If you cultivate or cherish an attitude of distrust or suspicion, of

rivalry or competition toward your neighbor, you cannot expect to live at peace with him; for that attitude always and inevitably breeds trouble. If we as a nation arm ourselves for war either offensive or defensive against any nation whose motives we suspect without cause, or whose rights and feelings we fail to respect, we shall have that war; for that attitude inevitably leads to it. Let us then as individuals examine our own hearts today, whether we are really men of invincible good

will. Let us as a nation examine our own hands, whether they be clean of acts of aggression, our own hearts, whether they be free of overbearing pride and racial snobbishness and insolence. For only when we have washed our hands of our own injustice and cleansed our hearts of our own ill will, can we expect the fulfilment in our time of the ancient vision and promise of the angels on the first Christmas: "Peace on earth among men of good will."

THE AMERICAN INSTITUTE OF SACRED LITERATURE

THE DUTY OF THE CHURCH IN RELATION TO THE STRUGGLING CLASSES. I A READING COURSE FOR MINISTERS

CHARLES RICHMOND HENDERSON

Professor of Practical Sociology, University of Chicago

The following chapters introduce to the readers of the BIBLICAL WORLD the second Reading Course for the current year. The practical nature of this course is easily recognized in its title. The spirit of Jesus has not been confined in its working to the organized Christian church as an agency. Especially in our own time have there been men and organizations outside the church who are as active and efficient in their ministry to the needs of the depressed classes as the church itself. Settlements, charity organizations, and countless other agencies, although manned in large measure by Christian people, have been contributing extensively to the needs and the uplift of humanity. Have these organizations robbed the church of its legitimate work or has the church not yet reached that full appreciation of its task which would be expressed in a spirit of universal co-operation and mutual appreciation and responsibility? The Christian ministers and the Christian individuals who constitute the church must decide this question. It is hoped that the course will not only give food for thought but principles for intelligent and helpful action.

Introduction

Scope of the Course

I. The classes considered in this course are limited to those persons who are depressed below a reasonable standard, or who are in imminent danger of dropping below such a standard at any crisis.

1. The unskilled wage-earners who are ordinarily unorganized; these form a reservoir of supply for those lower down.
2. The family and persons already dependent:
 - a) Abnormal (insane, epileptic, feeble-minded).

- b) The defective (crippled, blind, deaf).
- c) The aged.
- d) Children.
- e) The sick and injured, etc.

3. The vicious and criminal, or anti-social.

II. The ameliorative agencies and methods are classified as:

1. Palliative and remedial (charitology).
2. Repressive and protective (criminalistics and penology).
3. Preventive and reconstructive.
4. Social politics (a system of measures of public and private methods of improving the lot of wage-earners who are not dependent on charity).

III. The church in relation to those social institutions and methods is discussed under several heads, in the order of historical stages:

1. The primitive and mediaeval church.

- a) The church as a conventicle or simple community, as in primitive Christianity and the Protestants under persecution in Roman Catholic countries.
- b) The church dominant (charity in the Middle Ages).
- c) The transition to specialization and secularization of charity (period of the Reformation and later).

2. The gradual separation of charity from the church and specialization of ameliorative methods under:

- a) Charity—private, church, and public.
- b) Social politics; a system based on legal rights with legal guaranties, as organized labor and legislation, these corresponding to the democratic as distinguished from the patriarchal methods.

3. The opportunity and obligation of the church in our day:

- a) For direct and organized agencies supported and directed by itself—as the Inner Mission of Germany.
- b) For co-operation with other voluntary association to promote the common welfare—as, for example, the Charity Organization Society.
- c) For selection and training of workers, both paid and voluntary.
- d) For scientific and popular education in social service and social legislation.
- e) For stimulating the raising of money for voluntary associations and even for public ends.
- f) For cultivating the conscience in relation to social duty and inspiring this conscience with fear and enthusiasm and conviction of religion; this is the supreme need of mankind and one which the church alone can meet.

Suggestions to the Reader

Object of these studies.—The purpose of these studies is to make real to ourselves and to others the value and power of Christianity in the presence of those tragic facts of human history which seem to contradict the very idea of a good and all-powerful God; and to learn from history how to avoid errors in spirit and method, and how to apply the Christian law of love more effectively in our own times. This study is not merely to satisfy intellectual curiosity, but rather to build up character and equip us for useful service, and worthily to represent our Lord in his work for humanity.

Method.—The study will be most profitable to those who follow these directions with care, zeal, patience, and conscientiousness: (1) study the “pre-view” of the course to anticipate the direction of the journey; (2) study the main heads of the special topic lesson under consideration; (3) read and make brief abstracts of the books cited on each subject; (4) think over the points learned; (5) discuss the facts with others; a group or club organized for this purpose adds greatly to the value of the study; (6) go back to the books for more exact statement when uncertain or if your view is challenged; (7) sum up the results of your reading and thought on each topic and review the reading and discussions; (8) think out and write down any vital principle or suggestion for conduct which may be brought out; (9) do not neglect to put in practice at once some part of the Christian duty, enforced by this study. “If any man is willing to do his will, he shall know.” Obedience is the organ of spiritual knowledge.

Points for investigation.—In all the reading and discussion be on the lookout for facts bearing on: (1) the human need, sorrow, sin, pain, misery, and despair of the neighbor; (2) the motive of the giver; (3) the resources of friends or services or material means; (4) the methods of administration; (5) mistakes and successes, shown by results; (6) principles for our guidance; (7) inspiring personalities, their deeds and words and story. Write out what you have learned from your reading on each point, look it over, and think of some way of putting your knowledge to use—at once, this week. Knowledge which does not inspire and guide to service is guilt. To him who knows duty and does it not, to him it is sin. Yet ignorance is also sin—when it can be cured.

Books Required for the Course

For orientation: H. Münsterberg, *Vocation and Learning*.

Historical basis: C. S. Loch, *Charity and Social Life*.

Economic science: Marshall, Wright, and Field, *Outlines of Economics and Materials for the Study of Elementary Economics*; Taussig, *Principles of Economics* (advanced).

Political science: Wilson, *The State*; or Hart, *Actual Government*.

Sociology: Ellwood, *Sociology in Its Psychological Aspects* (general); Small, *General Sociology* (advanced).

Ethics: Dewey and Tufts, *Ethics*; Ross, *Sin and Society*.

Psychology and education: Angell, *Psychology*; James, *Talks to Teachers*.

Pauperism and crime: Henderson, *Introduction to the Study of the Dependent, Defective, and Delinquent Classes*.

General reference book: Bliss, *New Encyclopedia of Social Reform*.

Part I. Historical

1. What Our Christian Ancestors Have Done to Help the Man Who Is Down: a Historical Sketch

REQUIRED READING^{*}

Loch, *Charity and Social Life*, chaps. iii–xiv.

ADDITIONAL LITERATURE

In German we have Uhlhorn, *Die Christliche Liebestätigkeit* (Lutheran), the first volume translated under the title *Christian Charity in the Ancient Church*; and Ratzinger, *Die kirchliche Armenpflege* (Catholic).

In French, the great work of Léon Lallemand, *Histoire de la charité*.

The spirit of God, who is love, has been omnipresent in all the works of creation and providence. In no age or

race has he been without a witness in the gifts of nature, grace, and human affection. Even down among the animals there is love of offspring and mates, mutual help, as among ants and birds, and self-sacrifice even unto pain and death. Men have been cruel, selfish, oppressive, mutually destructive; but they have also manifested sympathy, altruism, noble service to each other. The Christian traces evil to a bad human choice, and good to the working of the Holy Spirit; but mystery will remain in spite of our best thinking.

Many of the facts, dark and bright, may be found in Loch's chapters cited above. Keep in mind constantly the

^{*} For the required reading I have selected the beautiful book of my dear friend Dr. C. S. Loch, *Charity and Social Life*, as on the whole the best for my purpose. My dissent will be noted on some points. We do not always agree and Dr. Loch is likely to be right.

seven "Points for Investigation" mentioned under "Hints for the Student." We must not only read but study, or we lose all; and "be not hearers only, but doers." Remember who it was that built on sand and who on solid rock.

2. Primitive Christianity and the Church before the Papacy, that is, to 590 A.D.

REQUIRED READING

Read first of all the New Testament, with references to Old Testament. The first Christians had the Old Testament for their Bible, and it is rich in lessons of help to the poor (see Kent, *Israel's Laws and Legal Precedents*). Then Loch, *Charity and Social Life*, chap. xv-xviii.

ADDITIONAL LITERATURE

Harnack, *Mission and Expansion of Christianity*.

Uhlhorn, *Christian Charity in the Ancient Church* (excellent).

Mathews, *The Social Teaching of Jesus*.

Henderson, *Development of Doctrine in the Epistles*.

The writings of the early Christian leaders, translated, are found in the Ante-Nicene Library. As these are original sources and since they have the freshness and life of contemporary documents, they should be read whenever possible. See also Schaff, *History of the Church*.

Fundamental principle.—The very essence of Christianity is love. The gospel is a message of hope to mankind, even to the fallen. The life of Jesus dominated the first disciples, and when he was taken from their sight they at once organized a community of kindness and mutual help. The first churches were not metaphysical debating clubs but real charity organization societies. A primary duty of bishops and deacons

was to remember the poor and help them with discrimination, liberality, and personal influence. Every grown person was commanded to work for his own living and for the means of helping the weak.

The need.—In all ages there have been needy persons—the neglected child, the orphan, the poor widow, the cripple, the victims of robbers and oppressors, of fire and earthquake, of storm and flood, of vice and ignorance, the aged, the insane, the idiotic, the sick, the friendless dying. In the Roman Empire natural evils were intensified by slavery, oppressive usury, luxury, at the cost of conquered provinces, unjust and unequal taxation, fraud in high places, and enervating vices.

The motives of the givers.—These are not always possible to discover; but, so far as genuine Christianity governed conduct, the motive was "faith working by love," and pity ran to man and gratitude to God as source of all good. All who shared in redemption desired the salvation of others. But there were hypocrites from the beginning, as Ananias; there was gluttony at the love feasts; there was pinching avarice; and later men thought to compound for their sins by alms to the poor.

The sources of funds.—There were at first only the voluntary offerings of the believers. Later, in some countries, there was also a monthly payment to a common fund. Still later, as the rich poured into the church, vast estates were given to the bishop for pious and charitable uses. The custom of almsgiving was ancient and often unwise and hurtful. Gradually the tithe was adopted from the old dispensation.

The methods of administration.—The first step in organization of the church was to elect assistants to the bishop or pastor (elder) in the work of caring for the poor (Acts. chap. 6). During subsequent centuries, the bishop retained the responsibility of general oversight in the distribution of relief. Until the church was recognized by law, under Constantine (fourth century), there were few institutions. The funds were collected and distributed in the congregation. But when the bishop was set over lower pastors in dioceses, and the church became wealthy and honored, houses of hospitality, asylums for strangers, for the sick, and for all classes of the indigent began to be founded.

Mistakes and successes.—Error and sin taint the holiest works. Sometimes laziness was fostered by splendid largesses, and men became parasites. Then, as now, men gave alms to be seen of men, and some imagined they could even deceive God. In the care of the sick the medical and nursing service could be no better than the science of the age could supply. Yet multitudes of helpless persons were relieved, love was cultivated, faith was demonstrated by good works, and the world came to accept Christianity for its moral worth.

Principles.—Among the sacred rules published from apostolic times were these: He that will not work must not eat out of the church funds; true neighbor love does not reject the alien, the slave, nor even the criminal; character is the end of all service to man; relief must be discriminating, not only to economize funds, but to give real help to the beneficiary; "the gift with-

out the giver is bare" and the highest service is personal and wise friendship.

Inspiring personalities.—These ages exhibit a galaxy of shining examples of charity. Jesus leads the host, and all who hold an honored place among his followers have shone in deeds of mercy.

3. The Church in the Ages of Papal Dominance to the Reformation (590-1517 A.D.)

REQUIRED READING

Loch, *Charity and the Social Life*, chaps. xviii-xxvi.

ADDITIONAL LITERATURE

Schaff, or some other good history of the Christian church, for the general story.
Ashley, *English Economic History and Theory*, Part II, especially chap. v. pp. 305-38.

Nicholls, *History of the English Poor Law*, Vol. I.

Keeping constantly in mind the seven "Points for Investigation," (p. 101), the works cited may be read on the following topics, suggested by Ashley:

a) The story of parish relief, which gradually declined and, in the twelfth century, almost disappeared. The attempts of Charlemagne to improve relief methods.

b) The monasteries and their needy clients: their rise, their service, their wealth, their decline. (See Emerton, *Introduction to the Middle Ages*.)

c) The hospitals: their task, their specialization, their administration.

d) The crafts and fraternities.

e) Private and individual charity.

f) The plague of vagrancy: its causes, extent, evils, the inability of private charity to control beggars, and the necessity of legislation and police control

to keep the mendicants and robbers in order.

g) The beginnings of charity organization before Luther, by the Catholics in cities of Germany, and by the Humanists (as Luis Vives).

h) Mediaeval doctrines of charity; in Thomas Aquinas' *Summa*.

4. The Charity of the Churches since the Reformation

REQUIRED READING

Loch, *Charity and the Social Life*, chaps. xxvi-xxxviii.

ADDITIONAL LITERATURE

C. R. Henderson, *Modern Methods of Charity*.

Ashley, *English Economic History and Theory*, Part II, chap. V, pp. 338-77.

Nicholls, *History of the English Poor Law*.

There are many references to authorities and sources in all these books.

Webb, "The Prevention of Destitution," *Survey*, May 23, 1914, p. 227.

Henderson, "World Currents in Charity," *Annals of Amer. Acad. Pol. and Soc. Science*, May, 1903; and "Social Solidarity in France," *Amer. Jour. of Sociol.*, September, 1905.

During the Middle Ages charity was under church control. The clergy taught the people to give, collected the funds, supervised the administration, made charity a dominant social belief. Works of charity included not only relief of misery but also the establishment of schools, the building of bridges, the making of roads, the keeping of hotels.

The first break with this order came when business men and magistrates discovered that the clergy could not control mendicants. Beggars swarmed over Europe like locusts and consumed

the products of industry in idleness, plundered travelers in dark places, and threatened peace and order everywhere. The public authorities at first adopted severe repressive measures with beggars, some of them cruel beyond modern belief—flogging, branding with hot iron, slitting noses, cutting off ears, public exposure in stocks, expulsion from the land. Then the fears and compassion of the people reacted against these severities and they continued their indiscriminate alms for fear the poor would perish or rise in revolt.

The next step was to organize all the charities of the city or district under one direction, the city being districted and almoners being appointed in each district as visitors, with central administration. This began in Germany and the Netherlands before the Reformation. Even in France similar measures were taken. Up to this time the funds were not raised by taxation but by the free gifts of the people—collections at church or home, at weddings or funerals and legacies. Experience in all lands proved that these voluntary gifts were unreliable, irregular, spasmodic, often failing when most needed. Hence England, first of all nations, in 1601 enacted a poor law, which in the seventeenth century passed over to the Colonies and so became common in the states of our Union. Christianity had for centuries taught the people that it is the duty of all the strong to help the distressed who need help; but the church and private associations were unable to give effective organization to this belief, and so Christian peoples gradually laid this task upon the state which is the organ of the whole people. When the church

was split up into many sects, it was all the more evident that in their divided condition they could not meet the vast need. The Catholic countries resisted this regulation of relief by public legal authority longer than the Protestant lands, but gradually their governments are assuming responsibility. In 1905 France led the Latin nations in the enactment of a real poor law. Italy and Spain are moving in the same direction.

This tendency has been resisted by many of the best and wisest leaders of the Charity Organization Society in England and America; but the world-tide is too strong for them. Private and church charity may well supplement public relief, but can never be a substitute for it.

Another change must be noted: the modern discrimination between "dependents" and "working men" (wage-earners). This distinction was not clear during the centuries when multitudes of laborers were serfs or descendants of servile families and servile in spirit. The modern industry and the march of higher ideals, of self-assertion, a demand for justice and legally defined rights have taken the place of charitable relief in great measure. Hence we have

differentiated "social politics" from charity and poor law, and the two must not be confused; "social politics" relates to independent wage-earners, charity and poor law to the dependent.

Topics for Discussion

1. Have you a Charity Organization Society? If not, why not? If you have, what are the churches doing to co-operate with it? Does not good citizenship require of Christians co-operation with their fellow-workers and public officials?

2. What do you know about your jail, your county pothouse, your relief agencies? See Byington, *What Social Workers Should Know about Their Own Communities*.

3. What have you learned from your reading and discussion which reveals duties, needed effort, organization, gifts, services?

4. What Bible texts have you found for sermons and church conferences and prayer-meetings which disclose neglected duties and appeal to the social conscience?

5. What can you do to help? Are you not a steward of the truth you have learned? What is the duty of a trustee of knowledge?

6. What bodies of knowledge are most urgently needed by Christian leaders in a community? (This question will be considered in the next contribution to this series. It is already partly answered in this study.)

Traveling libraries each containing the books of one of the following reading courses will be ready for distribution this month: *The Psychology of Religion*; *The Educational Work of the Church*; *The Efficient Church*; *The Character of Jesus in the Light of Modern Scholarship*; *The Religion of the Hebrews*; *The Expansion of Christianity in the Twentieth Century*; *The Apostolic Age*. Address the AMERICAN INSTITUTE OF SACRED LITERATURE, The University of Chicago, Chicago, Ill.

SUGGESTIONS TO LEADERS OF CLASSES USING THE COURSE "THE MESSAGE OF JESUS TO OUR MODERN LIFE"

STUDY V THE FAMILY

There is a great tendency among modern students of social life to bemoan the loosening of family bonds and to berate the laws of the country therefor. There are others who feel that larger freedom for individual development demands even less stringent marriage laws. But few of those who are discussing these questions place sufficient emphasis upon the constructive process of creating higher ideals of family life and a greater sense of responsibility in the relation of the family to society at large.

Upon the Christian church seems to devolve the task of educating its young people in the highest ideal of marriage and the establishment of the highest type of family life. Young women especially are drawn to occupations and professions which seem to them to offer larger freedom than the duties of the home, frequently because the home life with which they are familiar is not ideal. Young men assume carelessly relationships which promise anything but rewards of Christian fellowship.

No greater service can be rendered by the church than the nurturing of choice family groups which will not only safeguard the young people but give them ample opportunity for individual development. The work of no single month in the present course is more important than this one, when we are to consider the question of the Christian family.

A program might discuss the following topics, the leader choosing that one which it seems to him could be least easily handled by members of the class.

1. Ideals of the family current in the world of 1500 B.C.
2. The development of the standards of the family made by the Hebrews previous to the coming of Christ.
3. Reading, *The Ideal Woman from the Hebrew Point of View* (Prov. 31:10-31).
4. The family experiences of Jesus.
5. Summary of Jesus' ideals of the family as he would have wished to see them worked out in his own day.
6. The Christian family as it should be today. A constructive statement based on the teaching of Jesus.

TOPICS FOR DISCUSSION

1. Does Jesus directly or indirectly teach equality of the sexes?
2. In what ways is the attitude of Jesus toward children finding expression in Christian countries today?

The second program may frankly take up the question of marriage and divorce. Few members of the group will be acquainted with the legal aspects of the subject as presented by his own state, and few will have considered how many governable elements enter into the question of marriage and divorce. There is no ques-

* These suggestions relate to the work of the fifth month of the course, the material for which appear in this number of the *Biblical World*. The whole course may be obtained in leaflets for use with classes by registered members of the Institute. Registration fee, 50 cents plus 4 cents postage. Address: THE AMERICAN INSTITUTE OF SACRED LITERATURE, The University of Chicago Chicago, Ill.

tion, however, which comes to the attention of all people so frequently through the daily papers and so seldom in the pulpit and school. Perhaps one of the best ways to handle this subject is to give out a series of questions which will lead the members of the class to do some investigating on their own account. The following questions are taken from Henderson's *Social Duties from the Christian Point of View*. The leader may assign special topics to different members of the group and leave such as he thinks best for general treatment in the class.

1. What are the customs of courtship in the locality and community? What is faulty in them?

2. Has the church any rule of discipline on the subject?

3. Does the law of the state offer any regulation of the social relation of the sexes previous to marriage?

4. Can anything be done by the class to produce a purer, more sober, and rational custom in the neighborhood?

5. Would a fashion of "chaperonage" be advisable?

6. What is the law of marriage in your own state?

7. What license is required, and how is it obtained?

8. What record is made of marriages in the county? How many marriages are not recorded? How many ministers and others officiating neglect to return certificates for record? Information can be obtained of the registering clerk.

9. What persons and officials are authorized to perform the legal ceremony?

10. Among the cases of divorce which have come to your own notice which one do you think could have been avoided by (a) less haste to marry, (b) higher moral standards in the community?

11. What was Jesus' attitude toward marriage after divorce?

12. Can you trace any good or evil spiritual consequences of the physical sur-

roundings of particular families? Bring these to the attention of the class.

13. Do you know of any dwellings which are unfit for human habitation? Discuss ways of improving the conditions.

14. Has your community any ideal of duty on the subject of dwellings? What evidence have you for your opinion?

15. How far are the problems of the church becoming complicated by the entrance of women into industrial life?

16. Do you know families where industrial conditions prevent ideal family life?

17. Give ways in which the general life of your community might be bettered by the application of the principles of Jesus.

Above all, it is hoped that the class will leave the subject with the conviction which is emphasized by the author of our course in his closing paragraphs, namely, that this is a problem to be solved by the intelligent and persistent application of the principle of Christian love as presented in the teaching of Jesus. To teach this principle is the province of the church and not of the courts, and our young people must be trained to take that point of view, not only through their own lives in Christian homes with Christian parents, but by their own thinking as well. The leader has a rare opportunity in this subject. He should in some way see to it that the families of his church are reached by the message the teaching of Jesus brings concerning the Christian family.

REFERENCE READING

Mathews, *The Church and the Changing Order*, pp. 200-7; Chadwick, *Social Relationships in the Light of Christianity*, pp. 12-17, 102-17, 174-87, 267-71; Hall, *Social Solutions*, pp. 282-94; Mathews, *Social Teaching of Jesus*, chap. iv; Peabody, *Jesus Christ and the Social Question*, chap. iii; Henderson, *Social Duties*, chaps. ii and iii.

Hastings' *Dictionary of Christ and the Gospels* on: "Family," "Divorce," "Marriage," "Children," "Women"; also in *Hastings' Dictionary of the Bible*, both single and four-volume editions.

CURRENT OPINION

Pre-Semitic Version of the Fall of Man

In the *Proceedings of the Society of Biblical Archaeology* for November, 1914, Professor Langdon publishes the text of a Sumerian religious text of the city of Nippur under the title of "An Account of the Pre-Semitic Version of the Fall of Man." This document would be older than 2200 B.C. and embodies the view of the Nippur School in opposition to the views held at Eridu which we have in the Adapa myth. Our tablet describes the abode of bliss on Mount Dilmun, where absolute peace prevailed. Even the wild animals refrained from injuring the flock, and men were happy, sinless, and always young. Here the tablet is broken and the text mentions the wrath of the god En-ki (or Ea), who swears to cause mankind to perish in endless sleep. The deluge will come and man made of clay will dissolve in the flood. The goddess Ninharsag saves the pious king Tagtug and a few righteous men in a ship. After the flood, Tagtug disobeys the goddess and eats of a forbidden plant and is punished by physical weakness and a shortened life. The forbidden plant is the cassia. However, afterward the goddess Ninharsag provides eight patrons of civilization to aid humanity in its hard lot. The name of one is Abu, the protector of the pastures, who may be compared to Abel. We see by this story that in the third millennium B.C. the Sumerian thinkers of the time raised the problem of individual responsibility, free-will, and determinism in ethical action.

Has the Church Failed?

A few months ago Mr. Edward Lewis, a Congregational minister of London, resigned his pastorate on the ground that he could no longer consciously approve of

organized religion! In the *Atlantic Monthly* for December, 1914, Mr. Lewis himself writes on "The Failure of the Church." The Roman Catholic church, which once controlled the policies of Europe, has now no influence on the vital thought-movement of the world. It can only condemn—the recent official banning of the works of Bergson is the proof of it—it can no longer create living thought. Protestant Christianity has lost its hold upon the people in England and Germany. The first root-cause of the weakness of the church is that it does not believe in a "beyond Christianity," but on the contrary believes in its own potential finality. The second is that the present organized form of the church contradicts the spirit of its founder. The doctrines of the Sermon on the Mount are a dead letter. Moreover, Jesus did not think of founding a church. The third cause of the weakness of the church is its despair of the world. Its central message is that there is, beyond this world, another into which, at the end of this life, entrance will be given by the infinite grace of God. This creates schism and confusion in God's universe. Mr. Lewis concludes his article by the thought that he had to go out "to prepare in the wilderness a highway for God"! We did not say that he went into the wilderness. It is needless to say that modern evangelical Christianity has decided to live and will live. If Mr. Lewis meets with any success in his preaching, he will have to organize some form of society, enact some kind of rules, and, at least during winter, provide for a meeting-place in a building—and therefore he must fall back upon organized religion.

The Story of the Fall

In the *Expositor* for December, 1914, Professor Van Hoonacker writes on "The

Literary Origin of the Narrative of the Fall." Several church fathers explained the narrative of the Fall by allegory. In that story a distinction ought to be made between the kernel or doctrinal substance and the external envelope or form which is the result of the literary process by which the biblical narrative came into existence. The use that Ezekiel (Ezek., chap. 28) made, with regard to the King of Tyre, of the image of the wonderful garden, as it was known by him, is parallel to the use made by the author of the account of the Fall. Both used the same well-known popular tradition and adapted it to a certain didactical purpose.

The Earliest Christian Apology

It is generally accepted now that the Gospel of Luke and the Acts are authentic; what was the purpose of the writer is the question studied by Dr. Plooij in "The Work of St. Luke: a Historical Apology of Pauline Preaching before the Roman Court" in the *Expositor* for December, 1914. Even if St. Luke had the intention to write a third book, the end of the Acts remains awkward if the supposition is true that the author wrote a score or so of years after the arrival of St. Paul in Rome. The first book reaches a final point, while the Acts need a conclusion, a crowning fact. Dr. Plooij says that in the two last verses of the Acts the contrast between the aorist translated by "he abode" and the imperfect translated "received" show that the two years mentioned in Acts 28:30 have passed and that now Paul has been transported elsewhere (the "praetorian guard" of Phil. 1:13). The Acts were written, not as an *exposé* of the teaching of St. Paul in the form of a theological system, but in the form of a history of facts and matters which could serve as material in a Roman procedure. The last words of the book show the point to which the whole of St. Luke's historical apology tends: the very preach-

ing for which he will have to justify himself before the Emperor has been continued by him in Rome under the eyes of the prefect of the praetorium and this without scandal; in this way the end of the Acts shows a fine and eloquent acumen; it almost anticipates the verdict of the Emperor. This is prepared by several traits in the book: the remarks made by him on the fairness of Roman justice whether it be administered by Pilate, who three times declares Jesus innocent, or by Gallio or by Festus. Such a view of Roman justice would scarcely have been defended by a Christian writer after the persecution under Nero. Theophilus, to whom the book is dedicated, would not be a real person but an epitheton denoting the qualities on which the expectation of the convincing force of the narrative is built; perhaps this Theophilus would be Seneca, but Burrhus, who was prefect of the praetorium, might have received a copy of the book. The idea that the physician Luke was the barrister of St. Paul is confirmed by an obscure allusion in the Canon of Muratori.

The Doctrine of the Ministry

In the *London Quarterly Review* for October, 1914, Dr. Griffith Thomas writes on "The Christian Ministry." It becomes more and more clear to Anglican scholars that the doctrine of apostolical succession needs to be reinterpreted. The Bishop of Madras, for instance, has declared his inability to accept the general idea of apostolic succession as based on history, though strongly insisting upon Episcopacy as the guaranty of unity. It seems that succession rather than transmission is the essential feature of the doctrine of the ministry. As for the act of laying-on of hands, it has no significance in itself. The real question at issue is, "What is the character of the New Testament ministry—is the minister a prophet or a priest?" The New Testament does not mention an order of

"priests"; the only priesthood it knows is that of Christ and that of the church herself as the body of Christ. So that high churchmen like Bishop Gore are led to declare that the New Testament alone is insufficient.

Modern Evangelicalism

In the *London Quarterly Review* for October, 1914, Principal Garvie writes on "The Evangelical Presentation of Christianity." The term "evangelical" has become a party label since the Reformation. We may define evangelicalism as the mode of Christian thought in which emphasis is laid on salvation from sin through man's faith in God's grace through the sacrifice of Christ. The evangelical emphasis on the atonement is true to the teaching of Jesus in affirming that man's sin does disturb his relation to God. Evangelicalism, however, is not tied down to certain ancient theological types: the story of the Fall is not the basis of its scheme. Its appeal is to the human conscience and human history. It is, however, essential that a man should pass through the experience of salvation in Christ's sacrifice before he can exercise that moral insight and spiritual discernment. We must let Christ save us before we can understand how he saves. The one-sidedness which has sometimes characterized evangelicalism can be corrected from other types of Christian experience without inconsistency. Partiality and exclusiveness of any kind is dangerous; the mystical type of piety may end in emotional extravagance, the sacra-

mental and sacerdotal type may sink into formalism and it is true that evangelicalism has sometimes been narrow and has laid too great a stress on orthodoxy. It remains true, however, that the sacramental system against which evangelicalism has waged a relentless opposition is the less distinctively Christian of all the types of piety. The New Testament does not offer any warrant for it.

The Origin of the God-Ideas

In the *Journal of Religious Psychology* for November, 1914, Dr. W. T. Shepherd writes on "The Origin of the Ideas of Gods" from the point of view of a psychologist. The ideas of gods have not arisen from the contemplation of any one class of phenomena alone, from totemism, from the deification of ancestors, from Great Makers, from the personification of abstractions, but from all these sources. Newton saw an apple falling from a tree and conceived the hypothesis of gravitation. The primitive man working on very similar lines formed the hypothesis that the conception of a god was a satisfactory explanation of the phenomenon of thunder. But unlike Newton, he did not go to work to prove his hypothesis. The primitive factors in the genesis of the conception of gods are imagination, primitive reason, and credulity. These god-ideas show a progressive evolution and degeneration, and a process of unification of god-ideas is notable, as when Marduk became the chief Babylonian god and Ammon-Ra the supreme deity of the Egyptians.

THE CHURCH AND THE WORLD

MISSIONS

Some Missionary Aspects of the Year 1914

The *Missionary Review of the World*, January, 1915, publishes a noteworthy article by Robert E. Speer entitled "Some Missionary Aspects of the Year 1914." The most notable missionary anniversary of the year was the centennial of the founding of American Baptist Foreign Missions, celebrated in Rangoon, Burmah, in December, 1913, and in Boston in May, 1914. The most notable advance in missionary co-operation has been made possible by the situation in Mexico. The utter chaos in that country which has compelled the temporary withdrawal from the field of all but a half-dozen of the missionaries has resulted also in far-reaching readjustments.

Representatives of mission boards at work in Mexico met last summer in Cincinnati and "approved the most thorough-going scheme of occupation and co-operation which has ever been outlined for any missionary field, contemplating united work in publication, education, home publicity, and field conference, and a plan of territorial assignment of responsibility aiming at adequate provisions for every part of the field." The great problems of race relationship, "which the world has never been able to solve and for which it will not accept the Christian solutions," have emerged in the discussions in Congress over the question of the Philippines and of Asiatic immigration, the care of the Hindu laborers in South Africa, of the Sikh immigrants who were not permitted to land at Victoria, B.C., and the anti-alien land legislation in California. The Federal Council of the Churches has established a Commission on Eastern Race Relationship which is giving close study to the question. In China "the threatened establishment of

Confucianism as the State religion has ended for the present in the provision of certain ceremonial observances in Peking and a certain official emphasis on Confucianism which has not hindered the spread or the influence of Christianity and which has not succeeded in putting any real vitality into the old ancestral system of China. The missionary opportunity remains undiminished."

The results of the India census of 1911 have appeared during the past year. They show a growth of Christianity in India "far in excess of the boldest missionary hopes." The total number of Christians in India is reckoned at 3,876,203 or 12 per mill of the population, an increase in ten years of 32.6 per cent. The proportional increase is by far the greatest in the Panjab, where there are now three times as many Christians as in 1901. The old unity in the Mohammedan world is gone. "Perhaps it never existed politically to the extent that has been usually represented, just as it is sure that it never existed theologically." The call to a Holy War, and the union of Islam against Christendom which has issued from Turkey has fallen upon unheeding ears, and with reason. The only Moslem people who enjoy peace, justice, and prosperity are those who have lived under nominally Christian governments. No consequence of the world-war has been more deplorable than the rupture of international fellowship in missions. "The unification of the Protestant missionary forces of the world has been halted, and greater difficulty has been developed in the Roman Catholic church whose bishops are arrayed across the gulf of racial hatred and war." But on the other hand, "whatever ties still hold across the chasm are the Christian ties." Christian ministrations

have been frequently offered without respect to name or nation, and the National Missionary Council of India has faced the dreadful situation by issuing an appeal for a "Continental Mission Relief Fund."

The McAll Mission in France

The *Christian Work and Evangelist*, of New York, in the issue of December 26, calls timely attention to the work of the McAll Mission in France, which is an admirable agency through which relief work may be carried on in the devastated areas of Northern France. In forty-two years this mission has grown from a single shop hall in Paris into a great social and evangelical organization extending its operations all over France. It was the McAll Mission which introduced the Boy Scout and the Girl Scout movements into France. For sixteen years it has operated a mission boat on the Marne, Oise, and Aisne rivers.

At the present time many of the officers and workers are serving in the French army, but the mission is carrying on a work of relief which is especially valuable at this time. Their great settlement house in Lille, the Foyer du Peuple, presented by Americans at the fortieth anniversary of the founding of the mission, and many of their larger halls in Northern France have been transformed into workrooms for destitute women and girls.

The organization makes a special appeal to its American friends at this time, not only because America is almost its only resource, but because of its special opportunity just now to render practical service to the homeless and destitute in the war zone.

Chinese Women Students in America

The *World-wide Missionary News* for January notes with interest the coming to the United States of ten Chinese girls, the first women to be sent to this country on the Chinese Indemnity Fund.

They are all Christians, daughters of Christian Chinese Ministers, and were chosen by competitive examinations held in Peking.

The National Board of the Young Women's Christian Association will have a friendly oversight over these girls during their sojourn in this country, finding them friends among whom they may feel at home, and assisting them in the selection of the schools they will attend.

Protestant Missions in Cuba

In the *Catholic World* for November, 1914, Father R. A. Maher, writing on "Protestantism in Cuba," asserted that Protestant propaganda in that island had met with a complete failure; fifteen years ago, says Father Maher, there were no Cuban Protestants. There are none now. The four leading Protestant organizations at work in Cuba are: the Protestant Episcopal, Methodist, Presbyterian, and Baptist. Father Maher declares that the figures of the expenses of these organizations are not available directly but that he knows that the Episcopalians have spent a hundred thousand dollars a year in Cuba for salaries and current expenses. Altogether Protestants would spend about \$400,000 a year for the "conversion" of Cuba and that, according to Father Maher, to no avail. The *Spirit of Missions* for December, 1914, takes up Father Maher's statement and shows how misleading they are. From 1904 to 1914, the Episcopal mission shows an increase from 6 to 50 congregations, from 75 to 1,300 Sunday-school pupils, from 200 to 1,800 communicants. The contributions toward self-support have gone up from \$1,000 to \$28,000. The yearly appropriation from the missionary society is \$30,000 to which must be added about \$5,000 in special gifts. The Methodist Episcopal Church South spends \$45,000 annually. In fifteen years the membership has grown

from 204 to 3,686; organized churches from 6 to 49; Sunday-school pupils from 286 to 2,364. We have no figures for the other missions but doubtless they would prove how the statements of Father Maher are inaccurate. We often see in Roman Catholic publications statements to the effect that the Protestant propaganda does not succeed in converting Roman Catholics in Latin countries. First, we must bear in mind that the Latin races have practically rejected the Roman church, and we also know that there are splendid types of converts from infidelity and Romanism in Spain, France, Ireland, and South America. To those who know the facts, the boldness of the manner in which some Roman

Catholics write history seems at least remarkable.

A Royal Tribute to American Missions

The emperor of Japan has made a personal gift of 50,000 yen (\$25,000) toward the equipment of St. Luke's International Hospital. In addition to this royal gift, the Japanese National Council of St. Luke's International Hospital, the chairman of which is Count Okuma, Japan's premier, have subscribed 100,000 yen (\$50,000). This tribute to the value of medical missionary work will at least prove that the attitude of the Japanese toward the United States is not what the yellow press claims.

CHURCH EFFICIENCY

The Churches and the Unemployed

One of the most serious problems that those interested in social welfare will have to face this winter is that of the unemployed. The churches of New York are making an earnest effort to grapple with the situation in that city. The federated churches have appointed a strong committee of fifty from the Protestants, Catholics, and Hebrews. It will be known as the Interchurch Unemployment Committee and will co-operate with business, labor, and charitable organizations. By means of special committees it will endeavor to prevent duplication in dealing with the problem of the unemployed. The committees will co-operate with the government authorities with regard to public employment agencies in state and city. It is their purpose to treat the unemployment problem as a problem of applied religion. This experiment will be watched with interest by church federations of other cities.

Ministerial Education for Negroes

President George Rice Hovey, D.D., of the Virginia Union University, Richmond, Va., in the January number of *Missions*, makes a plea for an educated ministry for the negro. He emphasizes the fact, now proved, that the negro has capacity for higher education. The negroes need an educated ministry for the same reason that white men need it, but the need is intensified by the ignorance of true Christianity that exists even among this ministry. Their churches are not attracting the better educated of their own race and there is grave danger of the more enlightened becoming materialistic.

Dr. Hovey looks for the solution of many of the perplexing problems of the negro race through the leadership of an educated ministry, which would have greater opportunity than almost any other agency to influence them.

RELIGIOUS EDUCATION

Educational Congress

There are many indications in the religious world of the getting-together spirit among the denominational and other religious bodies. A notable meeting has just closed, an Educational Congress held in Chicago January 13-16. The congress combined the fourth annual session of the Council of Church Boards of Education, the eighth annual session of the Conference of Church Workers in State Universities, and the first annual session of the Association of American College Presidents, thus bringing together executives of the denominations, the active religious workers in state universities, and the executive heads of the higher institutions of learning.

Many topics important to these bodies individually and jointly were discussed. One of the most interesting reports was that of Dr. J. W. Cochran, secretary of the Presbyterian Board of Education, on the "Findings of the Committee on the Reading and Study of the Bible in Public Schools and Colleges." The discussion upon this report brought into notice the growing interest of both secular and religious educators in the giving of credit by high schools and normal schools for the study of the Bible done outside of the school. The combined discussion resulted in resolutions to present to the various boards of the denominations represented: recommendations favoring legislation which would safeguard the right to read the Bible in the public schools; the encouragement of the credit system above mentioned; and the stimulation of Sunday schools to train teachers, so that the church may properly perform its function in conducting courses of Bible-study for credit.

It is difficult to see in the present condition of our public-school system just how much will be accomplished by emphasis

upon the formal reading of the Bible in the public school. The plan which is being adopted in several states, of giving academic credit for actual academic study of the Bible outside of school hours, seems to be far more promising of educational and religious results.

Another important paper was that of Rev. F. W. Padelford, secretary of the Northern Baptist Board of Education, on the "Findings of the Committee on Religious Work in Denominational and Independent Institutions."

The report which, perhaps, aroused the most interest was that of Dr. Thomas Nicholson, secretary of the Board of Education of the Methodist Episcopal church, giving a "Constructive Program of Education for the Christian Church," the discussion being participated in by President Harker, of the Illinois Women's College; Dr. James E. Clarke, associate secretary of the Presbyterian College Board; and Dr. Joseph Cochran. This report embodied a very able and sane presentation of an educational campaign on behalf of the higher institutions related to various denominations. It was sympathetically received and will doubtless bring important results in the immediately ensuing years. This is another indication of the "awakening" of the church.

The discussions of the last day were formally participated in by Dr. P. P. Claxton, United States commissioner of education, and sixteen college presidents, and informally by many others.

The importance of this meeting lies not so much in the separate discussions as in the evidence which it gives of the desire of educational forces to incorporate in their work the religious element, and of the religious bodies to secure the co-operation and assistance of the educational institutions and their leaders.

Religious Education Association

The preliminary program of the twelfth general convention of the Religious Education Association meeting in Buffalo, New York, March 3-7, has been issued. It presents many important names, among them Dr. Walter Rauschenbusch, Bishop C. D. Williams, Rev. Charles Stelzle, Graham Taylor, President George B. Stewart, President Charles F. Thwing, Commissioner of Education Claxton, and many other leading men in the religious and educational world. The general sub-

ject to be considered throughout the convention is the "Rights of the Child." The council meeting with which the convention usually opens will discuss "The Training and Supply of Professional Workers in Religious Education." Meetings will be held for the departments of Universities and Colleges, Theological Seminaries, Churches and Pastors, Sunday Schools, Public Education, The Home, Lay Training Schools, Social Service, and Christian Associations.

An important exhibit will as usual form a part of the work of the convention.

BOOK NOTICES

Gospel Origins. A Study in the Synoptic Problem. By William West Holdsworth. (Studies in Theology.) New York: Scribner, 1913. Pp. xiv+210. 75 cents.

Mr. Holdsworth's study of the synoptic problem leads him to the following conclusions: Our Gospel of Mark is really the third or Roman edition of that work. Luke made use of the first or Palestinian edition of it, and the writer of Matthew used the second or Egyptian edition. The Logia of Matthew mentioned by Papias has entered into our Gospel of Matthew and given it its name. Luke had a different collection of Jesus' sayings, and a third source derived from Joanna, which gave him his infancy, Peraean, and passion narratives. Without venturing to disagree with all these positions it must be said that at most points they contradict the probabilities or the facts. The theory of three editions of Mark is improbable in itself, but doubly so when the first edition is credited with a fuller account of the ministry of John and the temptation of Jesus than the later ones. That Matthew and Luke had only one document (Mark) in common, and that in different recensions, is incredible to anyone who has compared the Gospels minutely phrase by phrase throughout. That the infancy sections of Luke are from the same document as his Peraean and passion material is improbable in view of differences in style and point of view. On the whole, Mr. Holdsworth's synoptic theory is far from accounting for the facts. While he has shown some diligence and insight, one feels that his direct acquaintance with the minutiae of the evidence is not sufficient to guide him to a sound independent conclusion. What his work needs is a greater sense of the freedom of the first rewriters of Mark, and a perception of the "Mark-free" character of the Peraean section.

Neighbors. Life Stories of the Other Half. By Jacob A. Riis. New York: Macmillan, 1914. Pp. 209. \$1.25 net.

Some of these stories from the pen of Jacob Riis have already appeared in magazines. They are vignettes from the life of a social worker with a genius for human sympathy, and the pathos of the life of the foreign poor in our cities is powerfully set forth. If these simple, touching, true stories of their hardships and struggles can be widely read, they will help greatly to create some understanding on the part of the well-to-do, of an element in American life with which most of us have too little contact. They are gathered from Mr. Riis's own experience and that of social workers of his

acquaintance. The book has a mission, and few will read it unmoved.

Origin and Meaning of the Old Testament. By Theodore Wehle. New York: Fenno & Co., 1914. Pp. 199. \$1.00.

Old Testament specialists are frequently and not always unjustly criticized for not taking time to acquaint "the general reader" with the results of their researches. The writer proposes to give "in a concise, intelligible manner the results of the modern criticism of the Old Testament writings." This certainly is a commendable, if difficult, task. While one is pleased to find that the author has succeeded fairly well in condensing into two hundred pages the main results of Old Testament criticism, one must not fail to perform the less pleasing duty of calling attention to the lack of up-to-date knowledge of the general history of the ancient Orient displayed in the book. To speak of "cities like Sumer and Akkad" may be a slip of the pen, but to refer to the "latest discoveries" as carrying "the history of this region (Babylonia) as far back as about 5000 B.C.," and to place Sargon I at "about 3800 B.C.," shows that even the less technical works, such as those of Hall or Rogers, were not consulted.

Isaiah XL-LXVI. Edited by W. A. L. Elmslie and John Skinner. Cambridge: University Press, 1914. Pp. xxxiv+137. 1s. 6d.

The second volume on Isaiah, in the series "The Revised Version, Edited for the Use of Schools," calls our attention once more to the splendid service the Cambridge University Press is rendering in the effort to bring to our schools and colleges the results of the critical study of the Bible. With Professor Skinner as one of the editors of the volume, it goes without saying that it contains the latest word on Isaiah.

Readings from the Old Testament and The Old Testament Phrase Book. By Louise Emery Tucker, New York: Sturgis & Walton, 1913. Pp. 260 and 148. \$1.25 and \$1.00.

The "volume of Bible readings represents an earnest effort to furnish to the children of our broad land . . . an insight into the myriad beauties of the Book of Books, by rendering vital and interesting reading which is too often merely perfunctory." Passages from the Old Testament are arranged in sections with such titles as "Nature Descriptions," "Pictures of Pastoral Life," "Character

Studies," "Festal Hymns and Songs and Devotional Passages." The companion volume brings "together in a convenient form the more striking of the shorter passages of the Old Testament and the more illuminating of the similes, metaphors, and descriptive phrases." These volumes are admirably adapted to the purpose for which they were written, namely, for use in the schoolroom; and one may venture to add that the preacher who is looking for a new kind of "homiletical concordance" should examine these books.

Jesus as He Was and Is. By Samuel G. Craig.
New York: George H. Doran, 1914. Pp. 288. \$1.00.

This is a good series of sermons, earnest and positive in its teaching, from one who believes that Jesus is the same yesterday and today.

The Prayers of St. Paul. By W. H. Griffith Thomas. New York: Scribner, 1914. Pp. 144. \$0.60.

Dr. Thomas gives in this book a series of nine meditations on texts of the Epistles of St. Paul which reveal the writer's spiritual life as characterized by prayer. This book will be found practical and helpful by Bible students.

The Joy of Finding. By A. E. Garvie. New York: Scribner, 1914. Pp. 138. \$0.60.

This is an exposition of the parable of the Prodigal Son where the center of interest is the contrast between the attitude of the father and the elder brother as typical of God's humanity and Man's inhumanity to man. God can be defined as what man at his best would be. This parable, for instance, shows that he is man-like and fatherly; it is not a complete system of theology, but no theology should contradict its lessons. Readers of this book will not fail to understand it and to explain it better.

The Psychology of the New Testament. By M. Scott Fletcher. New York: Hodder & Stoughton, 1912. Pp. 332. \$1.50.

Psychology is the modern science that seeks to understand how men feel and think, why they feel and think as they do, and how this mental process operates in the whole physical personal complex. Formally defined, psychology is the science of consciousness, the description and explanation of sensations, desires, emotions, cognitions, reasonings, decisions, and volitions. To interpret these states of consciousness one must know as fully and accurately as possible their causes, conditions, and consequences. Now the New Testament

undertakes no such analysis and investigation of the phenomena, origin, and result of human consciousness; for this reason the New Testament presents no psychology. In the strict sense, therefore, the title of the book is incorrect. What the New Testament does is to take up and turn to evangelizing use certain popular current Jewish cosmic and anthropological ideas of a pre-scientific quality already associated with moral-religious experience in the homiletics, education, and worship of Palestine in the first century A.D. But the author's intention is plain enough: he wishes to argue the essential validity of these New Testament cosmic and anthropological ideas for modern psychology and their supreme worth for moral-religious teaching.

Mr. Fletcher states that his purpose is "to arrive at a knowledge of the psychological conceptions of the New Testament writers by an inductive study of their teaching, looked at from the standpoint, but interpreted in terms of present-day psychology" (p. 6). Of the two tasks here proposed, the historical interpretation and the modern interpretation of the primitive-Christian religious experiences and conceptions, the former is more nearly accomplished than the latter. After a chapter on "The Relation of Biblical to Modern Psychology," he arranges his treatment of the subject in three divisions: Part I, The Psychological Terminology of the New Testament, where he discusses the meaning of the terms Soul, Spirit, Heart, and Flesh. Part II, The Psychological Experiences of the New Testament, contains chapters on "Jesus and Man in the Synoptic Gospels," "The Conversion of Paul," "Spiritual Conditions of Entrance into the New Life," "The Psychology of Repentance and Faith," and "The Regenerate Man." Part III, Comparative Conceptions of Personality, sets forth "The Christian Personality," "The Jewish Conception of Personality," "Contrast between Greek and Christian Views," and "The Relation of the Christian Idea to Modern Theories."

At the outset (p. 3) Mr. Fletcher accepts the statement that "there is no revealed anthropology or psychology"; and later (p. 11) says, "It should be recognized at the outset that the biblical psychology is not scientific in the strict sense of the word." These things are true: one must not expect that the religious experiences of Jesus, Paul, and their followers in the first century A.D. will have been apprehended, either by themselves or by others, in a scientific way. There was some psychological science in the period to which they belonged, but it was Greek rather than Jewish, and of the scholars rather than of the people. The first Christians were neither trained nor disposed to interpret their feelings and ideas according to scientific principles. Theirs was a "folk-psychology," pre-scientific, naive, traditional, homiletical, and ritualistic. The author, however, drifts away

from this initial position, and as he proceeds to present the New Testament facts and ideas, they seem to dominate his thinking and to appear to him as normative, even for modern psychology. He maintains "that the life and personal influence of Jesus was the great factor in giving due significance to the worth of human nature; that his teaching about God and man enlarged all hitherto existing conceptions about each and their relation to one another; and that the beliefs about the meaning of his death and resurrection lifted man into a realm of ideas about his own nature, his spiritual possibilities, and destiny that surpassed all ancient beliefs or speculations. Belief in the Incarnation and Atonement, however variously expressed, placed man in a new perspective in his estimate of himself and of his relations both to God and to other men" (p. 301). Further, "the New Testament ideas of human personality show that they harmonize with those modern conceptions of human personality which, on the side of self-consciousness, emphasize the unity, continuity, and identity of each man's life, and which, on the side of self-determination, regard him as free and responsible. But the distinctive feature in the Christian idea of personality is that the whole man—emotional, thinking, and willing—stands in closest and most intimate relationship with the divine Spirit, from whence he originated and under whose personal influence and power he alone reaches his consummation in Christ" (pp. 318 f.)

These are the closing words of the book, and psychology is thus presented with the whole body of religious experiences and ideas to be incorporated in the modern science without reinterpretation. We seem, then, after all, to have "a revealed anthropology and psychology"; the New Testament seems to dictate its understanding of the primitive-Christian states of consciousness as normative for our own twentieth-century thinking. True, the ancient thought-world and interpretation of experience still persist for conservative Christianity, and Mr. Fletcher's book will be very useful for theology and homiletics in the churches generally; but it still remains for the science of psychology to investigate, explain, and classify the primitive-Christian facts, emotions, and ideas in accordance with the modern developmental, biological, ethical, and unitary world-view.

The Wisdom of Jesus Son of Sirach, or Ecclesiasticus. By W. O. E. Oesterley. New York: Putnam, 1912. Pp. 471. \$1.75.

We have here the best introduction and commentary on the Book of Ecclesiasticus that exists in English. The first one hundred pages treat in a masterly fashion the problems of title, date, point of view, author, place of composition, the original language, the translations,

and the text; with a full summary of the teaching of the book concerning God, Wisdom, Law, Sin and Atonement, Grace and Free-Will, Works, Worship, the Messianic Hope, and the Future Life. The remainder of the book consists of the text of Ecclesiasticus according to the English Revised Version, with concise but extensive Notes occupying about two-thirds of each page. The feature of these Notes that is of especial interest is the variant readings from the original Hebrew text, about two-thirds of which has recently been recovered from manuscripts found in Cairo (since 1896 A.D.), together with a full array of the readings of the Syriac and other versions.

Ecclesiasticus has been more appreciated and used, both by Jews and by Christians, than any other writing outside of the Old Testament Canon; in fact, more than several books inside that Canon, as for example the Song of Songs, Lamentations, Haggai, and perhaps Numbers. For it is packed with choice moral and religious teaching—teaching that was considered orthodox and valuable by the Jews, who might have canonized the book with the rest of the Old Testament if it had happened to be written earlier, and if the author had been more of a Pharisee in his ideas, sentiments, and affiliations. The author was a Jewish scholar and teacher of Palestine, of the order of the sages who produced and inculcated a practical religious philosophy of life that we technically call Jewish Wisdom. Job, Proverbs, many of the Psalms, and the Book of Ecclesiastes belong to the same class of writings; and outside of the Old Testament we have this book of Ecclesiasticus, the Wisdom of Solomon, the Testaments of the Twelve Patriarchs, the Sayings of the Fathers (Aboth), and much of the teaching of Jesus and of Paul, also the Epistle of James, all belonging to this Wisdom-type of literature.

This book was written in Palestine about 100 B.C., by a man whose name was Joshua ("Jesus" in Greek) the Son of Sirach. Scholars are now adopting the name Sirach for the book in the place of the later, less original, Vulgate-Latin name, Ecclesiasticus. The Book of Proverbs, which it most resembles, had been completed perhaps a hundred years before, at a date early enough to be included in the third and latest group of Old Testament writings. During the third century B.C. the work of the Wise continued active, so that when our author came to write, early in the second century, he was able to gather from many teachers a large body of choice materials for his book, in addition to what he himself had been producing. Sirach is a third larger than Proverbs and is nearly if not quite its equal in merit and usefulness. About 130 B.C. this book was translated by the author's grandson into Greek in Alexandria, for the use of Greek-speaking Jews in Egypt and elsewhere. Later it was translated into many other languages, so popular and service-

able it was found to be. The teaching of the book is highly moral and ardently religious, making "the fear of God the beginning of wisdom," and inculcating obedience to all the teaching of the Law and the Prophets. The author was not unacquainted with Hellenism as it was finding expression in Palestine about 200 B.C., nor was he uninfluenced by Greek philosophical thought and speech; but he wrote for the purpose of upholding the Jewish faith and teaching, true to the Scriptures and the spirit of his people.

We have occasion to thank the editor and the publishers of the *Cambridge Bible for Schools and Colleges* for including in their serial commentaries on the Old and New Testament books these further volumes upon the Old Testament Apocrypha, of which this is the third—Fairweather and Black's *First Maccabees* and Gregg's *Wisdom of Solomon* having been previously issued.

Students of the Bible will find instruction and pleasure in W. Shaw Caldecott's book, *Herod's Temple* (Union Press, Philadelphia, \$2.50). The work treats not only of the physical structure of the temple, but of its connection with New Testament history and literature.

A helpful treatise on the Book of Hebrews, by Samuel J. Porter, appears under the title, *The Twelve Gemmed Crown* (Sherman, French & Co., \$1.20). The volume is an exposition of the place of Christ in the drama of redemption as viewed by this important New Testament writing. Bible students and pastors will find the work valuable.

A little volume called *The Cabala*, by Bernhard Pick (Open Court Publishing Co., 50 cents), treats of Jewish theosophy in its influence upon Judaism and Christianity in mediaeval times. Those who are interested in the religious life and thought of the middle ages will find the book useful.

A collection of homiletic material from the pen of the late Father Tyrrell is issued as *Essays on Faith and Immortality* (Longmans, \$1.40). The book will be especially interesting to those who have followed the career of this Roman ecclesiastic.

A volume of essays by Daniel Dorchester, Jr., under the title, *The Sovereign People* (Eaton & Mains, \$1.00), takes up the social and religious problems of the time in a very attractive style. Some of the chapters are: "The Shackles of Plutocracy," "Rent, the Modern Fate," "The Church and Her Critics."

Dr. Frederick Lynch, secretary of the Federal Council Peace Commission, is the author of a small book, *What Makes a Nation Great* (Revell, 75 cents), which answers the question as to what constitutes national character. The author emphasizes that, not in armies and navies, but in justice, democracy, and stewardship lies the true greatness of a people.

Two volumes of sermons by Dean Hodges, of the Episcopal Theological School at Cambridge, Mass., are published as *The Heresy of Cain* and *The Battles of Peace* (Macmillan, \$1.25 each). The material in the former was first issued in 1894 and the latter in 1899.

A sermon volume by Rev. Charles E. Locke appears under the title, *A Man's Reach* (Eaton & Mains, \$1.00). The subtitle, "Some Character Ideals," helps to locate the book as an inspirational appeal.

The Psychology of Insanity, by Bernard Hart, appears in the useful series of handbooks called "Cambridge Manuals of Science and Literature" (Putnam, 40 cents). The booklet is an entertaining treatise on abnormal states of mind which are likely to appear in any community, and on which pastors would do well to be informed.

Any collection of books on church unity should include *Christian Reunion*, by the late Rev. Frank Spence (Hodder & Stoughton, \$2.00). This work approaches the subject in a vital spirit from the standpoint of British non-conformity.

The Revolt of Democracy, by the late Alfred Russell Wallace (Funk & Wagnalls, \$1.00), is a kind of postscript to the author's *Social Environment and Moral Progress*, which attracted so much attention last year, and which we noticed in our issue for November, 1913. The volume is largely a reworking of theses advanced in the earlier book. While important, it will not secure the attention commanded by its predecessor.

Professor J. H. Coffin, of Earlham College, is the author of a new textbook on ethics entitled *The Socialized Conscience* (Warwick & York, \$1.25). The object of the book is to suggest, in present-day psychological and sociological terms, a working hypothesis by means of which the different types of moral situations may be met with some degree of consistency.

THE MESSAGE OF JESUS TO OUR MODERN LIFE. V

By SHAILER MATHEWS

AN OUTLINE BIBLE-STUDY COURSE OF THE AMERICAN INSTITUTE OF SACRED LITERATURE

This course is published in nine leaflets issued on the fifteenth of each month from September, 1914, to June, 1915. It may be obtained by enrolling as a member of the AMERICAN INSTITUTE OF SACRED LITERATURE. Membership in the INSTITUTE requires only the annual membership fee of fifty cents, and four cents for postage, to be sent to the headquarters of the INSTITUTE, at the University of Chicago. Two thousand people besides subscribers to the BIBLICAL WORLD are now using the course.

PART II. THE PRINCIPLES OF JESUS AS APPLIED TO PROBLEMS OF LIFE

STUDY V

THE FAMILY

Jesus was not a sociologist. He enunciated ethical principles rather than gave specific directions as to social conduct. For this reason as well as for others, his teachings will continue long after specific theories as to social origins and developments will have passed away. Particularly is this true in the case of the family. Jesus' interest in this unit of civilized life is moral rather than institutional. He is more concerned with the character of its constituent individuals than with the history of a matrimonial institution. In order to appreciate his teaching in this regard, one must place himself at the center of Jesus' thought and look down the radius of his interest. This center is his fundamental conception that brotherhood develops from divine sonship and that to be a child of God is to exhibit love in everyday action. Clearly enough, this lays emphasis upon the individuals in their relations with each other and very naturally may be extended into their co-operative action in institutions. Jesus himself, however, does not make such an extension, and we are free to apply his fundamental moral principles to the details of our social problems in accordance with the best information at our disposal.

In estimating the teaching of Jesus concerning marriage, it is necessary to bear in mind that in his day the family was an institution of very long standing and that it was being subjected to many of the same strains to which it is exposed

today. Divorce was growing more prevalent and the position of women was undergoing decided changes, although these were less marked in Judea than in the Roman Empire. Jesus does not undertake to modify the ceremonials of weddings, the laws governing the relations of parents to children, the inheritance of property, or those other matters which constitute so large a part of legislation dealing with domestic affairs. It is, in fact, practically all but impossible to derive from his words any peculiar teaching as to marriage beyond ideals of individual life and the sanctity and permanence of the home. But none the less, Christian civilization in its attempt to apply his principles to family relations has developed a conception of the home altogether its own. In this particular, as in so many others, the influence of Christianity as a growing religion has been more extensive than the detailed teachings of Jesus, but it has never yet reached the boundaries of his principles.

I. THE FAMILY AMONG THE JEWS

Again we must emphasize that we cannot fully understand Jesus until we see him in his own day. In order to appreciate the statement already made that the application which he makes of his principles may be less extended than the principles themselves, it is well to understand the historical relations in the midst of which he taught and which gave rise to inquiries which he answered or to conditions which he criticized. We should also bear in mind how much civilization owes to the Hebrew family. The Old Testament in a broad sense might almost be described as an argument for eugenics and a presentation of the inevitable tendency of sin to reproduce itself in families. An interesting study might be made of the families of the Old Testament and particularly of the women of the Old Testament.

It is also necessary to bear in mind that the Old Testament records the *development* of the family. We see the families of the Old Testament worthies reproduce many, if not all, of the evils of their contemporary society. Polygamy, slavery, the father's power of life and death over his children, the immorality which came from families of mixed parentage, as well as the grosser sins, are all to be seen in the history of the nation, as ancient Semitic customs were brought under the sway of the ideals of the prophets.

In the time of Jesus, many of these evils had disappeared, to be replaced by others of the more modern type.

First day.—§ 73. *The Hebrew family as described in the Old Testament preserved many of the customs of more primitive times:* Gen. 29:1-30; II Sam. 5:13. The passages cited introduce two Old Testament families as types of their times. Marriage was polygamous. In estimating the domestic history of the various Old Testament worthies, it is to be borne in mind that the Hebrew ideal of the family was borrowed from Semitic civilization and that only gradually was it modified.

Second day.—§ 74. *The religious development of the Hebrew people under the leadership of the prophets involved the lifting of the family to a higher plane than that in other Semitic races:* II Sam. 12:1-25. That the sacredness of the family had not only a sociological bearing but an element of pure morality is illustrated by the Tenth Commandment and by such prophetic teaching as in the story of II Sam. 12:1-25. We see in this topic perhaps more definitely than in many

others that moral conceptions of social relations are a growth. It would not be fair to say that the Old Testament teaches polygamy. This institution existed from the most ancient times and the superiority of the Hebrews lies in the gradual regulation of the evil until in the teaching of Jesus it was done away with.

Third day.—Exod. 21:2-11; Deut. 24:1-4; Lev. 21:1-3. A study of the laws regulating the relationships of the family as they appear in different periods shows that the family was regarded as sacred, although we see little progress toward the establishment of monogamy. Read Exod. 21:2-11 and note that the law provides that the taking of a new wife does not diminish the husband's duty to the former one, and that in the regulations concerning slavery, regard is shown for the unity of the family of even the slave. Read also Deut. 24:1-4 regarding the divorce of wives. Remembering that to approach a dead body was accounted defilement, read Lev. 21:1-3 and note the strength of family ties in permitting a man to approach the dead body of mother, father, son, daughter, sister, or brother as an exception to the law concerning defilement.

Fourth day.—Gen. 24; 27; Deut. 21:15-17. The obligation of the father to provide for the future of his son is interestingly set forth in the care of Abraham to provide a suitable wife for his son (Gen., chap. 24). See also Gen., chap. 27, for an appreciation of the right of the eldest son; cf. Deut. 21:15-17.

Fifth day.—§ 75. *The Hebrew family in the time of Christ presents the highest family ideals of the ancient world:* Matt. 15:1-9; Deut. 6:4-9; Matt. 19:3. The teachings of the Pharisees concerning the family were very minute and in general intended to maintain the authority of the parents and the education of the child in the law. They obeyed literally the command of Deut. 6:4-9. In some cases, however, the devotion to extreme literalness involved them in serious perversions of the fundamental principles of the law; see Matt. 15:1-9. At the same time there was a tendency upon the part of the Pharisees to make divorce more easy. This is doubtless that which gave rise to their question to Jesus concerning divorce (Matt. 19:3). Yet as a whole, under the direction of their great teachers, the Jewish home became the center of religious influence and ideals.

II. JESUS' LIFE AS AN ILLUSTRATION OF HIS TEACHING

We cannot look to Jesus for an example as a husband or father. He was unmarried and had no home. He knew human life and God's providence from the experience of a son rather than that of a parent. Despite this limitation of his experience, however, his attitude and relations are of significance in giving color to his teaching, for if, as he so clearly implies, the real problem of the family is the problem of brotherliness, his attitude toward homes, as well as toward men and women, has its own significance.

Sixth day.—§ 76. *Jesus was not an ascetic:* John 12:1-3; Luke 10:1-9; 14:1 ff.; 19:1-10. Jesus loved to be in the homes of his friends. Read the several instances cited above and note that they do not appear to be exceptions to his general practice of social intercourse. Although he was without wife and children, and although he had been forced by his mission to leave his home in Nazareth, yet he was an honored guest in many homes.

Seventh day.—§ 77. *He was a loyal son and, from his experience as son, could admirably interpret the ideal relations with God:* Luke 2:41-52; John 2:12; Mark

6:1-6; John 19:25-27. Read the references given and their testimony to the fact that even to the day of his death Jesus was concerned with his family relationships. Did it ever occur to you that if Jesus had looked upon humanity from the point of view of the heavenly Father, his words would have had less meaning to us than now when he interprets that heavenly Father to us from his own filial experiences? We can understand our relationship with God very much more readily than we could understand God's relations to us.

Eighth day.—Matt. 7:7-11. Yet he could use the experience of fathers to illustrate the attitude of God toward his children. Read Matt. 7:7-11. Might it not be that we have here an unexpected sidelight upon the way in which Jesus had been treated by Joseph? If Joseph had been a cruel man, would the parental analogy have been so readily used by Jesus? Consider your own case. How far does parental severity tend to present to children the true love of God?

Ninth day.—§ 78. *As a man, Jesus was always chivalrous toward women:* Mark 5:21-43; 7:24-30; Luke 7:36-50; John 8:1-11. One needs no better evidence than the incidents narrated in these passages to be convinced that Jesus was essentially a gentleman. It is worth noticing that this chivalry is not the outcome of a sense of superiority to women. There is in all his language not a single saying that would imply such a feeling. This is a lesson which our modern world needs to learn as women come to industrial and political contact with mankind. When men and women are altogether equal, there will still remain as one ideal of their relationships, the chivalrous treatment of Jesus.

Tenth day.—Luke 14:7-14. The unwillingness of Jesus to use home life and social intercourse for selfish purposes is clearly seen in one of the conversations at the Pharisee's table narrated in Luke 14:7-14. Note also Paul's directions against over-inquisitiveness in social relations (I Cor. 10:23-33). Is this a reflection of the attitude of Jesus?

Eleventh day.—§ 79. *Jesus respected children and their rights:* Mark 10:13-16. Read Mark 10:13-16 as expressing the genuine respect and love of Jesus for children. This attitude of Jesus toward children has probably meant more to civilization than we can ever estimate. It has not only given us confidence to believe that little children who die are to live in heaven, but it has also urged us to see to it that children who live shall be given an opportunity in our social life. Nothing more sharply shows the superiority of Christianity to heathenism. Recall how much we are doing and how much we are going to do for the welfare of children in our modern world, particularly that of girls, and then give Jesus due credit, not only for love as a social force in general, but also for his recognition of the rights of children in particular.

III. THE TEACHING OF JESUS CONCERNING THE POSITION OF WOMEN

The ideals of any nation or any teacher can be estimated by the position accorded by them to women. The civilization in which women are treated as mere property may produce great warriors but will not be progressive. Consider the case of Mohammedanism. In the same proportion as women are treated as persons rather than as property will the family develop as a moral force and society as a whole grow democratic and equitable. The position of women in the time of Jesus among the Jews was not as high as that of women in the most advanced

modern states but it was far enough from that of women under the Turkish rule in the same countries. The influence of the Pharisees was toward the freeing of women from some of their most burdensome limitations, and they had the freedom of activity and the dignity of position which was as high as any reached in the Roman Empire unless possible exceptions were made of some of the most enlightened families of the city of Rome. The teaching of Jesus as well as his example has served to elevate still further the position of women as persons, although for centuries they suffered from the situation which followed the coming of the Northern tribes into the Roman Empire and the disorders involved in the establishment of a new social order.

Twelfth day.—§ 80. *The supreme thing in a woman's life is not domestic or any other physical duty:* Matt. 6:19-34; Luke 10:38-42. Jesus' teaching addressed to men concerning the superiority of the Kingdom of God over money (Matt. 6:19-34) and his words concerning undue anxiety about food and dress were thus limited because of the customs of his times. Today they would be heard by both men and women. He teaches that the supreme thing in a woman's life is not woman's cares, but the Kingdom of God (Luke 10:38-43).

Thirteenth day.—§ 81. *As children of God, men and women are equal:* Luke 7:36-50; 8:1-3; John 4:4-42. While Jesus has no expressed teaching as to the relative superiority of the two sexes, is it not plain from his general attitude toward women that he regarded them as equals? Recall the stories in Luke 7:36-50, read a few days ago. Read also Luke 8:1-3. In this connection it is to be noticed that his disciples evidently did not share in this position. Read John 4:4-42, especially vs. 27.

Fourteenth day.—I Cor. 11:3-16; Eph. 5:23-33; Col. 3:18; I Pet. 3:1-6. It will be interesting just here to compare this eloquent silence of Jesus concerning an inferior position of women with the opinions of Peter and Paul, to be found in their letters. (See references.) Was Paul in his environment able to see all the inferences of the teaching of Jesus as applied to the status of women?

IV. JESUS' IDEAL OF THE FAMILY AS AN INSTITUTION

We cannot understand Jesus' teaching until we understand his analogies. A study of the comparisons which he makes and the similes which he uses will enable us to arrive at much information concerning Jesus' own views which otherwise we should not possess. This is particularly true in the case of the family as an institution. Here, as in all other matters, Jesus' chief interest is moral rather than sociological. He could not express his ideals by appeal to immoral or non-moral customs or institutions.

Fifteenth day.—§ 82. *The family is one of life's blessings but is not the supreme blessing:* Matt. 10:34-39; Luke 14:25-33; Matt. 6:25-34. Is it not true that a supreme value is given anything when its surrender is made a supreme test of devotion to another cause? In the light of this, study carefully Matt. 10:34-39, especially vs. 37, comparing it with Luke 14:25-33, especially vs. 26. Do we not here again see Jesus' recurrence to his great principle that devotion to the Kingdom of God must be supreme in life? Note again Matt. 6:25-34.

Sixteenth day.—§ 83. *The ideal family is the embodiment of parental and filial love:* Luke 15:11-32. The ideal conception of the family is seen in Jesus' teaching

by contrast in the story of the reception accorded the prodigal son by his brother (Luke 15:11-32). The naturalness of love for one's brother is emphasized in Matt. 5:47. Jesus' high conception of the position of father has already been sufficiently indicated by his use of the term as descriptive of God.

Seventeenth day.—§ 84. *Jesus makes the family the type of the Kingdom of God:* Mark 3:31-35 (Matt. 12:46-50; Luke 8:19-21); Matt. 23:9. It is impossible to overestimate the significance of this comparison. We always think of spiritual matters in terms of our noblest experiences. Thus Jesus sets forth the Kingdom of God as a family because in it he sees the expression of the noblest attitudes of life. God is a father because he is fatherly. Men are to be brothers because they are to embody in their lives the life of their heavenly Father. At this point recall the first study of this series on the teaching of Jesus about God and then read the references above.

Eighteenth day.—Rev. 21:1-9; II Cor. 11:2; Gal. 3:23-4:7; Eph. 3:14-19. The use made by the apostles of the family as a type of the Kingdom of God may be seen in the passages above.

Nineteenth day.—Matt. 19:12; I Cor. 7:32-34. Yet it is to be remembered that Jesus teaches that the family as a human institution is inferior to that spiritual family of which it is a type. Jesus taught that one should be ready to sacrifice even the supreme good of family ties wherever they come in conflict with the highest good of life (Matt. 19:12). Recall also the references given under the fifteenth day. A similar estimate of Paul may be seen in I Cor. 7:32-34. Thus the real contribution which Christianity has made to the conception of the family as an institution is in the range of moral idealism, not in the region of detailed legislation.

V. JESUS' TEACHING AS TO MARRIAGE AND DIVORCE

It is wise to approach a discussion of these very difficult matters from the point of view of the family. The history of civilization is very largely the development of social control through the better relations of the sexes and the interests of the child. Various substitutes for marriage and the subsequent family life have been proposed, but human experience has tended steadily toward the ideal for which Christianity in its reliance upon Jesus' teaching has stood. Modern tendencies look toward the ending of the marriage tie by divorce, although without the abolition of the family as an institution. A study of the situation will make it plain that here we have a question of public policy which at bottom is one of morals. The teaching of Jesus, therefore, is especially valuable for, without committing himself to any particular theory of sociology or economics, he lays stress upon those moral ideals which his followers are supposed to embody as they enter the marriage relation.

At this point, we must make a highly important decision, namely, whether the teachings of Jesus relative to social relations are intended to be legislation for those who do not make the fundamental decision to be his disciples; or are illustrations of the practical working of his principles as they are embodied by his followers. To put it in another way: Does not their successful maintenance involve a decision to possess the Christian character on the part of those who would put them into operation? On the whole, the latter seems the true view. While the ideals taught by Jesus are for everybody, they can be worked out successfully

only as individuals order their lives by his teaching and embody in themselves the divine life which he revealed. A Christian family presupposes Christian individuals.

Twentieth day.—§ 85. *Jesus emphasizes purity in thought as fundamental to purity in life:* Matt. 5:8, 27-32; 18:8, 9. Read the passages and recall that in this emphasis he is consistent with his entire teaching. Actions are to him the fruitage of character, and character is clearly enough dependent upon the habits of thought and desire. A Christian home involves the maintenance of Christian character on the part of individuals. Speaking generally, the purity of society will not rise higher than the moral ideals which control the relations of the sexes.

Twenty-first day.—I Cor. 16, 17; 15:1-13; 6:9-11, 19, 20. The emphasis laid by the apostles upon the same conception is very strong. Read the passages from Paul noted above.

Twenty-second day.—§ 86. *Jesus teaches that marriage is of divine origin and should be monogamous:* Matt. 10:2-12 (19:3-6); Eph. 5:31; I Cor. 7:2. In order to appreciate Jesus' teaching as to the origin of marriage, it is well to recall the view which is the opposite of his—that marriage is a status entered through a legal contract. For Jesus' conception see Mark 10:2-12 and Matt. 19:3-6. It will be noticed that Jesus thus directly teaches that marriage should be monogamous. For a similar position on the part of Paul see Eph. 5:31; I Cor. 7:2.

Twenty-third day.—§ 87. *Yet marriage belongs to a group of temporal rather than spiritual relations:* Mark 12:18-25; Matt. 22:23-30; Luke 20:27-36; I Cor. 7:27-31. Jesus teaches that the marriage relation is one intended only for this life, not for the future Kingdom (Mark 12:18-25 and parallel passages cited above). The same position is to be seen in the teaching of Paul (I Cor. 7:27-31). (In reading this passage from Paul we must bear in mind that the early Christians looked for the speedy coming of Christ and the end of the world.)

Twenty-fourth day.—§ 88. *The family must be controlled by the fundamental principles of the Kingdom of God:* Eph. 5:24-33; Col. 3:19. Jesus does not give specific teaching as to the relation of husband and wife in the family, but it is clear that this must be included in his general teaching of the supremacy of love and forgiveness. If it is necessary for two brothers to become reconciled to each other, it certainly is necessary for a husband and wife. The apostolic writings abound in specific directions on this point; for example, Eph. 5:22-33; Col. 3:19. The importance of this ethical conception of the marriage relation as over against the merely eugenic or legal is characteristically Christian. A knowledge of physical laws is desirable, but physiology can never take the place of the Seventh Commandment, or of the teaching of Jesus that unity in the family as well as in society must ultimately be in the realm of Christian love. The early Christians saw this and tried to work out their problems on that basis.

Twenty-fifth day.—§ 89. *With one possible exception, Jesus does not sanction divorce for any cause:* Mark 10:11, 12; Matt. 3:31, 32; Luke 16:18; Matt. 19:3-12; cf. also John 4:16-18. Read the references given. This teaching becomes all the more striking when one recalls the tendency among the more liberal rabbis to make divorce easy. It is noteworthy that the clause recognizing

one possible basis for divorce is not found in the saying as given in Mark. It is exceedingly important for us to decide whether Jesus is here laying down a law on which human legislation should be based or is setting forth the inevitable outcome in the family of the spirit of loving fellowship which should exist between all members of the Kingdom of God.

VI. THE APPLICATION OF THESE TEACHINGS OF JESUS

The question raised in several paragraphs and particularly in § 89 involves the natural query as to the relations of the teaching of Jesus and social legislation. Do the teachings of Jesus represent the ideals toward which we must educate people or should they be directly enforced by laws? It is well to have one's mind clear on this point before undertaking to apply the teaching of Jesus to actual conditions in the way of general legislation. But in any case the teaching of Jesus must be the guide of his professed followers. In other words, even if we were to decide that the state should not undertake to make literal application of the teaching of Jesus, the obligation for Christians would be unaffected. The Christian who does not undertake to order his life by the teaching of Jesus is at the best inconsistent, but more probably insincere—a representative of that class of hypocrites which Jesus so severely attacked.

Twenty-sixth day.—Notice the difference between Jesus' conception of the family as constituted by the marriage of man and woman with that established by law. The law regards marriage as a status established by a contract made under the auspices of, and supervised by, the state. Jesus regards marriage as an institution established by God. May it not be that both views must be held, the institution being sacred but the union of any particular man and woman in marriage being under the control of the state? This is the actual situation as we find it among most Christian nations today. A serious danger is that any particular marriage may not be loyal to the ideal of the institution itself as Jesus conceives it.

Twenty-seventh day.—Does not the application of the ideal of Jesus to marriage involve the circumstances prior to actual marriage? When one recalls that marriages are generally entered upon by young persons as the result of impulse, rather than of reflection, is it not of the utmost importance that young persons should be trained in the ideals of married life? If a generation comes to regard marriage as a mere legal contract, involving no moral obligations beyond itself, and capable of dissolution at any time, will not the stability of the home and the moral life of the nation be threatened at its very source? What rights would children lose?

Twenty-eighth day.—The question whether instruction as to sex should be given in the school has two sides. Certainly such instruction of the proper sort is owed each generation, but such instruction is not likely to be very influential in maintaining the sanctity of marriage and the home, unless it is reinforced by morality which in turn rests upon religion. How far the church should give instruction as regards moral conduct involved in the Christian ideal of the family should be a matter of deep concern to pastors and church members. If, as Jesus taught, the physical aspects of marriage are to be regarded as secondary to the great moral obligations governing the relations of persons, it certainly ought to be expected that his followers would undertake to make marriage in very truth what the church has taught that it should be, a symbol of the inner and spiritual fellowship.

Twenty-ninth day.—*The safest approach to a discussion of the divorce problem is through Jesus' conception of the family.* It is evident from a study of statistics that divorce cannot be cured by restrictive legislation. Its remedy lies back in the region of personality rather than in the courtroom. The legislation of America has not attempted to reproduce Jesus' teaching as to the question of divorce for other than one possible cause. Has it then been untrue to the general principles of Jesus' teaching? If the ideal family relation involves a Christian attitude on the part of husband and wife how far can it depend upon general legislation? If such an attitude is not existent, would Jesus' teaching, regarding the legislation of Moses relating to divorce among the Hebrews, admit the possibility of divorce as a legislative means of preventing actual suffering or injury, in ill-established families? What need have real Christians for even mentioning divorce in their own case?

Thirtieth day.—*The immediate bearing of this discussion should be upon one's individual life.* Each one of us should seriously question himself whether his conceptions as to the relation of the sexes and the inner relations of the home are governed by the fundamental conception of brotherliness which Jesus enunciates. Whatever concession Christians may be forced to make to the un-Christian conditions of life, there should be no compromise in their own case. Jesus' principles of love and forgiveness should hold as truly in the home as in other relations of life. Unless Christian people can really embody these ideals of Jesus, society will certainly not move in the direction of his ideals. If the salt shall lose its savor, wherewith shall it be salted? If Christians cannot establish families on the basis of the ideals of Jesus Christ, how can we expect that society can do better? Should not every Christian family have its religious life and every parent be a help to belief in the Heavenly Father?

FINE INKS AND ADHESIVES

For those who KNOW



Higgins'

Drawing Ink
 Eternal Writing Ink
 Engrossing Ink
 Taurine Mucilage
 Photo Mounter Paste
 Drawing Board Paste
 Liquid Paste
 Office Paste
 Vegetable Glue, Etc.

Are the Finest and Best Inks and Adhesives

Emancipate yourself from the use of corrosive and ill-smelling inks and adhesives and adopt the **Higgins Inks and Adhesives**. They will be a revelation to you, they are so sweet, clean, well put up, and withal so efficient.

At Dealers Generally

CHAS. M. HIGGINS & CO., Mfrs.

Branches: Chicago, London

271 Ninth Street

Brooklyn, N. Y.

The General Theological Seminary of the Episcopal Church

Chelsea Square, New York

The Academic Year begins on the last Wednesday in September, although students are received at other times. Special students admitted and Graduate Course for Graduates of other Theological Seminaries. The requirements for admission and other particulars can be had from
 The Very Rev. Wilford L. Robbins, D.D., LL.D., Dean

THE BEST WAY

INDIVIDUAL COMMUNION SERVICE

It is conceded that the individual communion cup is the best.

Why not introduce it now?

It is reverent. It is sanitary.

The Service is chaste and beautiful.

The quality of our Service is the finest on the market.

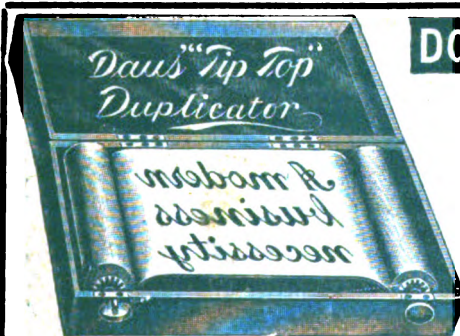
Quality—not price—should determine your choice.

Write for Illustrated Price List

INDIVIDUAL COMMUNION SERVICE COMPANY

107-109 South Wabash Avenue

CHICAGO



Circular of larger sizes upon request

DON'T JUDGE BY THE PRICE

The high prices charged for the majority of office appliances may lead some people to doubt the value of the **DAUS' IMPROVED TIP TOP DUPLICATOR** on account of its low price (\$5.00), but the fact that it is used and endorsed by the N.Y. Central Railroad, U.S. Steel Corporation, Westinghouse Electric Co., etc., proves that the work done must be first-class. High-class endorsements are strong arguments, but we do not depend upon them to sell our Daus' Tip Top, preferring to have you try it yourself before buying, by taking advantage of our offer of **10 Days' Trial Without Deposit**

Each machine contains a continuous roll of our new "Dausco" Oiled Parchment Back duplicating surface which may be used over and over again. Five different colors can be duplicated at once. No printer's ink or expensive supplies required. 100 copies from pen-written and 50 copies from typewritten original.

Complete Duplicator, cap size (prints 8 1/2 x 13 inches.) Price, \$7.50, less special discount of 33 1/2 per cent, net **\$5.00**

FELIX E. DAUS DUPLICATOR CO. Daus Building, 111 John Street, New York

A Graded Guide to Supplementary Reading

Published January, 1915

An illustrated descriptive list of the best approved supplementary reading books for children's libraries. In all respects the best guide to children's library books published.

Contains a complete illustrated list of the books recommended by the School Libraries Division of the Department of Education of New York for purchase by elementary schools.

Sent to District Superintendents, Teachers, and others interested free on request.

THE BAKER & TAYLOR CO.

Wholesale dealers in the books of all publishers

33-37 E. 17th St.

NEW YORK CITY

Union Square North

Digitized by Google



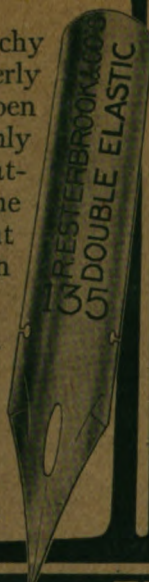
A scratchy
improperly
made pen
is not only
exasperat-

ing but a strain on the
writer. No need to put
up with it when you can
get Esterbrook Pens.

Easiest writing, longest wearing.
Backed by a half-century's repu-
tation. Ask your dealer.

Send 10c. for useful metal box contain-
ing 12 of our most popular
pens, including the famous Falcon 048.

Esterbrook Pen Mfg. Co.
New York Camden, N.J.



Esterbrook
250 styles **Pens**

Would You Be Interested?

If a man came to your desk and
showed you a pen or pencil that
would add or subtract as it writes!



Of course you would; anybody would!

We have no such pen or pencil, but we have something better. We
have a typewriter which does all this, and you know that the typewriter
is three times as fast as any pen or pencil. This typewriter is the

Remington
Adding and Subtracting
Typewriter

(Wahl Adding Mechanism)

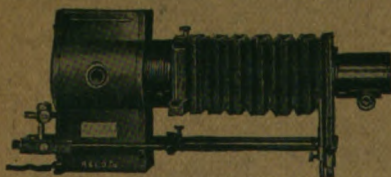
This machine adds or subtracts and writes; not only that but it
adds or subtracts when it writes. Both operations are one.

You need the machine in your desk: every man needs it who has
anything to do, or any writing and adding to do on the same page. It
saves time, saves labor, detects errors, prevents errors, gives you a
mechanical insurance of absolute accuracy.

We stand ready to give this machine a test on your work; a test
which will convince you that you need it.

Remington Typewriter Company

(Incorporated)
New York and Everywhere



The Stereopticon that meets
every requirement

You are sure—not only of sharp, vivid
images of clear definition over the entire
field, of perfectly even illumination—

but also of extreme mechanical and optical accuracy, of simplicity
and durability when you use the

Bausch and Lomb
BALOPTICON
THE PERFECT STEREOPTICON

Whether your requirements are for lantern slide or opaque projection—or for a combi-
nation of both forms—you will find a Balopticon to meet them, every one.

Model C—for slides

Fitted with our new gas-filled Mazda lamp
which is attachable to any lamp socket and
is absolutely automatic.

\$35.00 complete

The new Combined Model for both opaque
and slide projection, with instant interchange.

\$120.00

Write us for our interesting Balopticon booklet

Bausch & Lomb Optical Co.

554 ST. PAUL STREET ROCHESTER, N.Y.

Leading American manufacturers of Photographic Lenses, Microscopes, Field Glasses, and other high-grade optical products.

THE BIBLICAL WORLD

A Journal of the Awakening Church

Volume XLV

MARCH 1915

Number 3

Editorial: The Larger Foreign Missions

**What Should Be the Attitude of the Christian Church toward
the Synagogue?** *Edward A. Steiner*

Archaeology and the Book of Genesis. III and IV
Lewis Bayles Paton
Interwoven Gospel Passages *Burton Scott Easton*

The Problem of Suffering and Sin. III *Henry Churchill King*

A Plea for Unprejudiced Historical Biblical Study
G. H. Richardson

The Duty of the Church in Relation to the Struggling Classes. II
Charles Richmond Henderson

The Message of Jesus to Our Modern Life. VI *Shailer Mathews*

THE UNIVERSITY OF CHICAGO PRESS
CHICAGO, ILLINOIS, U.S.A.

Agents:

THE CAMBRIDGE UNIVERSITY PRESS, London and Edinburgh

KARL W. HIERSEMANN, Leipzig

THE MARUZEN-KABUSHIKI-KAISHA, Tokyo, Osaka, Kyoto

Digitized by Google

THE BIBLICAL WORLD

FOUNDED BY WILLIAM RAINEY HARPER

THE HEBREW STUDENT, Vols. I, II, 1882-1883

THE OLD AND NEW TESTAMENT STUDENT, Vols. IX-XI, 1889-1892

THE OLD TESTAMENT STUDENT, Vols. III-VIII, 1883-1888

THE BIBLICAL WORLD, New Series, Vols. I-XLIV, 1893-1914

SHAILER MATHEWS, Editor

With the Co-operation of the Members of the Divinity Conference of the University of Chicago

Vol. XLV CONTENTS FOR MARCH 1915 No. 3

EDITORIAL: THE LARGER FOREIGN MISSIONS - - - - - 129

WHAT SHOULD BE THE ATTITUDE OF THE CHRISTIAN CHURCH TOWARD THE
SYNAGOGUE? - - - - - EDWARD A. STEINER, PH.D. 131

ARCHAEOLOGY AND THE BOOK OF GENESIS. III AND IV
LEWIS BAYLES PATON, PH.D., D.D. 135

INTERWOVEN GOSPEL PASSAGES - - - - - BURTON SCOTT EASTON, D.D. 146

THE PROBLEM OF SUFFERING AND SIN. III HENRY CHURCHILL KING, D.D., LL.D. 152

A PLEA FOR UNPREJUDICED HISTORICAL BIBLICAL STUDY
G. H. RICHARDSON, PH.D. 160

CURRENT OPINION - - - - - 173

THE CHURCH AND THE WORLD:

MISSIONS - - - - - 177

CHURCH EFFICIENCY - - - - - 179

BOOK NOTICES - - - - - 182

AMERICAN INSTITUTE OF SACRED LITERATURE:

THE DUTY OF THE CHURCH IN RELATION TO THE STRUGGLING CLASSES. II
CHARLES RICHMOND HENDERSON 166

THE MESSAGE OF JESUS TO OUR MODERN LIFE. VI - - - - SHAILER MATHEWS 185

The *Biblical World* is published monthly by the University of Chicago, at the University Press. ¶ The subscription price is \$2.00 per year; the price of single copies is 25 cents. Orders for service of less than a half-year will be charged at the single-copy rate. ¶ Postage is prepaid by the publishers on all orders from the United States, Mexico, Cuba, Porto Rico, Panama Canal Zone, Republic of Panama, Hawaiian Islands, Philippine Islands, Guam, Samoan Islands, Shanghai. ¶ Postage is charged extra as follows: For Canada, 35 cents on annual subscriptions (total \$2.35); on single copies, 3 cents (total 28 cents). For all other countries in the Postal Union, 68 cents on annual subscriptions (total \$2.68); on single copies, 7 cents (total 32 cents). ¶ Remittances should be made payable to The University of Chicago Press and should be in Chicago or New York exchange, postal or express money order. If local check is used, 10 cents must be added for collection.

The following agents have been appointed and are authorized to quote the prices indicated:

For the British Empire: The Cambridge University Press, Fetter Lane, London, E.C., England. Yearly subscriptions, including postage, 11s. each; single copies, including postage, 1s. 4d. each.

For the Continent of Europe: Karl W. Hiersemann, Königstrasse 29, Leipzig, Germany. Yearly subscriptions, including postage, M. 11.25 each; single copies, M. 1.25 each.

For Japan and Korea: The Maruzen-Kabushiki-Kaisha, 11 to 16 Nihonbashi Tori Sancho-me, Tokyo, Japan. Yearly subscriptions, including postage, Yen 5.40 each; single copies, including postage, Yen 0.65 each.

Claims for missing numbers should be made within the month following the regular month of publication. The publishers expect to supply missing numbers free only when they have been lost in transit.

Business correspondence should be addressed to The University of Chicago Press, Chicago, Ill.

Communications for the editor and manuscripts should be addressed to the Editor of THE BIBLICAL WORLD, The University of Chicago, Chicago, Ill.

Entered as second-class matter, January 28, 1893, at the post-office at Chicago, Illinois, under the Act of Congress, March 3, 1879
Copyright, 1915, by the University of Chicago

THE BIBLICAL WORLD

VOLUME XLV

MARCH 1915

NUMBER 3

THE LARGER FOREIGN MISSIONS

We used to regard the foreign missionary as trying to save brands from the burning. Now we can see he is also putting out the conflagration. He is a messenger of good will, an ambassador of the higher internationalism of the Kingdom of God.

A nation's foreign policy is too often a mixture of duplicity, bluff, and selfishness. There have been instances in which a nation has sacrificed itself for the welfare of another, but such instances are exceptional. Nations have seized one another's territory rather than borne one another's burdens.

Foreign missions are the expression of a sincere interest in a foreigner's welfare. Their development is an indication of the rise of a new and Christian world-consciousness. We began by trying to save heathen; already we are trying to save the East. Foreign missions are duplicating the expansion of Christianity at home. The transforming power of the gospel cannot be limited to individuals, but must be extended to social forces in America and Europe. The results of this higher estimate of the revelation of Jesus are not yet fully reached, but they are inevitable. Never again can religion appeal to us as exclusively individual. It must also be social.

In this new vision there is no East or West, no citizen or alien. Humanity is composed of potential citizens of the Kingdom of God.



The Federal Council of the Churches of Christ in America has seen the larger possibility of foreign missions. Its President and Professor Sidney L. Gulick have gone to Japan to carry to the churches of that empire the greetings and good wishes of the Christians of the United States. Such a message is more than

formal. It is the recognition that the 17,000,000 church members represented by the Federal Council are not to remain in silence while a legislature practices international sabotage for the sake of local politics.

But this embassy to Japan is only one aspect of a larger movement.

It is high time that the Christians of the world frankly undertake to evangelize international politics. Throughout the world are organized groups of men and women professing loyalty to Jesus Christ as the revealer of Love as the supreme force in the universe. They should be urged to leaven patriotism with the gospel, to demand a Christian diplomacy and sacrificial justice in foreign relations.

Here is a new step in the foreign-mission movement—an evangelization of foreign policies as well as of foreign nations. In God's providence the older foreign-mission movement is ready to co-operate in the new endeavor. For it is its forerunner.



“What the soul is to the body, the Christians are to the world.” So wrote an unknown Christian to a Roman emperor. So we say to modern governments.

We propose to save nations from hatred, greed, and war. We propose to Christianize patriotism in the interest of a Christian internationalism in which God's will shall be done on earth as in heaven.

WHAT SHOULD BE THE ATTITUDE OF THE CHRISTIAN CHURCH TOWARD THE SYNAGOGUE?

EDWARD A. STEINER, PH.D.

Professor of Applied Christianity, Grinnell College, Grinnell, Iowa

The great ethical religions which confess a benevolent Deity are not antagonistic to each other until race or national hatreds are introduced, until theological formulas are to be defended, or until the maintenance of certain institutions is made their chief endeavor. Then religion degenerates into fanaticism.

Those whose business it has been to intensify divisions among mankind have not been slow to make use of this fact, and history shamefacedly records its religious wars of greater or lesser magnitude. Unfortunately there are indications that the record is not yet completed.

The Christian church, even in its most outspoken churchly form, and the synagogue, which is a church in its most democratic form, have little or nothing over which to quarrel. They recognize that when each is at its best they cannot be enemies and ought to be friends.

There are no reasons that the church should be hostile toward the synagogue; there are reasons for the unfriendly attitude of the synagogue toward the church.

The synagogue makes no propaganda and is in no sense a competitor of the church—it aims primarily to preserve the religious inheritance of its own people, and while it has a world-message it has no desire to make converts among those who are non-Jewish.

The church confessedly, and that by its very nature, is an institution with a propaganda which has neither political nor racial limits; yet this missionary activity may seem to the synagogue like an assault upon its very existence. Moreover, the Christian church building contains symbols which offend the orthodox Jew, and all Jews find in Christian theology differences which cannot be reconciled with the teachings of the synagogue.

For these reasons, whatever mutual antagonisms exist are naturally stronger in the synagogue than in the church. Perhaps I can prove this by a concrete instance.

At the death of a great statesman a memorial service was held in the synagogue of a Hungarian town and both the Catholic priest and the Lutheran pastor attended the service; but on a similar occasion when the rabbi was invited to the Lutheran church, the very facts that he would have to remove his hat and that he would be in the presence of the cross forbade his acceptance of the gracious invitation.

On great holy days, such as the Passover feast and the Day of Atonement, Gentiles very frequently attended the synagogue; but the attendance of Jews upon church services of any kind would have been regarded as a serious transgression.

I doubt, however, that such civilities between these religious institutions in that country could occur in these more race-conscious days; for the barrier between Jew and Gentile has grown stronger in spite of the fact that the synagogue and the church may have grown more conscious of their unity of origin and aim.

I am, of course, aware of the fact that in this country Jews and Gentiles frequently attend each other's services. It has also happened, not infrequently, that a church has been used by Jews for worship—and Christians have used the synagogue—when necessities arose. On the whole, I can say with some certainty that the attitude of the church toward the synagogue is a friendly one; certainly not one of outspoken enmity. Christian preachers have not been slow to discover their indebtedness to the Old Testament and the Jewish people and have emphasized it. Much Jewishness, if that is a proper term, permeates the teaching especially of those churches which call themselves evangelical, and of those which trace their origin to the Puritan forefathers.

On the other hand, the Reformed synagogue has so conformed to the Christian church service, and its rabbis are frequently such broadminded men, that a Christian attending a synagogue service may have some difficulty in distinguishing it from his own.

The natural relationship of the two religions, the friendliness of spirit in the Christian church, ought to be extended into hearty co-operation, a co-operation which may be essential to both the church and the synagogue, or at least helpful to them.

The United States and especially the large cities have suddenly become great Jewish centers, and the strain upon all the resources of the synagogue has grown correspondingly severe. To hold to moral standards this mass of men, suddenly transported from the narrow Ghetto into a wide, new world, to keep alive spiritual ideals in an atmosphere tense from the struggle for the daily bread, to relieve physical distress, and teach growing youth, is a gigantic task. It is a task which the synagogue can scarcely do alone and one in which she certainly ought not to be handicapped by opposition.

The materialistic, irreligious Jew, void of ideals and bankrupt in faith, is a menace to society as a whole. He is rarely ever a negligible factor. He makes himself felt, not only in business, but in journalism, in literature, on the stage, in music, in politics. He at least intensifies the materialistic atmosphere and is a disintegrating and not infrequently a dangerous factor in all departments of life.

On the other hand, the spiritualized Jew, the Jew who has come in touch with the prophetic spirit of his race, with its passion for righteousness, is always an asset to every good cause, and without him many social and philanthropic movements would be impossible.

As a Christian pastor I always had some Jews in my congregation, and while I never shrank from preaching the whole truth as I believed it, I urged them to become good Jews rather than poor or even good but unwelcome members of the Christian church.

I thoroughly believe that the awakened Jew is needed in the synagogue; I

doubt that the Christian church is quite Christian enough to take care of him. Moreover, I think that co-operation between the church and the synagogue is possible and that the Christian church has all the forces necessary for it. I believe it has the spirit; all it needs is to be broad, tolerant, unselfish, and, if you please, unpractical.

As I have indicated, the sharpest point of friction between the church and the synagogue lies in the fact that the church has a propaganda to make and that she wishes for certain tangible, definite results. Here if anywhere she needs to make dominant the spirit of unselfishness, and to repress the natural but easily debased desire for converts.

The soul of the Jew has suffered more from well-meaning Philo-Semites than from its enemies the anti-Semites. It has been treated like a bit of precious merchandise to be bought and sold, and exhibited as a remarkable spiritual phenomenon; it has been carried about like scalps in the belt of an Indian warrior; while to convert a Jew has seemed a greater triumph than to convert a whole tribe of cannibals.

As a result, every converted Jew is suspected both by the synagogue and by the church and neither can be blamed for it. Every sensitive Jew, no matter how well inclined he might be to the teachings of Jesus so much in harmony with his own ideals, shrinks from this foolish adulation and exhibition.

The church needs to learn to "cast bread upon the water," unleavened bread if need be; that is, in its relation to the synagogue, it needs to give all it has, without asking for results—certainly not for statistics. Indeed, in order to

help the synagogue, it may need to adjust itself to the prejudices of the Jew as well as to his needs.

I happen to know a Christian woman who teaches the Psalms to some three or four hundred Jewish children every Sunday. She teaches the Songs of Zion as a Jewish woman ought to teach them; but as few, I fear, know how to teach them. Not only are these hundreds of children not weaned from the synagogue, but they are drawn to it and will be held by it if the synagogue has the spiritual power with which these children have become familiar through their Christian teacher.

One of the definite tasks which every church may set itself is the removal of prejudice, and one of the most effective ways in which it may do this is by recognizing the facts that the Jews spoken of in the New Testament were not all "Christ-killers" and that not all the Pharisees and Sadducees were hypocrites.

The New Testament has been so taught that the average church member believes that all the disciples and apostles were Baptists or Methodists—with the exception of Judas, who seems to be generally regarded as the only Jew among the Twelve. All the others were contemporaries of the Pilgrims and came over in the "Mayflower," again with the exception of this Judas, who, according to popular belief, came in the steerage.

The Old Testament has been made by the Christian church a universal Book reflecting the religious experience of the human race.

As soon as the New Testament is read or expounded, a great cleavage appears,

not between good men and bad men, but between Jews and Christians. All the Jews crucified Him, all the Gentiles accepted Him; consequently all the Jews are bad men and will be damned, all the Gentiles are good men and will be saved.

It is possible to read the New Testament with the universal accent; in fact, so it must be read in order to unfold its teachings in the spirit of Him who was a Jew and yet liberated Himself from the prejudice of race and gave Himself to the world.

The New Testament is a closed book to the average Jew because it has been shut in his face; he has been wounded by the very tone with which it is read and certainly by hearing it expounded in a narrow and unsympathetic way.

Whenever a Jew discovers the beauty of the New Testament, and its spirit speaks to his own, it is usually when he reads it himself, rather than when it is expounded to him by a Christian minister.

May I now recapitulate?

As far as my experience goes, there is in the church a feeling of good-will toward the synagogue. If there is any feeling of antagonism, it is manifested more in the synagogue than in the church. I believe that this feeling of friendliness may and must be turned into friendly co-operation, if the synagogue is to meet its responsibility to its own overwhelming problem.

The church may even supplement the teaching of the synagogue and try to reach those Jews whom the synagogue cannot reach; but it needs to curb its desire for results. Rather than seek conversions to itself it should inspire

in the Jew those spiritual desires which are an inheritance of his race.

I trust I shall not be misunderstood as saying that the church ought not to preach its doctrines boldly and bid men to accept them. On the contrary, I am fairly sure that if it does teach in the Christ spirit; if it does project the Christ into the twentieth century, into New York and Chicago, into the immigration problem, into the struggle and stress of our relation between capital and labor; if it teaches as the Christ would teach—it will aid rather than hinder the work of the synagogue.

The Christian church can do nothing better for this country, and for the cause of the kingdom of God, than to aid in the great and difficult task which falls to the synagogue in its struggle not only with unbelief and materialism but with deep-seated superstition and prejudice.

Finally, there is left to the church the work of removing from its teaching the condemnation which appears to have fallen upon all Jews because the Jewish people rejected their Messiah.

Perhaps if the members of our churches were more frequently shocked by the thought that the Old Testament, as well as the larger and better part of the New, is a Jewish book, that Jesus was a Jew, that Mary was a Jewess, and that Paul and Peter were Jews who gloried in their heritage, the thought might aid toward the desired end.

All those things which make for unity—justice, mercy, forgiveness, infinite compassion, faith in mankind—are or ought to be found in the Christian church, which had its first articulation in the Jewish synagogue.

ARCHAEOLOGY AND THE BOOK OF GENESIS

PROFESSOR LEWIS BAYLES PATON, PH.D., D.D.
Hartford Theological Seminary, Hartford, Connecticut

III. The Flood

A. The Sources

1. *The evidence of geology.*—Geology knows of many times when continental areas were depressed so that they were covered by the waters of the ocean. The only deluges that concerned man were those that occurred after his appearance on earth at the end of the Tertiary age. Several such are known in the Quaternary, or Pleistocene, period. The four glacial epochs of this period were caused by abnormal elevation of the continents, and the three interglacial epochs were due to subsidence of large areas. Besides these continental deluges, science knows of a number of local floods that were caused by the overflow of rivers or by depression of limited areas.

2. *The biblical account in Gen., chaps. 6-9.*—The biblical account of the Flood in Gen., chaps. 6-9 is composed of alternate extracts from the J and the P documents of the Hexateuch. The relation of the two sources is exhibited in the following table:

The Flood	J	P
The wickedness of men....	6:1-7	6:11-13
Noah finds favor.....	8	18a
Command to build an ark.		14-16
Command to enter the ark. 7:1		18b
Animals to be taken.....	2-3	19-21
The Flood is coming.....	4	17
Noah obeys.....	5	22
He enters the ark.....	7-9	7:13-16a

The Flood	J	P
Yahweh shuts him in.....	16b	
The Flood comes.....	10	6, 11
Duration of the Flood.....	12	17a, 24
The ark floats.....	17b	18, 20
All creatures die.....	22-23a	21
Those in the ark escape...	23b	8:1a
Duration of the Flood.....	8:6a	3b
The Flood abates.....	2b-3a	1b, 2a
The ark rests on Ararat...		4-5
Noah sends out birds.....	6b-12	
The earth dries.....	13b	13a, 14
Noah leaves the ark.....		15-19
The covenant with Noah..	20-22	9:1-17
Noah's life after the Flood		28-29

The two narratives agree very closely in details. Both record that the primitive men were sinful, and that God determined to destroy them. Noah was commanded to build an ark, in which to save men and animals. The Flood then covered the whole earth and destroyed every living thing, except those that were in the ark. From Noah's three sons and their wives all the existing races of mankind are descended. The only differences in the narratives are that, according to P, Noah takes only *two* of every kind of animals, while, according to J, he takes *seven* of every clean animal; according to P, the Flood lasted 365 days, while, according to J, it lasted only 40 days; P also omits the story of Noah's sacrifice.

These stories of the Flood show the closest similarity to the Babylonian

narrative found in the eleventh tablet of the Gilgamesh-Epic. The only important differences are that the Babylonian Noah sends out three birds, a raven, a swallow, and a dove, instead of the raven and the dove of the Hebrew narrative, and that he is finally translated to dwell with the gods. In a tablet lately published by Langdon¹ the Babylonian Noah is called "the gardener." This corresponds with Gen. 9:20, where Noah, after coming out of the ark, plants a vineyard.

The Hebrew narrative cannot be the original, (1) because the Babylonian story exists in Sumerian tablets written 1,000 years before Moses, and (2) the monotheistic Hebrew form cannot be older than the polytheistic Babylonian form. Both narratives cannot be derived from a common primitive Semitic tradition because of the pronounced *Babylonian* features of the story: (1) Ararat, the mountain on which the ark landed, is nearer Babylonia than Palestine; (2) the men who came out of the ark undertook to build the tower of Babel, or Babylon; and (3) the other stories in Gen., chaps. 1-5 are of Babylonian origin.

3. *Tradition*.—In many parts of the world traditions are preserved of a deluge in which the greater part of the human race perished. These traditions are found not only in Europe and Asia, but also in North and South America, in South Africa, and in the Pacific Islands. They have an important bearing on the question of the historical character of the biblical Flood-story.

The evidential value of these traditions is conditioned upon their inde-

pendence from the Babylonian and the biblical stories. If they are derived from either of these they furnish no additional proof.

When they are closely examined, it becomes clear that most of them are secondary. Babylonian civilization penetrated all of Asia and parts of Europe in the third millennium B.C., just as Roman civilization penetrated the world at the beginning of our era. The Greek story of Deukalion, the flood-story of the Pseudo-Lucian, and the Hindu story are derived from the Babylonian account, just as evidently as is the Hebrew narrative. It is impossible to say how far the Babylonian story may have migrated in the pre-Christian centuries.

Other traditions are descendants of the biblical story. In the centuries immediately preceding the Christian era the Jews were scattered throughout the whole ancient world. They carried their literature with them, and from them the Gentiles received a more or less accurate knowledge of their Flood-story. Early Christianity spread throughout Europe and Asia and carried the Hebrew Scriptures with it. It also contributed largely to a dissemination of the Hebrew Flood-story. Mohammedanism was a Judeo-Christian heresy, and inherited the Hebrew traditions. It has spread into every part of Asia and Africa, and many savage tribes may derive their flood-stories from this source.

The only parts of the world that are not open to the suspicion of Babylonian, Jewish, early Christian, or Moham-

¹ *Proceedings of the Society of Biblical Archaeology*, 1914, pp. 188, 253.

medan influence are North and South America. Here, however, Christian missionaries have been at work since the first discovery of the New World, and the natives have been in close contact with white men who knew the biblical story, so that it is probable that many of the Indian traditions have originated since the advent of Europeans. Even where such stories existed earlier, they are known to us only through the reports of Catholic and Protestant missionaries, who may unconsciously have colored the tales that were told them so as to accord with the Bible, or have asked leading questions so as to get the natives to tell them what they wanted to hear. Wherever Christian missionaries have gone in modern times there is the possibility of such influence. Borrowing from the Bible is detected by the presence of features that are peculiar to the Hebrew story over against the Babylonian and other primitive flood-stories, such as the two animals of each kind, the duration of the flood, the sending out of two birds, the olive branch, the rainbow, Noah's three sons. It is probable that a very large number of the deluge-traditions that have been gathered by missionaries and travelers in savage tribes are not primitive but are of recent Christian origin.

When we make allowance for all these possible ways of borrowing either the Babylonian or the biblical story, there still remains an irreducible minimum of deluge-traditions throughout the world that are independent of outside influence. They are found in North and South America and in the Pacific islands. These have evidential value alongside of the Babylonian-biblical tradition.

B. The Historical Character of the Deluge-Traditions

In the light of the geological evidence the possibility cannot be doubted that various races may have preserved memory of deluges witnessed by their ancestors. This, however, is not enough to confirm the biblical story. We must show that the biblical Deluge can be identified with a particular deluge known to geology, and that this deluge is found in the traditions of other races. Let us examine the main features of the biblical Flood-story in order to see how far they are confirmed by geology and by tradition.

1. *The cause of the Deluge.*—In Gen. 6:1-7 (J) it is said that the "sons of God," i.e., beings of a divine nature, or angels, took as wives "the daughters of men," i.e., human women, and begat the Nephilim, or Giants. The violence of this race made it necessary for God to destroy it with the Flood. This is evidently pure mythology, similar to the stories of the origin of the heroes among the Greeks and other ancient peoples.

2. *The universality of the Deluge.*—Both Hebrew narratives agree that the Flood covered the whole earth, and that all men and all living things were destroyed, except those that were preserved with Noah in the ark. According to Gen. 7:19-21 (P), "The waters prevailed exceedingly upon the earth, and all the high mountains that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail, and the mountains were covered. And all flesh died that moved upon the earth, both birds, and cattle, and beasts, and every creeping thing that creepeth upon

the earth and every man." Similarly J says (7:23), "Every living thing was destroyed that was upon the face of the ground, both man and cattle and creeping things, and birds of the heaven; and they were destroyed from the earth; and Noah only was left, and they that were with him in the ark." Similarly the Babylonian narrative states that the flood "rose above the mountains," and that "all mankind was turned to clay."

Of such a universal deluge geology knows nothing. The greatest geological depressions never involved all the continents at once; in fact, the depression of one part of the earth's crust necessarily caused the elevation of another part. Professor Schuchert, of Yale University, in the *American Journal of Science*, July, 1914, p. 8, states that during the whole Cenozoic era not more than from 1 to 6 per cent of North America was submerged. The proportion in Europe and Asia was about the same, and Africa was probably not submerged at all.

The fossil remains of extinct animals and plants do not prove a universal deluge. Most of these date from ages long anterior to man's appearance on the earth. The extinction of these types was due to the struggle for existence and to gradual transformation into other types. The disappearance of animals such as the mammoth and the mastodon, that were contemporary with early man, was due to hunting and to climatic changes and not to a sudden catastrophe. Geology knows no such interruption of animal life on the earth as the Noachian Flood would have caused. According to Genesis itself no species of animals was extinguished by the Flood, for

Noah preserved two of every kind in the ark. The Babylonian Noah preserved all sorts of plants as well as animals. This is not stated in the Hebrew account. A universal deluge that covered the highest mountains to a height of fifteen cubits would have exterminated plant life from the earth.

The universality of the Deluge is also not confirmed by the existence of flood-stories in many lands, for the following reasons: (1) Flood-stories are by no means universally distributed throughout the world. They are not found in Africa, except through the teaching of missionaries, not even in ancient Egypt. It is worth noting that Africa was the one continent that was not at all submerged during the Glacial age. There is also no tradition of a flood in Japan. (2) If there had been a local flood in the region in which primitive man dwelt before he spread throughout the earth, memory of this disaster might have been preserved by all the later branches of mankind. (3) If there had been a partial subsidence of all the continents after the separation of the races, a memory of this event might have been preserved by all these races. (4) Local floods in different parts of the world may have given rise to independent deluge-traditions. The Chinese tradition seems to be of this sort. It refers to a historic overflow of the Hwang-Ho in an early period. A similar disaster occurred in 1852-53, when millions of lives were lost, and fifteen years were needed to repair the damage. The Babylonian flood-story seems to belong to this class. Floods occur every spring in the low plains of the Tigris and the Euphrates, and it may

well be that the Babylonian flood-story contains a memory of a historic local disaster. Many of the traditions of the American Indians may be of this sort. (5) Flood-stories seem to have arisen in some tribes out of a confused memory of a migration across the sea into their present home. Knowing that they came in from the sea they interpret this as an escape from a deluge. This seems to be the origin of a number of the traditions of the South-Sea Islanders. (6) Savage peoples observe the fossil shells and fishes in the rocks on mountain tops, and infer from these, just as we do, that the mountains must once have been under water. Thus independent flood-stories arise as scientific theories to account for natural phenomena. (7) Some flood-stories seem to be transformed nature-myths. The flood is the celestial ocean above the firmament, and the ark is the boat of the sun in which he sails upon the waters. With religious disintegration this myth is brought down to earth and is told as history. It appears, accordingly, that there are many ways in which flood-stories could arise in various parts of the world without presupposing a universal deluge. The utmost that geology and tradition prove is that there have been deluges. They do not prove the historical character of the universal Noachian Deluge. Most modern conservative commentators assume that the Deluge was universal only so far as the human race was concerned, but this is not the idea of the biblical story.

3. *The date of the Flood.*—If we follow the figures of the Priestly Document in Genesis, we reach a figure similar to that of Archbishop Ussher in the margin

of our Authorized Version, namely, 2348 B.C. as the year of the Flood. This falls in the reign of Isbhi-ura, the first king of the Babylonian dynasty of Isin. We have copious inscriptions of this period and an unbroken history after it, and we know seven historical dynasties before the dynasty of Isin. Evidently so late a date is out of the question. Neither history nor geology knows of any extensive deluge in the Post-Quaternary or Recent period. The latest deluge that science records is the one that occurred at the close of the Glacial age not less than 10,000 years ago. Then there was a great depression of the continents and an enormous flow of water caused by the melting of the glacial icecap. Professor G. E. Wright of Oberlin in *Scientific Confirmations of Old Testament History* (1906) identifies this event with the Noachian Deluge, but the difficulty with this theory is that the date is too late to allow for the differentiation of mankind into its widely variant races. If all were descended from a single pair that lived not more than 10,000 years ago, no such differences could have been produced. Moreover, man is found on the American continent as well as in Asia and Europe at the beginning of the Quaternary age. His distribution after the Flood, accordingly, must be placed at the beginning of the Quaternary rather than in the Recent period. If we follow the biblical narrative in holding that the human race was annihilated by the Flood, with the exception of Noah's family, and that all existing races are descended from Noah, we must identify the Flood with the depression at the end of the first Glacial period. This is conservatively

estimated as having occurred about 500,000 years ago.

4. *The duration of the Flood.*—According to J it lasted 40 days; according to P, 365 days. There are no facts known to geology that indicate that any extensive subsidence and elevation of the earth's crust occurred with such rapidity, or that the melting of the glacial ice could have been so rapid as to have caused an inundation of such dimensions.

5. *The ark.*—According to Gen. 6:15 the ark was a chest 450 feet long, 75 feet wide, and 45 feet high. It was divided into three stories, and contained, according to P (Gen. 6:19 f.), "two of every living thing of all flesh, male and female, of birds after their kind, and of cattle after their kind, and of every creeping thing of the ground, and all food that is eaten." J adds to this (7:2) that there were seven of all clean beasts. Assuming the truth of the biblical statement that the Deluge was universal, we must suppose that Noah brought from two to seven of every species of land animals from every continent, including North and South America and Australia, with suitable provision for their support, and kept them all in an ark only 450 feet long for a whole year. From a scientific point of view this is, of course, impossible. Modern apologists assume that the Deluge was only local, and that Noah saved only domestic animals, but this is contrary to the biblical statements, and besides, primitive man before the dispersion of the races was

still in the eolithic stage of civilization and had no domestic animals.

We conclude, accordingly, that while there may have been a flood that destroyed many lives before the human races separated, or several floods that occurred after their separation, there is no scientific evidence of a universal deluge such as Genesis records, or of the preservation of animal life upon the earth by means of an ark. The Hebrew tradition is derived from the Babylonian, and probably preserves merely a memory of a great overflow of the Tigris and Euphrates in times that preceded the keeping of written records.

C. Religious Value of the Hebrew Flood-Stories

Although the flood-stories are not historical in any strict sense, yet, like all the other early narratives of Genesis, they have great religious value. The Babylonian tradition is completely transformed by the Hebrew narrators. The Babylonian form is grossly polytheistic. The determination of the god Bêl to destroy men is a freak of senseless anger. The god Ea warns Noah by treachery to the other gods, and teaches him to lie to his fellow-townsmen. The Flood has neither religious nor moral significance. But in the Hebrew account the Flood is the penalty which a righteous God inflicts upon a hopelessly corrupt world. Noah's salvation is the reward of his goodness and is an act of grace on the part of God, who is not willing that the human race should perish.

IV. The Origin of Races

A. The Scientific Account

The scientific account of the origin of the races is derived partly from geology, which shows us in what periods of the earth's history man first appeared in various parts of the world; partly from archaeology, which investigates the earliest products of human industry and observes their genetic relations to one another; partly from ethnology, which on the basis of anatomical structure and language determines the racial affiliation of the branches of mankind. These records that are used by science are contemporary with the period when the formation of races was in progress; they have, therefore, the highest historical value.

B. The Hebrew Accounts in Gen., Chap. 10

This chapter is composed out of alternate extracts from the Judean document (J) and the Priestly document (P). The relation of the two is exhibited in the following comparative table.

The Descendants of Noah	J	P
The sons of Noah	9:25-27	9:18; 10:1
Title of list	10:1b	10:1a
The sons of Japhet	8-14	2-5
The sons of Canaan (J), Ham (P)	15-19	6-7, 20
The sons of Shem	21	11:10
	(cf. 22:20-24)	
	10:22, 23, 31,	
Subscription	32	

In both lists the names are eponyms, that is they are personifications of races, tribes, and clans. When in Gen. 10:6 we read that the sons of Ham were Cush (Nubia), and Mizraim (Egypt), and Put

(East Africa), and Canaan; or (vs. 22) that the sons of Shem were Elam, and Assyria, and Lydia, and Mesopotamia, we are evidently dealing, not with individuals, but with races. Such genealogies are the same as if we should say, "John Bull begat Uncle Sam, and Uncle Sam begat New England, and New England begat Massachusetts, Rhode Island, and Connecticut." That these tables are not meant to refer to individuals is shown by the fact that the same names occur in different genealogical relations. This sort of personification has prevailed from time immemorial among the desert Arabs¹ and was known also to the Greeks and Romans. The Hellenes, or Greeks, for instance, traced their descent from Hellas; and their four main divisions, the Dorians, Aeolians, Ionians, and Achaeans were regarded as the descendants of his sons Dorus, Aeolus, Ion, and Achaeus.

The list of P contains 47 names of peoples extending from Asia Minor, Armenia, and Media on the north to Nubia on the south, and from Elam on the east to Cyprus and the Mediterranean islands on the west.

Most of these peoples are not mentioned in the Old Testament before Jeremiah and Ezekiel (cf. Ezek., chap. 27). Gomer, or the Cimmerians of classical geography (vs. 2), first migrated into Western Asia in the time of the Assyrian king, Sargon (722 B.C.). Magog, or the Scythians, first invaded Western Asia in the time of Jeremiah, and are described as a terror of the future by Ezekiel (38:2; 39:6). Madai,

¹ See W. R. Smith, *Kinship and Marriage in Early Arabia*.

the Medes (vs. 2), first appear in prophecies of the exilic period as the destined overthrowers of Babylon (e.g., Jer. 51: 11). As a whole, accordingly, the list of nations in P belongs to the post-exilic period when P was written.

The list of J contains 45 names. It extends from the Hittites and Phoenicians on the north to South Arabia and Egypt on the south, and from Babylonia on the east to the island of Crete on the west. The nations enumerated by J are those that flourished in the ninth century B.C., when the J document was written. The interest in Assyria (vss. 8-12) is due to the expansion of the Assyrian empire since Ashurnasirpal III (885-860 B.C.). The Assyrian city of Calah, mentioned in vss. 11 f., was first built by the Assyrian king Ashurnasirpal III. Ophir, mentioned in vs. 29, first became known to the Hebrews in consequence of the voyages of Solomon (I Kings 10:11). It is possible that in vs. 8 we should read Kôsh instead of Kûsh, then we shall have a memory of the Kassites, a people who conquered Babylonia about 1700 B.C. The reference to Sodom and Gomorrah and Admah and Zeboim (vs. 19) is also derived from tradition (cf. Gen. 19:24 [J]; Hos. 11:8).

C. Historical Value of the Hebrew Accounts

1. *The antiquity of the races of mankind.*—The Hebrew conception of the antiquity of the races depends upon the date of the Flood. If, as P supposes, the Flood occurred about 2348 B.C., and all mankind perished except the family of Noah, then the differentiation of the races must have occurred since that date.

From the point of view both of geology and of archaeology this is impossible. As we saw in a previous paper, man was certainly in existence at the beginning of the Quaternary age, if not at the end of the Tertiary. At this time the elevation of Europe, Asia, and America was from 2,000 to 3,000 feet greater than at present. This altitude made the climate colder, and was the chief cause of the glaciation that followed. Because of this elevation the continents were connected at the beginning of the Quaternary age as they have never been since. Asia was joined to America by land that filled the whole of Behring Sea. The Malay Peninsula, East Indies, New Guinea, and Australia formed continuous land. India and East Africa were joined by a continent that filled the place of the present shallow Indian Ocean. Africa was connected with Europe at Gibraltar, Sicily, and Greece. England was joined to the continent, and the North Sea and Baltic were great alluvial plains. Primitive man, accordingly, had no difficulty in spreading over the whole earth. The geological evidence is conclusive that at the beginning of the Pleistocene, or Quaternary, age he was already established in all the continents.

The elevation of land that was the cause of the First Glacial period was followed by a subsidence. The vast accumulation of ice in the Northern Hemisphere caused the earth's crust to sink, and produced a corresponding elevation of the ocean. The land-bridges on which early Quaternary man journeyed to all parts of the world were submerged; and although later elevations occurred, they were never sufficient

to re-establish the connection. Thus at the beginning of the Quaternary age undifferentiated primitive man was separated into five main divisions that did not mingle with one another for millenniums, and that had thus the opportunity in their different environments to develop individual peculiarities.

2. *The number of races.*—Neither J nor P knows of any races outside of a small circle around the eastern end of the Mediterranean. The sons of Japhet are the peoples of Asia Minor and the adjacent islands and of Northern Syria and Mesopotamia. The sons of Ham are the peoples of North Africa, West Arabia, and Canaan. The sons of Shem are the peoples of Arabia and the adjacent lands. All of these are subdivisions of the white, or Caucasian, race. Nothing is known about the four other great races of mankind.

Geology and archaeology tell a different story. They show that through the subsidence of the continents in the early Quaternary period five independent centers of human settlement were established. These were (1) Southwestern Asia, which was cut off from Western Asia and Europe by the Himalaya Mountains and a great sea that occupied the place of the desert of Gobi. Here originated the Yellow, or Mongolian, race. (2) North and South America, the home of the Red, or American, race. (3) Australia and the adjacent islands, the home of the Black, Negrito, or Australian race. (4) Africa south of the Sahara Desert, which at this period was a sea, the home of the dark brown, or Negro, race. (5) North Africa, Europe, and Western Asia, the home of the white, or Caucasian, race.

The main subdivisions of each of these races are as follows: (1) The Yellow includes four main groups: the Mongol-Turkish, Tibetan-Chinese, Malayan-Polynesian, and Korean-Japanese. (2) The Red includes three main groups: the Northern, embracing most of the tribes in North America; the Central, including the tribes of Central America and of the southwestern part of the United States; and the Southern, including the tribes of South America. (3) The Black race includes the Papuans, Melanesians, Australians, Tasmanians, and Andaman Islanders. (4) The Dark Brown race includes the Sudanese, or Negroes proper, the Bantus, or Negroids south of the Sudan, the Hottentots, and the Bushmen. (5) The White race includes the Hamites of Northern Africa and Southern Europe (i.e., Berbers, ancient Egyptians, Galas of East Africa, Iberians of Spain, Etruscans of Italy, Pelasgians of Greece, and possibly Hittites of Asia Minor), the Semites of Arabia and Western Asia, the Aryans of Europe and Western Asia; the Caucasians proper of the Caucasus Mountains; and the Dravidians of India. These main divisions of the human race were already well established by the beginning of the Neolithic age, for Semite, Hamite, and Negro show their characteristic racial types in the oldest Egyptian sculptures.

If Noah and his sons alone survived the Flood, from whom are these other races descended? Conservative commentators have been obliged to assume that the Noachian deluge was local, and that men of other races remained in remote parts of the world so that Noah was the progenitor only of the civilized

racess of the Mediterranean Basin, but this is contrary to the Hebrew assertion of the universality of the Deluge, and to Gen. 9:19 which says of Shem, Ham, and Japhet, "of these was the whole earth overspread"; also to Gen. 10:32 which says, "of these were the nations divided in the earth after the Flood."

3. *The ethnological grouping of the races.*—J and P do not agree in regard to the sons of Noah, nor in their assignment of races to the respective sons. According to J (Gen. 9:25-27) the sons of Noah were Shem, Japhet, and Canaan. According to P (5:32; 6:10; 9:18; 10:1) the sons of Noah were Shem, Ham, and Japhet. In P Canaan appears as one of the descendants of Ham. The editor who has combined the two documents has tried to harmonize the discrepancy by the insertion in 6:18 of the words, "And Ham is the father of Canaan," and in 6:22 of the words: "Ham the father of," but evidently Ham has nothing to do with the original tradition of J in 6:20-27. Canaan is the sinner, and Canaan, not Ham, is cursed.

The sons of Japhet are very differently enumerated by J and by P. J makes Kush and Mizraim sons of Japhet (Gen. 10:8, 13), while P regards them as sons of Ham (vs. 6). J names Asshur among the sons of Japhet (vss. 10-12), while P places him among the sons of Shem (vs. 22). In 10:28 f. (J) Sheba and Havilah are descendants of Shem, but in 10:7 (P) they are descendants of Ham. Both of these classifications cannot be ethnologically correct. They are rather political classifications, by which at one time these peoples were attached to the Japhetic group, at another time

to the Hamitic group, and at still another time to the Semitic group.

Furthermore, the grouping of peoples in these lists does not correspond with the scientific grouping of ethnology. Elam, classified as a son of Shem (vs. 22), was not a Semitic people. On the other hand, Canaan, classified in vs. 6 as a "son of Ham," was a pure Semitic people, and spoke the language that we call Hebrew. The distribution of races in these lists into the three groups of sons of Japhet, sons of Ham (or Canaan), and sons of Shem is geographical rather than ethnological. The sons of Japhet inhabit the regions toward the north and northwest; the sons of Ham, those toward the south; and the sons of Shem, those toward the east.

4. *The civilization of the earliest races.*

—According both to the Babylonian and to the Hebrew account, Noah after coming out of the ark began to be a farmer and planted a vineyard (Gen. 9:20 f.). The cultivation of the vine implies that before the differentiation of the races men had already attained the agricultural stage of civilization. In reality the beginnings of agriculture did not come until the end of the Neolithic age, and permanent residence such as the cultivation of the vine requires did not exist until the Bronze age; but, as we have seen, the differentiation of the races began soon after man's first appearance on the earth, and for hundreds of thousands of years he remained in the Paleolithic stage of culture. The beginning of the Neolithic age was about 10,000 B.C., and the end of the Neolithic age, when vine-cultivation first became possible, was about 5000 B.C.

Long after the formation of the separate races certain favored tribes in all parts of the world passed gradually from the Paleolithic to the Neolithic stage of culture. Neolithic man had not only polished stone implements, but also basketry, hand-molded pottery, and textile fabrics. He no longer depended upon hunting, but had domestic animals. In the later Neolithic age he developed also the rudiments of agriculture. Socially he was organized into the larger groups of clans and tribes. He buried his dead in the contracted position of the unborn child to express his belief that death was birth into another life. He built menhirs and dolmens to serve as dwelling-places for the spirits, and placed offerings of food, drink, weapons, and ornaments in the graves. His religion was polydemonism, or the worship of a vast number of spirits, similar to spirits of the dead, that animated all sorts of physical objects. He had a system of totemmarks and other conventional signs that was the origin of the later forms of hieroglyphic writing.

The tribes that developed this civilization were better equipped in the struggle for existence than those that remained in the Paleolithic stage, and they drove the latter to the wall. Paleolithic man gradually disappeared before Neolithic man, surviving only among the Eskimos, the Andaman Islanders, and in certain other out-of-the-way corners of the earth.

It appears, accordingly, that Gen., chap. 10, does not give us a scientific account of the origin of the races of the world, or of their progress in civilization, but only an enumeration of the nations that were in existence at the times when the two Hebrew narrators wrote. These

they classified, not on a sound ethnological basis, but on the basis of geographical and political considerations. Their lists are not of the slightest help in constructing a scientific grouping of the races of mankind, although they are valuable for the geography of the periods in which the J and the P documents were written.

D. Religious Value of These Lists

Although these lists are unscientific, they have great religious value as an expression of belief in the unity of the human race. They affirm that all men are descended from one forefather, Noah, and that, therefore, all are brothers. This is a scientific truth, even though the common ancestor may have lived much earlier than the Hebrew narrators supposed. It is also a religious truth of the highest importance. The races of mankind are not autochthonous, as the heathen religions of antiquity taught, that is, "sprung from their own soil," and therefore independent of one another, and not bound to one another by religious or moral obligations; on the contrary, all the races are branches of one family, created by one God, and bound therefore to recognize and to fulfil the obligations of brotherhood. This in germ is the universalism of the gospel, as proclaimed by Paul at Athens, that "God has made of one blood every nation of men for to dwell on all the face of the earth . . . that they should seek God, if haply they might feel after him and find him, though he is not far from any one of us, for in him we live, and move, and have our being. . . . And now he commandeth men that they should all everywhere repent" (Acts 17:22-31).

INTERWOVEN GOSPEL PASSAGES

BURTON SCOTT EASTON, D.D.

Professor of New Testament, Western Theological Seminary, Chicago, Illinois

One of the most familiar features of Old Testament study is the presence, in the historical sections, of narratives that can be resolved into two or more independent versions of the same general subject by assigning alternately successive sections of the biblical account to respective sources. Such sections may be said to be "interwoven." They are always a special source of interest to the student, to some degree because of the ingenuity of the processes that dissect them into their component elements, but chiefly because of the profit to be gained through a comparison of these elements after the literary-critical operations have been completed. In this comparison the narratives have a double importance, partly as authorities for the events recorded and partly as authorities for the interests that prevailed when the descriptions were written.

That certain "interwoven" sections exist in the Gospels has long been known. The extent, however, to which they exist is as yet unsettled and it is the purpose of the present article, after describing the most obvious instances, to call attention to certain cases that have thus far obtained only occasional recognition. Only the speeches of Christ in the Synoptic Gospels will be considered, and it will be assumed as known that the First and Third Gospels made

use of the Second and also of a second document (generally termed Q), which consisted almost entirely of sayings.

The most obvious case is that of Matt. 12:22-32. A comparison of this section with Mark 3:22-30 on the one hand and with Luke 11:14-23; 12:10 on the other shows at once that Matthew here is interwoven. Vss. 22-25a, 27-28, 30, 32 were taken from Luke's source, and vss. 25b-26, 29, 31 are from Mark, while in vs. 33 the beginning and end are from Mark but the middle is from Q. If the words in Matthew that are found also in Mark and Luke be underscored, it will be found that almost every Matthaean word is accounted for. Mark and Luke, however, have very little in common and obviously represent independent traditions of the same sayings.¹ Of these, Luke's account is distinctly preferable. Mark has rewritten the discourse in his own somewhat verbose style, omitting the verses Luke 11:19 f. that bring the Jewish exorcists into a certain comparison with Christ. And to the discourse he has added the saying found in Luke 12:10, which (in 3:28 f.) he has reworded so as to avoid saying that any blasphemy against Christ is pardonable, pointing the moral finally by transferring Luke 11:17b to the end. There is, to be sure, no real theological difference between Mark and Q (Luke) here, but Mark's more anxious

¹ Note that the little parable in Luke 11:21 f. is complete in itself while in Mark 2:27 it has been joined to its context—always a sign of editorial manipulation.

christological temper is obvious. In this instance Matthew has simply blended the two versions, taking generally the fuller form in each, and displays no particular interests of his own.

A second instance of interweaving is more complicated. It is furnished by the so-called Charge to the Twelve in Matt. 9:39—10:1; 10:5-15, with which are to be compared the parallel accounts in Mark 6:7-13; Luke 9:1-6, and the Charge to the Seventy in Luke 10:1-12. This last section, however, is really only a fourth version of the Charge to the Twelve, as is seen by its contents and by a comparison of Luke 10:4 and 22:35. The relations of these four sections are too involved for detailed discussion, but a comparison will show that the accounts in Mark, chap. 6, and Luke, chap. 10, are again practically independent, while Matthew's account has been interwoven from these two, although he has not a little material that is peculiar to himself. The most probable explanation of the phenomena is as follows: The oldest form (Q's) has been reproduced in Luke, chap. 10, with tolerable fidelity. According to what seems to underly it, Christ sent forth certain unspecified disciples, perhaps not limited to the Twelve, on a brief tour through Galilee. As the distances were short, the equipment was reduced to a minimum and, as the missionaries were immature, they were instructed not to risk public preaching, personal interviews being all they were to attempt. Nothing was said to them about any power to exorcise, and that they were successful in exorcisms caused them great surprise (Luke 10:17).

Mark took this section to refer only to the Twelve, who in his Gospel represent the disciples rather too exclusively. He was influenced also, not unnaturally, by the needs of the missionaries of his own day. Consequently he omitted from Q all that applied only to the local conditions of the first experiment, allowed the use of the staff and of the sandals, both of which were indispensable for a long journey, and added a note (vs. 12) that represented the Twelve as preaching in public. He also added the commission to exorcise.¹

Luke had both Mark and Q in his hands, and Mark's changes led him to think that the two versions must have been delivered to two different bodies of men. The charge that gave the greater responsibility he referred to the Twelve, following Mark. The other, he thought, evidently must have been the commission to disciples of less dignity, while the words at the beginning of it (Luke 10:2) suggested that these disciples considerably outnumbered the Twelve. Hence the "70" or, as certain manuscripts read, "72," i.e., 6×12 . Most scholars compare here the number of nations in the table of Genesis, chap. 10 (70 in the Hebrew, 72 in the Greek version), and think that Luke conceived this mission to prefigure somehow the later mission to the Gentiles. This may or may not be the case; Luke's "two and two" tells rather against it. Luke's alterations in Mark's wording here do not concern the present discussion, but it should be noted that the wording of the Q-version has affected

¹ In vs. 13 he has also introduced the use of oil. This, a common medicament in ancient times, had evidently developed into a semi-sacramental rite in Mark's entourage (at least). Cf. Jas. 5:14.

the reproduction of the Markan account,¹ although not vice versa.

Matthew likewise had the two accounts and has interwoven them, probably because he recognized their identity. But to Matthew the Charge to the Twelve became the charge to all Christian missionaries of his own day. Mark's public preaching has been still further elaborated (Matt. 10:6) and the power to exorcise has been expanded into power to perform even the most extraordinary miracles (10:8). The disciples have become more important persons and need to be warned against carrying gold and silver as well as copper (10:9), and against making their miraculous gifts a paying profession (10:8). Indeed, in the section (10:17-42) that Matthew has appended to the mission charge the first work of the Twelve is entirely forgotten and is merged into the wide missionary experience of the church. It is interesting to observe that two of Matthew's verses (10:5 f.) contradict this wider conception. The explanation is that these are Q verses which the Gentile Luke has omitted, while Matthew has faithfully reproduced them, not noticing or caring that they form a discrepant element.

In the foregoing two instances both of the interwoven sources are given at length in our Gospels. In Luke 19:11-28 is an instance where we have only one of the sources used. On comparing this section with Matt. 25:14-30 it will be seen that the same parable forms the basis of the two sections, although it is told in such different wording as to sug-

gest different traditions of a common original. In addition, however, it will be seen that Luke has certain features that are not paralleled at all in Matthew and that are awkward as they stand. They are found in vss. 12, 14, 15a, 27 and collected they read as follows:

"A certain nobleman went into a far country, to receive for himself a kingdom, and to return. But his citizens hated him, and sent an embassy after him, saying, We will not that this man reign over us. And it came to pass, when he was come back again, having received the kingdom, that he commanded, These mine enemies, that would not that I should reign over them, bring hither, and slay them before me." This narrative is based on the fact that rulers in Palestine received their power only by decrees from Rome that were made for each individual case separately. A journey to Rome was generally necessary and hostile embassages of the citizens occurred occasionally, in one case (that of Archeläus) with successful results. The narrative consequently is parabolic. But it is not completely recoverable, for it evidently contained something about the "ten servants," of whom seven disappear in the sequel; doubtless these were the guardians of the nobleman's interests as opposed to the "citizens." Now the parable in Matt., chap. 25, dealt also with a wealthy proprietor who went on a journey and left certain servants in a responsible position. As both parables (to Luke's mind, at least) were concerned with the period between the

¹ Note the prohibition of the staff in Luke 9:3 which, as is shown by the agreement with Matt. 10:10 against Mark 6:8, must have been taken from Q. In Luke, chap. 10, however, where Q is quoted directly, this prohibition is omitted, doubtless in order not to repeat it.

ascension of Christ and the Parousia, an interwoven version that would teach all the lessons of both was easily suggested.

An instance of interweaving that is detectable from only a single document occurs in Mark, chap. 13. If vss. 7-8, 14-20, 24-27 be read together, they will be seen to form a continuous account of the phenomena preceding and accompanying the end of the world, described without relation to the hearers and in the third person. Scholars term this account the "Little Apocalypse." The remaining verses deal with concrete directions to the disciples and are entirely in the second person. It is evident here that Mark has interwoven the Little Apocalypse with sayings he deemed appropriate to the various stages, although vss. 21-23 are a mere repetition of what is contained in vss. 5-6, while the question in vs. 4 applies only to the Apocalypse.

The following examples of interweaving have not had the same general acceptance by scholars as those cited above. But they seem quite certain to the present writer.

In Luke 21:20-28, vss. 21*a*, 23*a*, 26*b*, 27 are identical with matter in Mark, chap. 13, while the remainder of this Lukan section has hardly a word in common with the Markan parallel. Now if this remaining material be printed continuously it reads:

"But when ye see Jerusalem being compassed² with armies, then know that her desolation is at hand. Let them that are in the midst of her depart out; and let not them that are in the country enter therein. For these are days of vengeance, that all things which are written may be fulfilled, for there shall be great distress upon the Land,³ and wrath unto this people. And they shall fall by the edge of the sword, and shall be led captive among all the Gentiles;⁴ and Jerusalem shall be trodden down of Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in sun and moon and stars; and upon the earth distress of Gentiles, in perplexity for the roaring of the sea and the billows;⁵ men fainting for fear, and for expectation of the things which are coming on the world. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh."

This is obviously a continuous narrative and gives no evidence that matter has been omitted from Luke to obtain it. Indeed, as a matter of fact, the omitted (Markan) material simply confuses a perfectly plain account. Vs. 21*a* makes the inhabitants of *Judea* postpone their flight until the siege of *Jerusalem* is beginning—much too late a moment. Vs. 23*a* is clear enough as Mark 13:17, where it stands in conjunction with directions for a flight so hurried that

¹ A special study of this Little Apocalypse was contributed by the present writer to the *Biblical World* of August, 1912.

² The Greek form used here denotes action in progress.

³ Palestine.

⁴ In vss. 24 f. the English versions translate the same Greek word twice by "nations" and twice by "Gentiles." The rendering has been made uniform in the above.

⁵ Probably this means that among the other terrors of the end the sea leaves its appointed bounds.

these poor women will be incapable of taking part in it, but no such haste is urged in Luke. Similarly vss. 26b-27 spoil the contrast between the despairing "men" of vs. 26a and the hopeful faithful of vs. 28. And "these things beginning to come to pass" in vs. 28 is extremely confusing after "then shall they see the Son of man" in vs. 27. The proof of interweaving here would seem to be complete.

In other words, Luke in this place has a "Little Apocalypse" of his own that is roughly parallel to Mark's, and into his own version Luke has inserted the characteristic features of the Markan, in a conscientious effort to preserve all the essentials of both. The only characteristic differences between the two narratives are that Luke's is centered particularly around Jerusalem, and that between the fall of the city and the Parousia, it interposes an interval which is not mentioned (although perhaps not excluded) by Mark. This latter feature has led many scholars to believe that the Lukan verses must have been written after 70 A.D., but such a conclusion is by no means necessary. To predict a Roman war in which Jerusalem would be overthrown would have required no great prophetic ability at any period in the generation prior to the event, and Luke's descriptive language is drawn simply from the Old Testament (cf., e.g., Zech. 12:3; Isa. 63:18; Dan. 11:31 ff.). In any case, the outlook is strictly Palestinian and represents a point of view that had no direct interest in the gentile mission; Luke may have anticipated many moderns in understanding "the times of the Gentiles" as "their opportunity

for salvation," but in the original it certainly meant simply "the time of their barbarous rule." Indeed, either apocalypse might have been written by a Jewish author who had never heard of Christianity except for the unpatriotic warning, which they both contain, against taking part in the defense of Palestine or Jerusalem. This warning is specifically Christian and nothing is less impossible than that it goes back to Christ himself. Independent expansions of this warning in terms of the current apocalyptic phraseology may very well be the eventual explanation of Mark's and Luke's variations.

Another example of interweaving is furnished by the verses immediately preceding the above-mentioned section in Luke, i.e., Luke 21:12-19. Here vss. 16b-17 have exact Markan equivalents, while vss. 12b, 16a correspond in substance to the Markan parallels. Omitting these passages gives the following result:

"Before all these things, they shall lay their hands upon you, and shall persecute you; it shall turn out unto you for a testimony. Settle it therefore in your hearts, not to meditate beforehand how to answer; for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay. And not a hair of your head shall perish; in your patience you shall win your lives."

Again a consistent narrative is found. It was formulated, evidently, at a time when persecution existed but when there was practically no danger of martyrdom—a state of affairs that describes Palestine fairly accurately until about 60 A.D. (with the exception of the brief reign of

Agrippa I). At that period Jewish Christians, no doubt, had to face persecution, but they were tolerably sure of their lives, with the result that the passages Luke 12:7; 9:24 (evidently used in forming the foregoing paragraph) came to be taken with undue literalness. Luke blended this saying-group with that in Mark 13:9-13, which regarded martyrdom as quite possible, and endeavored to effect some sort of a compromise by his "some of you" in vs. 16b; but the contrast between vs. 16b and vs. 18 has always been a sore perplexity to commentators. To be noted here particularly is the contrast between Mark 9b-10 and Luke 21:12b-13. Luke was a Gentile, writing for Gentiles; under the hypothesis that he was here basing his narrative on Mark why did he omit this testimony to the Gentiles of the whole earth? The only answer is that the hypothesis is wrong. Luke is here based on a non-Markan source which he has enlarged by sentences from Mark. As is easily tested, an insertion of Mark's testimony to the Gentiles into this source would have produced an intensely awkward effect.¹

A final instance of interweaving is found in Luke 11:37-41, which is paralleled (not very closely) in Matt. 23:25-26. If the words in Luke that are found also in Matthew are italicized, the Lukan passage reads as follows:

"Now as he spake, a Pharisee asketh him to dine with him; and he went in, and sat down to meat. And when the

Pharisee saw it, he marveled that he had not first bathed himself before dinner. And the Lord said unto him, Now ye the *Pharisees cleanse the outside of the cup and of the platter;*² but your inward part is full of extortion and wickedness. Ye foolish ones, did not he that made the outside make the inside also? But give for alms *those things which are within;*³ and behold, all things are clean unto you."

Now, as the passage stands, it is simply incomprehensible. The question begins about the cleanness of hands, i.e., about the outside of a *man*. But Christ's words begin with the outside of a *cup* which is then contrasted with the inside of a *man* and then the Pharisee is told to give alms from the inside of the *cup*. To make the confusion still worse, vs. 40, as it stands after vs. 39, states that God made the outside of the cup, which is precisely what man made and not God. It is small wonder that all kinds of attempts have been made to emend the text of this passage or to explain it as due to a bad translation from the original Aramaic. The explanation, however, is perfectly simple, for the passage is interwoven. In Luke's special source, Christ's words were approximately: "Now ye Pharisees cleanse the outside but your inward part is full of wickedness. Ye foolish ones, did not he that made the outside make the inside also? But give alms; and, behold, all things are clean unto you." Luke also had Q, where the words ran as in Matthew: "Ye cleanse the outside

¹ The special matter in Luke's Gospel generally betrays no interest in gentile Christianity, despite a common opinion to the contrary.

² Not the same Greek word in Matthew and Luke, but the variation is very slight.

³ In the Greek text Luke's "the things that are within" and Matthew's "the inside" are practically identical.

of the cup and of the platter, but within they are full from extortion and excess. . . . Cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also." These two versions Luke has worked together with the same conscientious thoroughness that he has displayed in the in-

stances cited above but, unfortunately, with a result that is even more confusing than in those cases.

The two sources used here by Luke hardly seem like parallel versions of the same original saying and are probably to be appraised as two really distinct sayings of Christ.

THE PROBLEM OF SUFFERING AND SIN. III

LIGHT FROM CHRIST

HENRY CHURCHILL KING, D.D., LL.D.
President of Oberlin College, Oberlin, Ohio

We have seen in the previous articles that there are some important initial reasons for faith in the final solution of our problem, and that such a faith is not precluded by the fact of animal suffering. The inevitable prerequisites of a moral world, too, were seen to be such as to require the possibility of sin and of suffering—a weighty and far-reaching consideration. We should have only a play-world otherwise. We might therefore anticipate exactly such difficulties as we do find. The deeper common reactions of the race upon our problem, moreover, were felt to bring real help. The necessary smallness of our human view, the bearing of the race's faith in immortality, the further light from the trend of evolution, and the four common views of suffering, all alike have light to give. Much suffering is indubitably due to the

sin of the sufferer himself. Other suffering is as probably due to conditions required for our full discipline in living. Particularly is it deeply true, that reward must not follow too closely or too surely upon the righteous act—that the good must often suffer and the wicked prosper—if genuinely unselfish character is to be produced. We come even to be thankful, from this point of view, that we have a problem of evil. And no doubt ultimately we must fall back upon the thought of the majesty of God. Any adequate vision of God makes us feel anew the smallness of our view, and the wisdom and necessity, after our best attempts to understand God's ways, of leaving the whole problem in his hands, with faith in a solution we cannot fully see. Now, has the peculiarly Christian view any further answer to our

question? Has Christ himself some still larger help to give? This is our present inquiry.

A series of considerations makes us feel that we have not yet reached the heart of the matter. For Christianity has made us far more sensitive to certain implications of our natures, to which the race as a whole, to be sure, has not been blind, but which have received an emphasis and setting, from the Christian point of view, not before possible. Christ's teaching and life and death throw into strong relief certain great trends of our beings, and make more possible a positive attack upon our problem.

First of all, we are impressed anew from the Christian viewpoint that man is really made for action, for heroic achievement, for service and sacrifice—so made for all this that he cannot be satisfied

With ghastly smooth life, dead at heart,
Tame in earth's paddock as her prize.

His very sports show that he joys in difficulties for their own sake. He seeks adventure and delights in obstacles. There is something in men far deeper than the desire for easy-going pleasure and passive self-indulgence. So that a moral philosopher like Paulsen feels compelled to say:

Who would care to live without opposition and struggle? Would men prize truth itself as they do, if it were attained without effort and kept alive without battle? To battle and to make sacrifices for one's chosen cause constitutes a necessary element of human life. Carlyle states this truth in a beautiful passage in his book on *Heroes and Hero-Worship*: "It is a calumny to say that men are roused to heroic actions by ease, hope of pleasure,

recompense—sugar-plums of any kind in this world or the next. In the meanest mortal there lies something nobler. The poor swearing soldier hired to be shot has his 'honor of a soldier,' different from drill, regulations, and the shilling a day. It is not to taste sweet things, but to do noble and true deeds, and vindicate himself under God's heaven as a God-made man, that the poorest son of Adam dimly longs. Show him the way of doing that, the dullest day-drudge kindles into a hero. They wrong man greatly who say he is to be seduced by ease. Difficulty, abnegation, martyrdom, death, are the allurements that act on the heart of man."

The difficulties of life therefore have their own contribution to make to life, just as soon as one looks at life even approximately from Christ's viewpoint. When a man thus positively faces life's ills he finds in them an opportunity, which he would not spare, for a field for training and for conquest, for such all-round self-discipline and development of will as he knows he needs. He even rejoices, therefore, in many-sided trials and temptations, in order that a patient steadfastness may "have its perfect work," and that he himself may be called out on every side, and be made "perfect and entire, lacking in nothing." It is still partial defeat that one should be able only to stand his lot, and not also to be "happy in his lot."

Nor are there only this many-sided discipline of will to be achieved and the natural joy in such achievement. Life itself and joy in life both broaden and deepen through opposition and labor and misfortune, as Lotze has penetratingly pointed out:

By the opposition which the natural course of things offers to a too easy

satisfaction of natural impulses; by the labor to which man is compelled, and in the prosecution of which he acquires knowledge of, and power over, things in the most various relations; finally, by misfortune itself and the manifold painful efforts which he has to make under the pressure of the gradually multiplying relations of life; by all this there is both opened before him a wider horizon of varied enjoyment, and also there becomes clear to him for the first time the inexhaustible significance of moral ideas which seem to receive an accession of intrinsic worth with every new relation to which their regulating and organizing influence is extended.

This is only the use of the laboratory method in life itself. Nobody is going to take in the sweep of the moral ideas by passive reception. He must work them out in the laboratory of life's active experiences. Man's very being demands it. The insistence of modern psychology, therefore, that we are made for action, serves further to accentuate considerations essentially Christian.

The like facts that men are made not less surely for personal relations, and that the whole man can come out only in such relations, have other vital bearings on our problem. The light from Christ's life is here unmistakable. Whatever the initial difficulties—given a world of sin and suffering on the part of others—if one loves others, he must suffer, and he cannot but choose to suffer. Because we love, and in proportion as we love, we must suffer and choose to suffer. Without some such experience of our own, indeed, we should be shut out from all the more significant relations to others who suffer. There could be otherwise but a shallow understanding of them or sympathy with

them. If, then, in such a world one would belong in the company of the highest in character, he cannot choose but suffer. We are made on so exalted a plan that we cannot be wholly happy in selfishness. Even the most selfish wish at least the selfless devotion of some other. Some companionship in suffering then is necessary, if we are to be let into the high privilege of helping another in his darkest hours—if we are not then to be left in the outer circle of the uninitiated. The testing question of life continues to be: "What, could ye not watch with me one hour?"

And it is only to souls thus willing to pay the price of suffering that there can come, too, the joy of truly redeeming work. It is part of these very natures of ours, everywhere knit up with other lives, that there is no cheap way in which this highest joy can be tasted. Human love would be less worthy than it is, were it not ready and glad to pay the price of the suffering involved in winning another to his own highest good. For joy's sake, as well as for duty's sake, the highest in character cannot excuse themselves from redemptive suffering.

Moreover, it must stir our thought to see so often that it is not those who have suffered most who are most unhappy, or most at cross-purposes with existence, or who trust God the least. The deadly ennui belongs on the whole not to these, but to the "favored sons of destiny," whose wants seem all provided for and who have no struggle to make. Suffering, this would suggest, cannot quite be the unmitigated evil we are tempted to regard it. One suspects there must somehow be hidden in the heart of suffering some distillate even of joy—

some cure for its own pain. This finds beautiful and truthful expression in a passage in Elizabeth Hastings' thoughtful novel, *An Experiment in Altruism*. To Janet, who has been inclined to quarrel with life, has come a great sorrow in the sudden death of her noble lover. A friend goes to her to speak what comfort she can, but expecting to find her still more bitter than before.

"Do you know," she said, "the sorrow almosts rests me? I have had so much of the bitter and meaningless pain. Perhaps my quarrel with life is over."

"But this is so inexplicable," I cried, taking the girl's hands in mine and forgetting that I was there to comfort her.

"It doesn't need to be explained, because it hurts, and the hurt is life, and life is good. Oh, I tell you," she added proudly, drawing her hands away and going over to seat herself by the window; "it is only when you are standing outside, looking at life, talking about it and thinking about it, that you can say it is cruel. When you are really living, the very hurt is glorious."

I sat and watched the tearless face. The girl had been carried beyond me, out into the depths of life where my words of help could not reach her.

"I have always been trying to reason out the meaning of things," she said, turning quickly toward me, "and nobody even told me that it is only what cannot be said that makes life worth while."

"People have tried to, Janet," I said softly, "but that is one of the things that cannot be told."

"There isn't any kind of pain," she said slowly, "that can equal the joy of simple human love."

I forgot my rebellion of the night before. I bowed my head in the presence of this power for whose better apprehending we covet the very agony and pain of life. We follow swiftly to let even its shadow fall

upon us, for if "in its face is light, in its shadow there is healing too."

There is still another human experience in these personal relations that suggests that suffering is no dumb, barren, brute fact without any ideal message. That fact is the repeated experience of the special growth of a true and high love, through fellowship in suffering, in the sharing of burdens. It is not only that suffering seems many times a thing to rejoice in, because it reveals our friends and God; but that the very sharing in the common suffering peculiarly draws souls together. Whatever the explanation, the fact remains. And the deepening love is rightly felt to be more significant than the suffering by which it was purchased. This fact is an intimation, once more, that the deepest draughts of joy even are not to be found in unmixed and easy pleasure; that harmony is more than melody and unity than simplicity. Man's nature is too broad to make it possible to satisfy him without an admixture of self-giving love, and he glories in the cost of such love.

This holds not alone in the realm of personal love. It seems indeed to be in general true that life's most precious experiences are open to us only through suffering. Here, again, whether we can explain it or not, a life seems to us shallow into which small experience of suffering has come. We cannot, with our eyes open, choose it either for ourselves or for those we love. George Eliot has laid her finger on one reason for this common human experience, and men have turned often to these words of hers just because they rang so true:

We can indeed only have the highest happiness, such as goes with being a great

man, by having wide thoughts and much feeling for the rest of the world, as well as ourselves; and this sort of happiness often brings so much pain with it, that we can only tell it from pain by its being what we should choose above everything.

I always wish, myself, to couple with this word of George Eliot's another equally discerning but rarely quoted word of Lotze's:

And then there is pain, the bitterness of which is only intelligible by reference to the refined relations of social life, and to the consciousness of combined victory and reconciliation springing from practised ethical insight—pain which gives rise to innumerable feelings not easily expressed, and pervading our whole life like a precious fragrance that we would on no account consent to renounce.

Here too the joy is inextricably mingled with the pain. To insist that one must be spared such pain as George Eliot and Lotze here describe is to insist that life should be a comparatively barren and futile thing—is to insist that one doom himself to an essentially narrow and shallow life. Obviously the indication here confirms our earlier reflections on the prerequisites of a moral world. In such a world the bitter and the sweet go back to essentially the same sources. Both arise from the fact and meaning of those close personal relations in which men stand. Even when we are most rebellious against the scheme of things, nothing could persuade us to give up the personal relations, out of which our rebellion springs.

Still another fact of our human experience shows that life's suffering is seldom bare pain and evil. Nothing

seems to men more sacred than certain kinds of suffering, but it is always suffering in which there is some element of sacrifice. Christianity has done most of all to bring the sacredness and value of sacrificial suffering into relief. Paulsen thus cannot be said to overstate the case when he says:

The great truth which Christianity has impressed upon us is: *The world lives by the vicarious death of the just and innocent.* Whatever system-loving theology may have made of it, it remains the profoundest philosophical-historical truth. The nations owe their existence to the willingness of the best and the most unselfish, the strongest and the purest, to offer themselves for sacrifice. Whatever humanity possesses of the highest good has been achieved by such men, and their reward has been misunderstanding, contempt, exile, and death. The history of humanity is the history of martyrdom; the text to the sermon which is called the history of mankind is the text to the Good Friday sermon from the fifty-third chapter of the prophet Isaiah.

We need the help of the deepest facts if we are to read the riddle of the world's sin and sorrow, and we are certainly close to earth's deepest facts in the phenomena to which Paulsen here calls attention; for this point of view, as he clearly recognizes, has grown directly out of the life and teaching and death of Christ.

We have then one more outstanding fact with which we may face the problem of suffering and sin: "*Christ also suffered.*" At first sight the crucifixion of Christ seems only to accentuate and increase our problem; for it looks as if God had forgotten Jesus too and allowed the evil to triumph over him. But the experience of humanity is that, as the

years roll on, the fact of Christ's suffering and death has been the source of men's greatest help, as they themselves have stood face to face with suffering and sin. Already those who were as close to Jesus' time as the New Testament writers, disclose with unmistakable plainness this triumphant viewpoint. They are sure that Christ's suffering greatly counts, and that it cannot therefore mean that God forgot him. They appeal thus to Christ's suffering to strengthen their own hearts and the hearts of their brethren under a like undeserved suffering. The books of Hebrews, I Peter, and Revelation all seek thus to stay persecuted and suffering souls. In essence their argument is the same: If Christ was allowed to suffer and die in rejection and apparent defeat, your suffering too, though it were equally undeserved, does not mean that God has forgotten you or his kingdom. In many varied forms they express it—in literal phrase, in analogy, in vivid pictorial presentation, like the vision of the souls under the altar, and of the "Lamb that had been slain" upon the throne. Christ's suffering, therefore, suggests to them rather that their suffering, too, may count, and that they are thus honored in sharing in the inmost work of Christ. "Beloved," runs a passage in I Peter, "think it not strange concerning the fiery trial which cometh upon you to prove you, as though a strange thing happened unto you: but inasmuch as ye are partakers of Christ's sufferings rejoice."

Christ's life-purpose and the cardinal principle of his teaching had been self-giving love. In the terms of such a love he interpreted God and life and heaven.

His kingdom was to come, not by force, but by trust in the omnipotence of such love. Were there any circumstances too strong for that? Can it stand the world as it is? May we trust God to the bitter end, even to seeming defeat and death with every accompaniment of mental agony? These seem to be the questions involved in the crucifixion of Christ, and his disciples came to believe that the results of his suffering death justified, vindicated, and fulfilled the faith shown in his life and teaching; and showed in turn to men that they might believe that their suffering, too, could be made to count for others. In that great consummation they would have a right greatly to rejoice. Once more, however we explain it, the suffering death of Christ, conceived as the culmination of his life, is seen to have power to stay the hearts of men as has no other fact.

The greatest gift the hero leaves his race
Is to have been a hero.

"The prophet," wrote Professor James in his chapter on the will, "has drunk more deeply than anyone of the cup of bitterness, but his countenance is so unshaken and he speaks such mighty words of cheer that his will becomes our will, and our life is kindled at his own." In supreme degree this has proved true of Christ. Mrs. Stowe is thus faithful to human nature, when she makes Uncle Tom, bruised and bleeding for a righteous and kindly deed, turn for enduring comfort only to the story of the crucifixion. And the "Sky Pilot" can bring to the rebellious sufferer, to whom he would minister, no deeper word than one that goes back again to the crucified Christ. And as

he reads in Hebrews the passage, "We see Jesus for the suffering of death crowned with glory and honor," he can only add: "You see, Gwen, God gave nothing but the best—to his own Son only the best." It must ever mean much to men, that something of that best; it should be open to them, to share with Christ.

The cross of Christ thus faces this greatest problem of men—the problem of evil—with a surpassing fact. The cross has mightily, gloriously counted, beyond all doubt, in the actual history of men. It brings thereby a new note into the whole discussion; for it suggests that all suffering may be made vicarious—may count for men. How great a change this may make in our point of view Professor James suggests in his illustration in his little book, *Is Life Worth Living?*

Consider a poor dog whom they are vivisectioning in a laboratory. He lies strapped on a board and shrieking at his executioners, and to his own dark consciousness is literally in a sort of hell. He cannot see a single redeeming ray in the whole business; and yet all these diabolical-seeming events are usually controlled by human intentions with which, if his poor benighted mind could only be made to catch a glimpse of them, all that is heroic in him would religiously acquiesce. Healing truth, relief to future sufferings of beast and man are to be bought by them. It is genuinely a process of redemption. Lying on his back on the board there he is performing a function incalculably higher than any prosperous canine life admits of; and yet, of the whole performance, this function is the one portion that must remain absolutely beyond his ken.

Now turn from this to the life of man. In the dog's life we see the world invisible to him because we live in both worlds. In

human life, although we only *see* our world, and his within it, yet encompassing both these worlds a still wider world may be there as unseen by us as our world is by him; and to believe in that world *may* be the most essential function that our lives in this world have to perform.

In any case, the fact that Christ's suffering death has so counted for men in all the generations since is a very direct intimation that all suffering may be vicarious, may directly count for other lives. For all suffering may be turned into a voluntary sacrifice, and so be made an offering to God and our fellow-men, and thus have the bitterness of unmeaning suffering taken out of it. Matheson may thus well say: "If thou art love, then thy best gift must be sacrifice; in that light let me search thy world." And Hinton, in his *Mystery of Pain*, says still more directly: "All pains may be summed up in sacrifice and sacrifice is the instrument of joy." "The happiness for which we are intended is one in which pain is latent—not merely absent, but swallowed up in love and turned to joy." Now that statement seems to me to be absolutely true to our highest human experience. Men literally rejoice in sacrifices made for love's sake. They know no truer joy than that which so comes to them. If, therefore, they can reach a point of view whence they can feel that all their suffering may be, by the way in which they bear it, transmuted into voluntary sacrifice, it does thereby become an "instrument of joy." In that case we might believe that no sacrifice was lost. For the highest gift we can offer to man or God is a self-giving love. We do not seek the pain and trouble of our friends,

but we do prize nevertheless, beyond all price, the love that is sacrificially shown. And in the full light of the cross of Christ, we can see that we are praying to be delivered from the most precious thing in life, when we pray to be delivered from the sacrificial spirit. Men have thought it a learned and philosophical thing to say, that there was nothing that men could do for God. If God be in any true sense a Father, this common statement must be fundamentally false. And the old rabbi was right in his contention that it was given to him to "slake the thirst of God."

The cross of Christ has proved its power not less against the other still darker fact of sin, in spite of all inadequate and even sometimes repulsive theories concerning the meaning of that death. To help men to courage and faith, in the face of suffering, is itself a help against sin, a help to character. But the cross of Christ does more than that. It proves practically and directly effective, in winning men out of sin and into a sharing of Christ's own purposes. It suggests inevitably that an unconquerable, seeking, self-giving love is the one great redemptive force the world holds. It has drawn, and it still draws, men into a spirit like Christ's own. No soul—father or mother, husband or wife, brother or sister, or friend—can truly love a sinning man and not suffer in his sin, and carry its load. The greater the love the deeper the suffering. The more stubbornly the sinning man holds on his loveless course, the more bitter is the suffering of the one who loves him. There is no way by which the winning of such a man back to his best self and to his God can be made

cheap and easy and painless. The very relations themselves make it impossible. There is only one thing that can win him, if he is to be won at all—the unconquerable, unstinted love of another, suffering for him and with him. This vision men have caught in Christ, and it has broken their hearts, humbled and subdued them, won their love and endless devotion, and dedicated them to a sharing in Christ's own redemptive work.

Here too we have direct help as we face the fact of human sin. There is pointed out to us the one sovereign way in which the conquest of sin is to be accomplished, both in ourselves and in others. And a new great motive is brought in, to give us strength to bear all that suffering which is due to the sin of others. We may so bear it, after the likeness of Christ, as to make it truly redemptive; and may believe therefore that Hinton is justified in saying, "All our pains identify themselves in meaning and end with the suffering of Christ." In a very real and deeply significant sense, thus, it is given to us to "know the fellowship of his sufferings"; it is given us to share in, and to carry on, Christ's own redemptive work.

But the suffering death of Christ has a still larger and deeper message for us. Our highest conception of love, our great and increasing tenderness to suffering itself, and our courage and faith in the face of suffering and sin, all grow directly out of the spirit and life and death of Christ. Now the best light on the character of God should come from the most outstanding and significant facts of the world. I cannot myself doubt that the great personalities

of history are such facts, and that among these personalities Christ is supreme, and therefore of supreme value as indicating the kind of character we may expect to find in God. As a mere matter of fact, his life has thus untold significance. Moreover, there must be taken with this fact the further fact of Christ's own consciousness of mission from God—his sense that the very meaning of his life was that it revealed God. This ultimately means—what has been rightly called the greatest proposition of the Christian religion—that “God is like Christ”; that we may believe that there is at the heart of the world just such a love as Christ's, a love that suffers with men, unstinted, endlessly self-giving; that this is what is meant by calling God Father. If we can look at Christ in this

way, as a true manifestation of God's own character and love, then we can see that God's relation to us is not an external one; that he is no mere onlooker; but that, because our Father, he suffers in our sin, bears as a burden the sin and suffering of us all, and cannot be satisfied when one child of his turns away in sorrow and sin. The cross of Christ would then drop as deep a plummet, as we can conceive, into this dark problem of suffering and sin. It would give us universally penetrating and enduring light. For then indeed it would be true that “the agony of the world's struggle is the very life of God. Were he mere spectator, perhaps he too would call life cruel. But in the unity of our lives with his, our joy is his joy; our pain is his.”

A PLEA FOR UNPREJUDICED HISTORICAL BIBLICAL STUDY

G. H. RICHARDSON, PH.D.
Milaca, Minnesota

Such a plea as this of Dr. Richardson's may seem out of place in the modern world. Unfortunately it is not. For this reason we print it, although to a very large majority of our readers it would appear as if a voice had spoken from the days in which the BIBLICAL WORLD was first published. Yet an entire generation of men has risen since this magazine came into existence. These men are the inheritors of a church which has made astonishing strides since those days, but just now it is suffering from a recrudescence of obscurantism and reaction. This article will at least serve to revive our determination not to be stamped by misrepresentation or hard names.

All serious students of the Bible are convinced of the value of archaeology for biblical study. For many years light has been given us from the ancient

East until the dark places of the past shine with a new glory. So many confirmations have been given, so many illustrations have been furnished, that

we are in danger of attributing too much authority to certain archaeological facts.

We need to discriminate. We particularly need to distinguish between "confirmation" and "illustration." We need to remember that archaeology has its disproofs as well as its proofs, and to accept the proofs only and to put aside the disproofs is neither scientific nor honest. This is where a number of writers of widely differing schools have gone astray. The traditionalists, on the one side, and the liberals, on the other side, have both appealed to the findings of archaeology to settle their disputes, and both sides can be shown to have deliberately accepted a part only of the evidence furnished.

On one side we have the conservative scholars glorying in the idea that archaeology has forever supported the traditionalist side, and banished the findings of the higher critics. We hear Professor Sayce saying:

In dealing with the history of the past we are thus confronted with two utterly opposed methods, one objective, the other subjective, one resting on a basis of verifiable facts, the other on the unsupported and unsupportable assumptions of the modern scholar. The one is the method of archaeology, the other of the so-called "higher criticism." Between the two the scientifically trained mind can have no hesitation in choosing.¹

On the other hand we have scholars telling us that the archaeological evidences of the past fifty years have forever made impossible the traditionalist position. What is more remarkable is the fact that both sides appeal to the same archaeological facts.

That this is bewildering to the average man is very evident, and he knows not

which side to follow when the facts seem to support either side. He is not in a position to inspect the monumental evidences cited, neither has he the necessary equipment for such inspection. What, then, is he to do? He can do nothing save wait until some agreement is reached among the scholars.

That the state of affairs described above is prevalent is known to all who have gone deeply into biblical and archaeological studies. It is not necessary to give quotations from the differing sides; enough to know that this regrettable condition prevails. What is the cause of it? It is not merely a question of traditionalists pitted against the higher critics, we think; rather is it the outcome of the opinion men have formed of the nature of the Bible. It is difficult for some people, trained in a certain environment, breathing a certain atmosphere, to look at the facts of history as they actually are. The historical judgment of even great scholars is unnecessarily influenced by their preferences for or against a certain view of the Bible. On the one side is a desire to prove that the Bible is infallibly inspired, or at least to prove that the Bible contains nothing but the most reliable historical information; or at least, if literal inspiration is no longer tenable, yet the text is not mere legend but is genuine tradition, which is significant for our present religious life. On the other hand there are people who wish to run down the Bible simply because it has been a book of sanctity to many people, and the worse the mistake is in which the biblical tradition appears the more they rejoice. What seems particularly difficult for both sides is to be absolutely

¹ Sayce, *Monument Facts and Higher Critical Fancies*.

impartial and possess no preferences either for or against the Bible, its text, or the worth of the information which it conveys. No other work has been treated so badly as the Bible. We have adopted methods of study and interpretation in regard to it which, if applied to any other literature, would wreck literature. In spite of the splendid work done on the Bible by an army of great scholars, their findings have not yet found their way to, and become the common property of, the average Bible student. It is imperative that we study the Bible historically and scientifically. One of the greatest causes of the neglect of Bible reading and study today is right here—the unhistorical method has closed the Bible for thousands in the church and outside of it, and it will remain closed unless we are honest in approach and method of study.

How very hard it is for some to believe that the old historical records of the Old Testament must be subjected to the same tests we apply to all the other documents coming from that same period. It is very singular that scholars who will be strictly scientific when they deal with the records of Babylon, Egypt, Greece, or Rome forsake their science as soon as they approach the Hebrew records. Why should not the same tests be applied to one as to the others? The Hebrews were a definite people, living at a definite period under definite conditions. They lived in the stream of humanity and must be studied along with the other nations of the past and according to the same standards. No theory of inspiration, nor of origins, nor of authority can save the Bible from the scrutiny of the his-

torical student and the modern well-trained scholar. He has a God-given right to examine this book, and it would be to stifle his gifts were he to allow a theory to close his eye or his mind where this book is concerned. But having claimed this right for the scholar we at the same time demand that he shall examine it honestly as a scholar. His theories, his prejudices, must be laid aside if he would do honest work, and not until he has examined the evidence in the white light of truth should he pronounce. But who is sufficient for these things?

Let us briefly examine one narrative in the Old Testament to illustrate what we mean by a plea for a purely scientific study of the narratives.

Much discussion has gathered round the wonderful fourteenth chapter of Genesis. We need not, at this time, enter into any discussion as to the date of this chapter, seeing that there are yet many critical questions awaiting an answer, and until such questions are answered we are not safe in giving a date. Many scholars agree that the Amraphel of this chapter is none other than Hammurabi, the sixth king of the First Dynasty of Babylon. He reigned from 2123 to 2081 B.C.¹ It has also been generally accepted that Hammurabi and Abraham were contemporaries. It is at this point we challenge many scholars. Is the Amraphel of Gen., chap. 14, Hammurabi? If these are different forms of one name, was he a contemporary with Abraham? Is there any warrant for accepting Gen., chap. 14, as a strictly historical narrative of fact? As to these questions, there is need for more careful investigation than is usually

¹ This date has now been fixed by means of astronomical data.

given to this subject. Scholar after scholar writes as though these were among the most certain facts of history. It is dogmatically stated that Hammurabi and Abraham were contemporaries, that Hammurabi was one of the kings carrying away Lot, and that Abraham warred with this Babylonian king.

Principal Griffith Thomas writes: "Now it is recognized on all hands that the kings mentioned in this chapter [Gen., chap. 14] are historical and the story is shown to be true to life."¹ Dr. Orr writes: "One of the most striking instances of the confirmation of the historical accuracy of the patriarchal narratives is that connected with the expedition of Chedorlaomer in Gen., chap. 14. . . . In any case, it seems abundantly made out that the author of this chapter is not romancing, but writes with a clear knowledge of the historical conditions of the times to which his narrative relates."² Professor Sayce writes: "We have in this fourteenth chapter of Genesis the copy of a cuneiform text . . . the campaign of Chedorlaomer and his allies has been proved to be correct."³ And now comes a defender of the historicity of this chapter in the person of Professor A. T. Clay of Yale, who, in an article in the *Christian Herald*,⁴ is evidently trying to convince the readers of that paper that there has been discovered incontrovertible evidence for the historicity of the patriarchs, particularly Abraham.

After telling us what some of the extreme critics have said regarding the historicity of the patriarchs, and that

their views are even to be found, in a modified form, in the literature of our Sunday schools, "the result being that the child is impressed with the conviction that the patriarchs are not to be considered real characters," we are next informed that "archaeology, however, has come to the rescue, and has upset the theorists. . . . Whenever the monuments throw light upon the subject, the hypotheses are invariably found wanting." Professor Clay, as also Thomas, Orr, Sayce, and others, brings forward as evidence for the historicity of the patriarchs and for the historicity of the details of the fourteenth chapter of Genesis a certain tablet bearing the names of Kudur-Lagamar and Eri-Aku, who are accepted as the persons mentioned in Gen., chap. 14. Professor Clay writes: "After having ascertained that these kings of patriarchal times are historical personages, and that the background of the patriarchal period in Genesis is in absolute accordance with fact, the question can properly be asked: Is the historical character of the patriarchs themselves acknowledged by these critics?" We must be pardoned for asking what proof these tablets furnish for the historicity of the patriarchs. Is it scientific to argue that because we have discovered tablets bearing the names of kings who are recorded in Genesis (granting that the names are the same—a supposition open to serious doubt) the details of Gen., chap. 14, are correct and "true to life"? We do not forget that Professor Sayce some time ago wrote that "the vindication

¹ *Sunday School Times* for November 8, 1913.

² *The Problem of the Old Testament*, pp. 410-12.

³ *Higher Criticism and the Monuments*, p. 161.

⁴ August 5, 1914.

of the reality of Menes means the vindication of the historical character of the Hebrew patriarchs." What have facts proving the historicity of Menes or of Chedorlaomer and Arioch to do with proving the historicity of Abraham and Lot? The only implication to be drawn from the article by Professor Clay is that certain indisputable archaeological evidences have been discovered which prove beyond doubt the historicity of the patriarchs, else why be told that "archaeology has come to the rescue, and has upset the theorists"? The last lines of the article read thus: "Though the inscription [of Arioch in the Yale collection] does not have any direct bearing on questions of criticism, it is interesting in that it was written for one of the kings who invaded Palestine and who carried away Lot." But is not this assuming at the outset that Gen., chap. 14, is a record of fact before it is examined?

If the reader will work out the details of Gen. 11:31; 12:4; chaps. 13, 17, 21; 25:26; 47:9, 28; Exod. 6:16-20, details we cannot work out here because of lack of space, and read these in the light of almost certain archaeological evidence that Merenptah was the Pharaoh of the Exodus, he will find that dating the Exodus at *ca.* 1215 B.C., the date of the birth of Ishmael will fall *ca.* 1568 B.C., and the battle of Gen., chap. 14, *ca.* 1572 B.C., if we can argue from the conservative view of the Old Testament story.

This brings us to our third question: Is there any warrant for accepting Gen., chap. 14, as a strictly historical narrative of fact? We have seen that it is widely accepted that Amraphel and Hammu-

rabi are different forms of the one name of a well-known king living from 2123 to 2081 B.C. We can see also that the chronology of the patriarchs if accepted as given in Genesis and Exodus will not allow our placing the battle of Gen., chap. 14, earlier than 1572. How then can we accept the tradition so long held, that Hammurabi and Abraham were contemporaries? Either Amraphel and Hammurabi are not one and the same, a conclusion many scholars will not accept, especially the traditionalists, for this is one of their main arguments for the historicity of the story of the patriarchs; or they are the names of the same person, in which case we must, if we would be strictly historical in our investigation, give up the historicity of the chapter and declare it to be "a very late narrative of a midrash character." In either case the traditionalists have not made out their case.

We cannot dwell upon the details of this story as we should like, for that is not our purpose. Our purpose is to show that when it comes to treating supposed historical narratives historically we fail only too often by allowing a theory of the Scriptures to interfere. There is a period of about 550 years to be accounted for, accepting the facts of archaeology and the chronology of the patriarchal stories. Why should we turn away the intelligent truth-seeking reader from the Bible by adopting harmonistic shifts and expedients which, in interpreting other documents, we should disdain to use? We have not lost the Bible if some long-accepted story is proved to be a midrash. Why should the ancient Hebrews be refused their legendary stories more than any other

nation? The truth of the Bible does not involve the truth of everything in the Bible. To pledge the Bible to every detail coming from the most ancient past is to adopt a method that is bound to prove harmful both for the Scriptures and the readers.

We do not deny the historicity of the patriarchs. We think that some of the arguments of radical critics are absurd in the extreme. We must accept what the scholars can prove regarding their historicity, but we demand that they give us proof and not mere pious opinion, whether they be extremists or conservatives. The historicity of a person has not been proven when you have proved the historicity of some other person, and yet this is the argument of the scholars we referred to in the text. A late master in biblical science wrote some time ago:

Formerly the world in which the patriarchs moved seemed to be almost empty; now we see it filled with embassies, armies, busy cities, and long lines of traders passing to and fro between one center of civilization and another; but amid all that crowded life we peer in vain for any trace of the fathers of the Hebrews; we listen in vain for any mention of their names; this is the whole change archaeology has wrought: it has given us a background and an atmosphere for the stories of Genesis; it is unable to recall or certify their heroes.¹

If this is so, what becomes of the statement of Professor Clay in the article already quoted: "Every atom of archaeological evidence that can be brought to bear upon the subject corroborates the view that the patriarchs are historical"? A background does not prove that a person lived against that

background, and to state that every atom of archaeological evidence proves their history is simply not true, for up to the present there has been no archaeological evidence discovered.

We make a plea that the facts of history be historically treated, and that no narrative shall be called historically correct until there is evidence, whether that narrative be in or outside the Bible. We have yet to prove to the other scientists our right to call our research "science." We are not scientific when with the narratives of the Bible we begin by saying that we accept these and it is for the doubter to prove his point, but with the difficult stories of other nations we begin by saying that we must hold our judgment until we have thoroughly tested them in the light of all possible evidence. History is history and legend, legend, whether it is in the classics of the Hebrew or the classics of Greece, and the law applying to one should be the law applying to the other.

We chose the narrative of Gen., chap. 14, not because it was the only one to choose, but because it seems to be the favorite chapter with those who are bent on claiming that archaeology is altogether in favor of the conservative position. It would be possible to bring the same charge against many scholars in their treatment of many other narratives, which, if in any other literature, would be at once assigned their proper place. We are glad for all the light archaeology has given us, but we must remember that illustration is not confirmation, and that the proving of one detail is not necessarily the proving of another.

¹ Driver, *The Book of Genesis*, p. liii.

THE AMERICAN INSTITUTE OF SACRED LITERATURE

THE DUTY OF THE CHURCH IN RELATION TO THE STRUGGLING CLASSES. II A READING COURSE FOR MINISTERS

CHARLES RICHMOND HENDERSON
Professor of Practical Sociology, University of Chicago

Part II. Specific Classes of Dependent Persons

The Abnormals

REQUIRED READING

C. R. Henderson, *Dependent, Defective and Delinquent Classes*, Part III.

COLLATERAL READING

A. G. Warner, *American Charities*, chaps. xi, xii, xiii (always wise).

A. F. Tredgold, *Mental Deficiency*.

W. Healy, *The Individual Delinquent* (1915).

S. G. Smith, *Social Pathology*, pp. 198 ff.

W. H. Allen, *Efficient Democracy*, chap. x (in spite of some faults, a book which will stimulate thought and lead to results).

Insanity: Mercier, *Insanity*.

Feeble-Mindedness: List of books in *Bulletin of N.Y. School of Philanthropy*, Vol. VI, No. 1, September, 1912.

Epilepsy: W. P. Letchworth, *Care and Treatment of Epileptics* (1899).

W. P. Spratling, *Epilepsy* (1904).

Inspection visits: A. Johnson, *The Almshouse*.

Statistics: *Benevolent Institutions*, Special Report, Bureau of the Census (ask your Congressman to send you a copy for the church library).

For current articles see the *Survey*, 105 East 22d Street, New York City. Subscribe for this indispensable journal or get your local library to take it (\$3.00 a year). If your town has no library, per-

suade your fellow-citizens to establish one. See also the *Proceedings of the National Conference of Charities and Correction*.

1. Analysis of the Situation

In a very true and real sense, every human being needs the help of his fellow-men. The most helpless of all are those persons who have inherited wealth, who have no stimulus of necessity to work, and who have never learned to do anything worth a price, who cannot even protect their property from robbers without the Irish policeman's aid, and whose display of money and jewels is a constant temptation to pick-pockets and burglars. How could any one of us get through life without the help of hod-carriers, carpenters, plumbers, ploughmen, trainmen, dentists, doctors, lawyers, and some of the politicians? Our babies depend on us, and some day they may have to feed us. "No man liveth to himself alone."

But "the poor" are dependent in a different and particular sense: they cannot exist by means provided within the domestic group and they must appeal to strangers and the public. It is of the "indigent" we are to speak

here. They also are our neighbors and have all the human needs. Often they are exemplary in conduct and character, rich in good works, marvels of self-sacrifice, ready to share their hard crusts with companions in distress.

What is the cause of misery? The answer is that given by the demon: "Legion," for the causes are many. In the oriental countries where there is no science, where their theology teaches transmigration of souls, the explanation is that the unfortunate lunatic, leper, or epileptic probably is being sorely punished for some sin which he committed in some former state of existence and which he has forgotten. In some other theological circles known to us, all misery is explained by the sin of Adam. But since we are taught not to defame a dead man who cannot reply to such serious charges, we do not avail ourselves of that simple explanation.

Frequently we hear it urged that drunkenness or some other vice is the direct cause of extreme poverty and of the humiliating necessity of living by mendicancy. The suffering itself is a proof to such minds of the exceeding sinfulness of the man without a home or a loaf. But we remember Job, and Him who had not where to lay his head, and forbear from criticism of that kind. Too many good people fail in business and come to want to accept this argument.

One answer is nearer the fact: the cause of a man's being indigent is that he does not have enough income. "The curse of the poor is their poverty." So far as inadequate wages, child labor, lack of social insurance, enfeebling conditions of dwellings and work-places

are causes of poverty, we must deal with general and broad social remedies. We may do that later. Here we have to do with direct relief of persons already overthrown by economic disaster. We are not hunting for the man to blame. If he is in heaven or hell our recriminations will not reach him, and in the meantime our charity patient is starving. Let us leave judgment to the Great Judge, and seek sensible ways of help. It is rarely possible for us to say that a certain indigent person is "unworthy"; and even if we could prove it, the need would be more sad than if he were only poor and not also wicked. Of all those whose misery appeals to our compassion, the "unworthy poor" present the most urgent claim, for he is poor indeed who lacks both bread and virtue.

It is impossible to discuss all kinds of misery under one head; therefore, in order to make clear the nature of the social problem of charity, we must image to ourselves various groups, each having peculiar forms of infirmity and distress.

We may at this time briefly describe the "abnormals"—the insane, the feeble-minded, the epileptic. In some respects these are the most hopeless and pathetic wards of the community, and the chief burden of the states. They all have some deep defect of the brain and central nervous system.

1. Insanity is a mental and moral state caused by some form of diseased nervous tissues in the brain and the nervous system connected with the brain. These diseased conditions are sometimes inherited, sometimes the result of accident, shock, starvation, sickness, trouble. It is highly desirable that the symptoms indicating the approach of insanity

should be widely known, since cure and recovery are rendered more uncertain and difficult by delay, as in the case of cancer. Every human being should be examined at least twice a year by a skilful physician and dentist to detect the incipient signs of trouble and plan a mode of life to avert the evil. Young persons who are neurotic, feeble, irritable, moody, "queer," may be saved from becoming a burden to society if they are carefully observed and examined at intervals by specialists, and if prompt preventive means are employed under expert advice. The number of insane is very great and the cost of supporting them is enormous. The public schools should employ psychologists and physicians for such inspections. It is neglect of this policy which has loaded the states and the nation with a multitude of persons whose existence is a curse to themselves, a sorrow to their families, and a danger to society.

The menace to society is all the more appalling because insanity is inherited and falls like fate on the offspring. The insane man cannot earn his way, for he is disabled at the center of his being, the brain. In this modern competitive world only the steady and balanced mind can find the way. When the mainspring of a watch is broken it is mere lumber, even if the case is made of gold and ornamented with jewels. In the mind of the insane, the mainspring is broken. This is part of the mystery of mind and body, that disturbed and diseased nervous tissues make the noblest soul a wreck.

Once the insane were treated as prophets or as criminals, because a superstitious age found in their strange

language and actions proof of divine communications, or of divine wrath, or of demonic possession. The modern mind trained by science sees disease and we call for prevention, or cure, or humane asylum.

2. The feeble-minded child may not be diseased, but his brain is arrested in its growth and is only partly developed. If the nervous tissues are not normally developed the mind cannot unfold its latent powers, and education helps only a little way. The idiot, the imbecile, and the moron—various types and stages of feeble-mindedness—are out of place in the competitive industry where the machinery is driven by steam at a rate with which only good brains can keep pace. These unhappy creatures, most of whom have inherited inferior brains from inferior parents, are incapable of co-operation with the average workman, and they are turned adrift. They are almost certainly mendicants unless their families are able to support them, and this is rare.

3. The epileptics have quite other characteristics, but their seizures unfit them at intervals for co-operation in industry and trade. They cannot be trusted with continuous tasks. They cannot work regularly with machinery. They may be intelligent and upright, but when the convulsions come on they are disabled. Systematic industry cannot count on them. It is one of the darkest tragedies of our earthly existence.

2. Measures of Relief and of Prevention

The disability of the abnormals is of such a nature that they must be placed in institutions under the custody and care of the state. There are good

reasons for this policy. They must be removed from society and placed under some degree of restraint, and this power to deprive one of liberty should not be trusted to private institutions, unless the state has competent agents or inspectors in such institutions to protect the rights of the patients and of the public.

Rarely is it necessary to lock up the insane patients in cells or to bind their limbs. In well-managed hospitals and asylums, under expert medical direction, with trained nurses in attendance, and with plenty of outdoor occupations and recreation, life goes on much as elsewhere and few of the patients feel a sense of restraint. Indeed they have more liberty in a good colony for the insane than they could have at home, especially in a city. This is true also of the epileptics and the feeble-minded.

This humane and scientific asylum treatment of the insane and feeble-minded is desirable for another reason: it prevents the propagation of the infirmity and thus diminishes the number of sufferers and the cost of support to society.

3. What Can the Church Do to Help in the Care of the Abnormals?

The church, through its federated organizations, should study the religious needs of the county and state institutions established and maintained for this class of the miserable. The commission of the churches may secure expert counsel by consulting the state board of charities and correction, and by working out a plan of co-operation. Local physicians will give lectures on the pathological aspects of the problem. Such a commission should appoint a local committee in each county for the visitation of jails, county poorhouses,

and state institutions near them, with special reference to the moral and spiritual needs of the patients and wards. Life in such institutions is lonely and sad. Music and sympathetic visits of trained persons, under the advice of the state board, will give comfort and hope to the forlorn people. It is what Jesus required of his disciples. He cast out demons; so can we; or at least we can help the despairing to a little light and cheer. They are human like ourselves. We do not like to be forgotten and left for dead. A cheerful musical service, with readings of suitable literature, in the county almshouse, is a beautiful form of social service for the church societies of young people.

Individually these visitors might discover and report cases of negligence, of defective sanitation and housekeeping. But to do this wisely and effectively the committee must either go to school to experts or employ an expert to open their eyes, to set up standards of criticism, to indicate to them what to look for, to give examples of possible abuses and the most tactful way of securing reforms and improvements. University courses and classes in schools of philanthropy are open for those who wish to fit themselves for such public service.

Rarely will a committee be helpful which starts out to find fault with officials and raise a sensation in the newspapers of the party in power. Sanity is required. Sympathetic approach will accomplish wonders where meddlesome censoriousness sets loose a nest of hornets. The state board should be consulted about the appointment of visitors, and the officers of institutions must be respected.

The state federation of churches can improve conditions by insisting on the merit system of appointments in state and county institutions. These positions, which carry with them a salary, should be open by competitive examinations to the world. The candidates should pass an examination or offer diplomas of accredited professional schools, and should prove that they have had experience which assures their fitness for the place. They should be promoted on the basis of efficiency demonstrated by tests and records. They should not be dismissed for political reasons, but only for unfitness for the work assigned, after a fair trial and for causes given.

After reading all you can, make up a party and visit the county poorhouse. Ask a physician or health officer to go with the party. Ask the secretary of the state board of charities to give instructions and advice for visiting committees. Talk it over in your churches. Help the state authorities to create a public opinion demanding scientific and humane treatment of the "least of these little ones."

Advocate early and late the establishment of laboratories of psychology and pathology to examine all inmates of jails, prisons, and other institutions, and all charged with crime, to discern instances of insanity, feeble-mindedness, and epilepsy, and have those who are afflicted put in the care of the proper institution.

Topics for Discussion

1. What are the characteristics and needs of the insane, the feeble-minded and epileptics? Talk these over until the essential aspects of the problem are clear to all.
2. What institutions in your state have been established for the medical, educational, and custodial care of these "abnormals"? Are these institutions adequate or do they require improvement and enlargement?
3. Are there typical cases of abnormals in your county or town? Discuss the consequences of neglecting them.
4. Discuss specific plans of the churches for comforting, cheering, and helping these sad children of misery.
5. Discuss (with suitable care) the biological laws of inheritance and our Christian duty in relation to these laws.
6. Discuss the sin of community neglect and blindness to such distress.

SUGGESTIONS TO LEADERS OF CLASSES USING THE COURSE "THE MESSAGE OF JESUS TO OUR MODERN LIFE"

STUDY VI ECONOMIC LIFE

By this time any class which has pursued this course up to the present point must have come to see that to apply the teaching of Jesus to the complex problems of modern society is no easy task. Rather does such application require all our wisdom to conceive its details and all our courage to execute its requirements.

Perhaps no phase of life presents so many difficult problems in this task as the world of financial necessity and economic conditions. Strong men with high ideals are frequently subjected to harsh criticism, when in reality they are so entangled by the interdependence of financial interests that to institute the reform which is called for would bring distress to more people than it would help. It is painfully clear, however that the business world is not swayed by the principle of brotherly love which Jesus taught, and that a gradual permeation of business life by the principles of Jesus is the task of the Christian community and of Christian men and women engaged in business. Sudden revolution in the business world would mean destruction to many deserving as well as undeserving people, but gradual evolution will sooner or later bring peaceful changes, made permanent because they are based on the principles of Jesus.

There is a great opportunity in connection with this study to set the members of the group to thinking, investigating, and reporting upon economic conditions in their own town, county, or state. If possible, let their thought and investigation lead to immediate remedial action of some sort.

The program for the first meeting may well be based on the study of Jesus' own thinking about the problems which surrounded him in the economic world of his day.

Leader: A presentation of the economic conditions which prevailed in the days of Jesus and the common methods of the amelioration of poverty.

Members: (1) Retelling of stories in which Jesus showed his attitude toward the poor. (2) Retelling of stories in which Jesus revealed his attitude toward the rich.

Discussion: The common principle underlying the action of Jesus in all these cases. (3) The opinion of the members of the class as to the relative importance of wealth and other good things (health, education, religion, etc.) as producers of happiness. (4) The happiest group of people in the community and the causes of their happiness. (5) The implications of Jesus' saying, "How hardly shall they that have riches enter into the kingdom of heaven."

The second meeting may be devoted entirely to the discussion of questions such as the following:

1. What would Jesus do with beggars today?
2. Is there such a class as the idle rich? If so, how would Jesus deal with them?
3. Suppose that in a particular instance honesty would lead a man to bankruptcy. What would Jesus' instruction to such a man be?
4. Can a corporation lawyer be honest himself and serve a corporation in its dishonest practices?

5. Would Jesus regard child labor as an economic matter?

6. Does wealth lead to degeneracy, physical and moral?

7. Is the possession of wealth in itself a question of morality?

8. Are the moral questions concerned with wealth dependent upon the amount of wealth?

9. To what extent are modern settlements, associated charities, labor unions, municipal lodging houses, Christian associations, postal savings banks, and other organizations for the deposit of small amounts, expressions of the principles of Jesus applied to economic problems?

10. Do the churches in your community use their wealth to the best advantage in the promotion of Christian brotherhood and Christian charity?

11. Is the misuse of wealth most detrimental to the rich or to the poor?

12. What moral questions are involved in thrift and the habit of saving?

REFERENCE READING

Chadwick, *Social Relationships in the Light of Christianity*, pp. 188-95; Hall, *Social Solutions*, selected chapters; Mathews, *Social Teaching of Jesus*, chap. vi; Peabody, *Jesus Christ and the Social Question*, chaps. iv, v, vi; Clarke, *The Ideal of Jesus*, chap. xii; Heuver, *Jesus' Teaching concerning Wealth*, chaps. vi-xi; Rauschenbusch, *Christianising the Social Order*, Parts 3, 4, 5, 6; Stalker, *The Ethics of Jesus*, chap. xiv; Stevens, *The Teaching of Jesus*, chaps. x-xi; Mathews, *The Church and the Changing Order*, chap. vii. Articles will be found in *Hastings' Dictionary of the Bible* and *Hastings' Dictionary of Christ and the Gospels* under the following titles: "Beggar," "Benevolence," "Giving," "Interest," "Money," "Palestine," "Poor," "Poverty," "Riches," "Trades," "Trade and Commerce," "Tax," "Tribute," "Usury," "Wealth."

CURRENT OPINION

About Nietzsche

English and American periodicals have made much of the influence of Nietzsche on German political ethics and ideals. In the *Review and Expositor* for January, 1915, President E. Y. Mullins, writing on "Nietzsche and His Doctrines," comments on this influence. Schopenhauer with his doctrine of the will and Darwin with his doctrine of the struggle for life exerted a powerful influence upon the development of Nietzsche's thought. He was an admirer of Wagner until the latter bowed to religious ideals in *Parsifal*, then he turned from art to science and became a positivist and later interpreted and transformed Schopenhauer's "will to live" in the light of Darwin's theory of the battle for existence, so that it became the "will to power." Although Nietzsche repudiated his predecessors, his connection with them is unmistakable. Dr. Mullins characterizes the doctrine of Nietzsche as anti-pessimistic, anti-religious, anti-Christian, anti-democratic, anti-socialistic, anti-feministic, anti-intellectualistic, anti-moral. The spiritual universe has no meaning for Nietzsche. His doctrine is the logical outcome of naturalism. It is unhuman, unhistorical. He is on the side of war in the literal sense when men destroy their fellow-men with rifle and steel; war in society when competition becomes absolutely selfish and crushes the weak and the unfit; war against sympathy and altruism. Nietzsche and Christ are at opposite poles. Dr. Mullins does not, however, tell us whether Nietzsche's influence upon German thought is as paramount as some would make it. However, it is quite possible that many who have never read his books are at one with him. Prominent thinkers and leaders are usually exponents of existing tendencies as well as creators of new ones in cases when they powerfully im-

press their age, as Dr. Mullins excellently says.

In the *Bibliotheca Sacra* for January, 1915, Dr. Griffith Thomas, writing on "Germany and the Bible," says that perhaps first of all in importance in its influence upon German thought is the philosophy of Nietzsche. Dr. Thomas shows how Nietzsche's philosophy was wildly anti-Christian. To him life was the will to power and Christianity a rallying-post for a conspiracy against life itself, a religion for the "herd." According to him, the German people were to be blamed for abandoning the old gods of their fathers under the influence of Christian missions from the fifth to the tenth century. It is to be remarked that Nietzsche's mental balance was doubtful and that after several periods of insanity he had at last to be placed in a lunatic asylum, where he remained for twelve years, and died in 1900.

In the same magazine Dr. James Lindsay contributes "A Critical Estimate of Nietzsche's Philosophy." It has been said that no one can think, and escape Nietzsche. His personality pervades his thinking and writing. He is poet rather than philosopher or psychologist, and he transmutes into thought some elementary instincts of man. He exalts hardness, he despises pity and mercy and compassion. Duty is left to slaves and fools. The production of the "overman" is the justification of an otherwise despicable mass of humanity. This "overman" would face life like "a laughing lion"; he would be morally "rough, stormy, relentless, hard, violently predatory." Spiritual care for the sick and the suffering and the weak made for the deterioration of the European race. Dr. Lindsay shows how this teaching tends toward stopping human progress of the higher type and confounds virility with brutality. However, one may

in Nietzsche, as in Schopenhauer, find elements of inspiring value.

A number of articles on Nietzsche have appeared of late. It seems that his influence has been exaggerated. In Germany, young students, perhaps more often women than men, are fascinated by him, but he has practically no influence on German thinkers, who declare emphatically that he is no philosopher. In foreign lands, however, he has had a great influence upon that very class of people which in Germany repudiates him. It may seem a paradox, but it has been maintained that in England he has had more influence than in Germany itself.

Practicing Medicine on the Sabbath Day

In the *Expositor* for January, 1915, Professor D. S. Margoliouth writes on "Healing on the Sabbath Day." In the Four Gospels, Jesus is attacked by the official leaders of Judaism because he "gave medical aid" on the Sabbath day. To give medical aid is indeed a better rendering of the word *therapeuein* than the word "heal" of our versions. The Mosaic legislation as interpreted by the Pharisees and the Sadducees did not prohibit a cure which would be effected by a fiat, for the simple reason that no law deals with the occurrence of the miraculous. In the narratives of healing in the Synoptics there is no mention of an operation whereby the Sabbath would be violated. This omission is supplied by the Fourth Gospel where two cases of healing on the Sabbath day are recorded (John 5:8; 9:6), when Sabbatic regulations are violated. The first of these cures is defended in John 7:22-24 by a syllogistic argument: men are circumcised on the Sabbath day that the law of Moses may not be broken. "Are ye wroth with me, adds Jesus, because I made a man every whit whole on the Sabbath?" (It would be better to translate: "because I made a whole man sound.")

Our Gospel narrative gives us only the premise and the conclusion of the syllogism, but we have the whole argument in an oral Jewish tradition ascribed to R. Eleazar B. Azariah in the Talmud. R. Eleazar says: circumcision superseded the Sabbath; since circumcision is concerned with one of the 248 members of the body, it follows a fortiori that an operation which concerns the whole body must supersede Sabbatic regulations. If, as seems to be the case, the Gospels contain three layers, a Hebrew layer belonging to the first Christians of Palestine, a Syriac layer belonging to the second set of proselytes, and a Greek layer belonging to the churches founded by Paul and others, we shall be justified in assigning the preservation of an argument so like this rabbinical syllogism to the first Christian circles in Palestine.

The Social Principle of Christianity

The *Constructive Quarterly* for December, 1914, contains a study "On the Specific Genius and Capacities of Christianity, Studied in Connection with the Works of Professor Ernst Troeltsch," by Baron F. von Huelgel. Troeltsch classifies the sociological scheme and action of Christianity in three types of religion—church, sect, and mysticism. The representative types are located by him: that of the church in the High Middle Ages, that of the sect, in the first instance immediately after, still in those Middle Ages, and that of mysticism after the Protestant churches and sects, for each of these types is then in most vivid contrast with the others. The mediaeval church strove after a unified Christian civilization. The church was the unfolding of the supernatural as an autonomous logical, religious, and ethical principle. Both the church-type and the sect-type lie in the consequence of the gospel, and only conjointly do they exhaust its sociological effect; we have on one side: givenness, object, divine institution (church); on the other side: activity,

subject, community (sect). Protestantism is a reduction of religion to what alone can be an object of faith, trust, disposition—the thought of God through Christ as the holy gracious will which forgives us our sins and thus lifts us to a higher life. Protestantism as such did not begin at the Reformation: it only became conscious of itself and organized.

The Psalms in Christian Worship

In the *Expositor* for January, 1915, Professor Emery Barnes writes on "The Psalter as an Aid to Worship in the Twentieth Century." Corporate worship, to be real, must have its roots in individual piety, but by its nature it reaches out for communion with other hearts and with Nature itself, because an attempt to ascribe to the Creator and Redeemer *his due* is beyond the power of any individual. The Hebrews of early times considered worship as being primarily an approach to God, who was looked upon as the exalted and glorified chief of the tribe. Worship was joyous and unrestrained (Exod. 32:6). When God was so clearly understood to be the kinsman of his worshipers, they looked upon him as bound to sustain their blood-revenge and identified their enemies with his. Passages of the Psalms which embody this conception are no aid to worship, but on the contrary a hindrance. Although these few Psalms strike a false note in a Christian service, the Psalter as a whole stands foremost among books of worship. This is, in the first place, because it is concerned with the righteousness of God. Man is imitative: as he realizes that the righteousness of God puts him under the obligation to offer worship, he realizes that it calls upon him to be himself righteous. In the second place, the Psalter ascribes to God graciousness or goodness in his righteous care for the individual. It shows how this interest of God in man abides eternally. Dr. Barnes shows how the Psalter can be

misused by a thoughtless and mechanical repetition. Worship rises toward God on wings, one of which touches thought and the other labor. Thus the Psalter must be interpreted in the light of modern needs and thoughts.

Mysticism and the Reality of Christ

It is well known that the essence of the teaching of Luther is justification by faith alone, *sola fide*, through the Word alone, *solo verbo*. This means that salvation is not the result of external work or sacrament, but only of the word of God received in faith. Dr. Loofs shows that this does not exhaust the significance of the terms *sola fide*, *solo verbo* in his study on "Solo verbo, Lutheranism and Mysticism," published in the *Constructive Quarterly* for December, 1914. Luther was opposed to enthusiasts who held to an immediate revelation of God to man. In our time mysticism is being praised in the most diverse quarters as the most efficient promoter of Christian unity. Mysticism is understood to be the essential element in all religions, and especially in the different forms of Christian experience. Mysticism would be the religion of the future because of its true universal character. Dr. Loofs, as a disciple of Ritschl, maintains that the Lutheran shibboleth *solo verbo* is a clear condemnation of the working principle of mysticism which is the belief and practice of a direct communication with God and illumination by him. Mysticism has a tendency toward pantheism. It considers the relation of God to the creature as ontological and projects it beyond time and space previous to all record of redemption. It rests, therefore, on conditions independent of Jesus Christ. This may explain why advanced thinkers are so much in sympathy with mysticism. They sometimes unconsciously, often consciously, recommend mysticism because it is independent of the historical factors that have been outgrown by modern thought.

Over against this Luther's appeal to the Word alone, *solo verbo*, asserts that without the historical revelation witnessed to by the Word we actually have no sufficient knowledge of God.

In this connection it is interesting to note the editorial notes of the *Expository Times* for January, 1915, where some remarks are made on the *Autobiography of Tagore*, the Hindu poet, founder of a sect. The introduction to that autobiography is written by Miss Evelyn Underhill, who claims that Tagore was a true mystic to be placed beside Madame Guyon and even the great St. Teresa. Now we find in Tagore a bitter hatred of Christianity. The editor of the *Expository Times* remarks that the relation of mysticism to Christ has not yet been faced by Christian mystics. Not even the Ritschlians have been able to compel the Christian mystics to look facts in the face and to see that the belief that no one comes to the Father but by Jesus Christ is a permanent and essential element of Christianity. Dr. MacGregor has shown in his lectures on *Christian Freedom* (the Baird Lecture for 1913) that when the Christian mystic forgets to be Christian, he is under the influence of Eastern speculation. But Christianity is of neither East nor West; it presents a living God and not a vanishing ethereal dream. The Christian mysticism of which St. Paul was the great originator and remains the best type gives the central

place to the image of the historical Jesus, the Son of Man.

The Quagmire of Bahaism

In the *Bibliotheca Sacra* for January, 1915, Mr. Samuel Graham Wilson writes on "Bahaism an Anti-Christian System." Mr. Wilson has spent many years in contact with Bahais in Persia and has been a diligent student of Bahai publications. Bahais make the claim that their faith is not antagonistic to Christianity, and it is said that a certain number of church members both in England and in America are at the same time Bahai. Bahaism has been received with favor by such people as are always hankering after novelties, by loose believers in Christianity whose faith is pervaded with more or less conscious pantheism. (Mr. Wilson ranks among these friends of Bahaism R. J. Campbell of London, and Professor Cheyne, of Oxford.) Mr. Wilson shows that Bahaism is anti-Christian because it is based on the principle of Mohammedanism, that Christianity was a divine religion but that it has been corrupted, and that Islam is a better revelation. Abdul Baba exalts, for instance, Mohammed above Moses or Jesus. Some Bahais represent Baha to be Christ, others make Abdul Baha Abbas to be Christ come the second time. The church ought to be on the alert against this delusive doctrine based on inaccuracies both historical and philosophical.

THE CHURCH AND THE WORLD

MISSIONS

Christians in Turkey

Recent military and religious developments at Constantinople and elsewhere in Asia Minor have endangered the position of Christians in Turkey, especially those Christians associated with the missionary enterprises of France and Russia. The feeling against American missionaries and evangelical churches is less bitter. A serious situation for all Christians, however, may arise if the Turkish people are influenced by a reported statement of Talaat Bey that there is no room for Christians in Turkey. In confirmation of this report comes news that thousands of Armenians are seeking refuge over the Russian border. Commenting on the situation, the editor of the *Congregationalist* says that a widespread persecution or massacre of Christians would only make more certain the wiping out of Turkish power. In view of the precarious warlike and political situation, it is to be hoped that the Moslem leaders will prevent any fanatical outbreak designed to expel Christianity from the empire.

The Change of Attitude toward Missions

The change of attitude on the part of the world toward missionary enterprise is revealed in the two following statements taken from the *Spirit of Missions*:

"The sending of missionaries into our eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiasm." This statement was made by a British East India company at the beginning of the nineteenth century.

At the close of the nineteenth century the English lieutenant-governor of Bengal

said: "In my judgment Christian missionaries have done more lasting good to the people of India than all other agencies combined."

St. Luke's International Hospital in Tokyo

The *Japan Weekly Mail* of November 14 gave a rather full account of the luncheon given by Count Okuma, premier of Japan, on the occasion of the announcement of the "Emperor's magnificent donation from his private purse toward the erection and maintenance of St. Luke's International Hospital in Tokyo." St. Luke's Hospital is under the control of the American Episcopal Mission of Japan and the gift from the imperial purse of twenty-five thousand dollars toward the improvement of this missionary institution is a unique occurrence. The report of the speech of the Premier contains the following:

He paid a high tribute to the work that has been done by Dr. Teusler during his long residence in Japan and especially his work in connection with his profession and the hospital at Tsukiji as a demonstration of what can be done, not only in the work of knitting up nations in peace and harmony, but in the development of the science of medicine. His majesty, the Emperor, Count Okuma said, hearing of the proposal to establish an international hospital, and of the enthusiasm with which the idea had been accepted in America, had expressed the desire to further the work and to set an example to his people. The host further added that this institution was to be not only an American undertaking now, but it was to be international in its scope, for the British Ambassador had shown deep interest in the promotion of the undertaking and the three nations were now linked together in a pledge to push it to success for the purpose of helping mankind and promoting the cause of goodwill and of peace.

Professor Higginbottom's Return to India

The Continent of January 21, 1915, notes the departure on January 30 of Professor Sam Higginbottom, of the Ewing Christian College, Allahabad, India. Professor Higginbottom is returning to India after an eight months' furlough, during which he has aroused great interest in the special features of missionary work with which he has been connected. Under the auspices of the American Presbyterian Mission he has had charge of a leper asylum of 350 inmates and also of a mission farm of 300 acres. This farm was a missionary experiment, but it has proved its value as a real agent in the extension of the kingdom of God.

As a means of teaching the agricultural communities to help themselves, and of showing how, by scientific farming, to produce, not only a living, but a surplus, it has proved invaluable. The experiment has interested, not only other missionary bodies, but government officials. Mr. Higginbottom is optimistic and hopeful that as this plan is adopted by others, it will work a great social and economic revolution for the betterment of the poorest classes of India.

Religion and the Panama-Pacific Exposition

President Charles Sumner Nash, D.D., of the Pacific Theological Seminary, Berkeley, California, in an article in the *Homiletic Review* for January, has outlined the religious program of the Panama-Pacific Exposition. The keynote, says Dr. Nash, is to be service—economic, educative, social. In these fields the material exhibits will attempt to display the amazing advance of the last ten years.

The social service exhibits will include labor, and all phases of work for children, race betterment, civic centers, hygiene, the Rockefeller Institute, food inspection, municipal development, peace, and education.

Floor space has been given to Protestant missions, home and foreign, Roman Catholics, the Salvation Army, and Christian Science.

A committee of one hundred, for religious work in connection with the Exposition, which has been appointed by the Federal Council of the Churches of Christ in America, is planning a twofold work of Christian evangelism: Inside the grounds a building will be erected solely for religious purposes, containing exhibits to show what Christianity is doing for human welfare, and also a large auditorium in which addresses will be given daily by the foremost speakers obtainable. The committee also proposes an immense auditorium seating ten thousand, near the center of San Francisco, to be devoted to mass meetings of an evangelistic nature, in which leading evangelists will be given charge, each for a series of weeks, throughout the nine months of the Exposition.

It is expected also, that more than four hundred congresses, conferences, and conventions of religious bodies will meet in San Francisco during the course of the Exposition.

Mr. Fetler Exiled from Russia

Many who remember the visit of Rev. Wilhelm Fetler, of Petrograd, to the Baptist World's Congress in Philadelphia will be interested in knowing how he and his work are faring during the war. Mr. Fetler has been accused of being in league with Germany, and of spreading German ideas in Russia. On December 5 he was arrested and led to prison and was about to be exiled to Siberia. He was, however, released and given three days in which to go to Siberia on his own charges. On account of the frail health of his wife and three-months-old baby, he was finally permitted to leave Russia instead. He writes: "I have left Petrograd with prayers for Russia and I praise God for being permitted to be reviled

and slandered a little for the sake of my beloved Lord." Mr. Fetler is now exiled in Sweden and is at present on a brief mission tour among the Lapps.

Distress in Labrador Mission

One of the missions that is now feeling the stress of hard conditions most severely is that of Dr. Grenfell, in Labrador and Newfoundland. Many untoward circumstances have combined to make life exceedingly hard in that region. The fish market

has been depressed, and the catch for 1914 was so poor that many families have been left to face the winter with practically no savings and no supplies. Chiefly as a result of the war there will be no cash dealing in furs this year. Added to this is the tremendous advance in the price of food-stuffs. Flour has risen from \$5.30 to \$7.20 per barrel, sugar from \$3.40 to \$5.90 per hundred pounds. This makes still another of the many appeals to the charity and loyalty of those who have enough and to spare.

CHURCH EFFICIENCY

Helps to Church Unity

In an article in the *Christian Union Quarterly* entitled "Some Helps to Church Unity," Rev. R. W. Hogue makes the following ten practical suggestions toward stronger federation among the churches:

1. Growing need of union summer seminaries for the clergy.
2. The placing of men of liberal minds, fraternal spirit, and large vision in our university centers.
3. An extension of the practice of uniting summer congregations during the vacation of the pastors.
4. The wise interchange of pulpits and the refusal to accept as final the existing ecclesiastical regulations.
5. The open assertion, not tacit denial or reluctant admission, of what we owe to others.
6. A more aggressive unity of liberal forces within our own churches.
7. To speak more fearlessly from our own pulpits the things which we would speak from the pulpits of other churches, to inform and direct the thoughts of our congregation along fraternal and liberal lines.
8. More federation of separate churches for social service and community welfare.
9. A program of study of the question of faith and order in our ministerial unions and other meetings of the clergy.

10. The more real and frequent use of prayer for church unity on the part of the clergy in their private devotions, in regular services, and in public gatherings.

The Church and the Working-man

The efficient church of the present century must be one which can adapt itself readily to modern social problems. The church that would reach the masses must be something more than the old-style city mission; for in many cases the city mission has failed to keep pace with the thinking of the people. Concerning the problem of the city mission, Charles Stelzle writes in the *Expositor* for January, 1915, that the mission has failed, not because the people are indifferent to religion, but because the mission has neglected to keep pace with the new experiences of the people. While the mission has been faithful in providing food and shelter to the miserable, it has not succeeded in providing leadership in the new thinking of the masses, with the result that other forces have often taken its place in the hearts of the people. It has lost its spiritual grip because it has failed to enlarge its own life and vision by taking on the life of its constituency. The greatest problem of the church is not so much with the downtrodden working-man or pauper, but rather with the independent toiler.

The reason for the church's failure to grip the higher-grade artisans Mr. Stelzle explains as follows:

One of the chief reasons why the church loses its grip upon men who were at one time interested in the church is because they have found in organizations and agencies outside of the church an outlet for the energies which were originally inspired by the church itself and for which the church should actually receive credit. There are any number of labor leaders of prominence in every part of the world who were first inspired and educated in the church, but the pressure of their duties as labor men soon became so great that they were compelled to decide whether they would give up either the church or the labor movement as the chief center about which their energies should be concentrated. In practically every case the church suffered, not because these men have given up religion, but because to them the labor movement has become a substitute for the church—it has become to them a religion. And while they do not find within the labor movement the same terminology that one finds in the church, there is no doubt that their religious emotions are as deeply stirred in the work which they are doing in behalf of the masses as it could possibly be within the church itself. Only an intimate relationship with men of this type will satisfy the average person that the above statement is true.

Mr. Stelzle would not have the church become a mere labor movement. But as a solution of the problem he recommends that the church's grip on life be larger and more comprehensive. It must have a clear-cut message with regard to the social needs of the people. It must be in a position to direct the energies of those who are eager to do something for common humanity but who do not feel fitted for teaching a Sunday-school class or serving on a young people's committee. When the church has learned to direct the energy of such persons to the large social problems which heretofore have not been considered within the spiritual realm, it will regain its hold on the better class of laborers.

The Ambassadors of the Churches in Japan

Professor Shailer Mathews, president of the Federal Council of the Churches of Christ in America, and his companion, Rev. Sidney L. Gulick, associate secretary of the Federal Council, now in Japan as ambassadors of the American churches to the churches and people of Japan, are receiving a hearty welcome. They were met by a large delegation at Yokohama and escorted to Tokyo where they appeared before a large gathering of the Federated Churches of Japan.

In addition to the letter of greeting from the Federal Council, they also bore letters from President Wilson and Secretary of State Bryan, all of which have been printed in full in the leading Japanese papers with editorial comment stating that while the mission is one of distinctively spiritual significance it also means much in the interest of international good-will.

They have already been received by Count Okuma and other leading officials.

The Moral Influence of America

The Annual Report of the General Secretary of the Federal Council of the Churches of Christ in America calls attention to the deep impression, all over the world, of the President's appointment of the Day of Prayer for Peace and says it has undoubtedly done much to prepare the way for reconciliation. The Council's Berlin correspondent reports that the Federal Council's letter to the President was translated and submitted to the most important heads and authorities of the Protestant and Roman churches in Germany and Austria and that it was printed in the church papers of those nations. One of the Paris daily papers printed a long editorial commending the action and the spirit of the letter and recommended that the President of the French Republic also appoint a Day of Prayer. A Chinese daily paper remarked that a Day of Prayer should

be observed by the people of China and urged that the President of the Republic, chiefs of ministries and boards, and all governors join in prayer to God.

The Churches and the Problem of the Unemployed

The Walmer Road Baptist Church in Toronto, Canada, is endeavoring to solve its social problems through the Memorial Institute, which it operates, under the direction of Rev. A. L. Brown. During the winter the Institute has converted much of its building into workshops for unemployed men and women. Opportunity has been given for sewing, and for the smaller crafts, and the articles produced are disposed of by public sale at the Institute or by contract with the management. So far the effort has been very successful and has brought many families safely through a most distressing period.

According to the *Literary Digest* of January 23, much interest is being aroused

by the efforts of the Inter-Church Unemployment Committee of the New York Federation of Churches. This committee has made a strong appeal to more than twelve hundred churches and synagogues of the city, suggesting ways in which individual churches can render practical assistance to the unemployed. The *Digest* selects a number of these suggestions as useful and worthy of imitation: Let families and individual church members become personally responsible for some needy family. The church should endeavor to bring together the jobless and the job. Housekeepers, with a little planning, can provide much work at the present time which is usually put off until the milder weather. Many churches might well have needed repairs put upon their church buildings. Employers should be urged to continue operations and employ as many as possible, as a religious duty. The committee also suggests the public schools as an excellent means of discovering needy families.

BOOK NOTICES

Christian Freedom. By William Malcolm McGregor. New York: George H. Doran Co., 1914. Pp. xii+428. \$1.50.

This volume is the Baird Lecture for 1913. It deals with the subject of Christian individual experience and freedom as exemplified by St. Paul. Dr. McGregor's St. Paul reminds us of Michael-Angelo's Moses, a striking personality, intensely healthy in his spiritual life, a powerful man with an abiding message. St. Paul had groaned under the tyranny of human traditions; he found *himself* in Christ. When the mistaken seat of authority in the infallible Book is shaken and some would fain look back with wistful eyes upon the other seat of authority, the so-called infallible church, modern Protestant thought must, like St. Paul's theology, be grounded upon religious consciousness itself and the power of religious experience. Dr. McGregor is not afraid of calling this individual assurance mysticism. It is in the line of the mysticism of Augustine, Wesley, and Howell Harris: it develops personality. God in Christ ceases to be an object and becomes an experience and this is the meaning of the incarnation for us. Paul's plan for making men did not start with law—as churches have too often a tendency to do—and then pass on to what is spiritual; "it was spiritual from the outset; and even babes in Christ were cast upon the teachings of the Spirit of Christ within them." This is why the individual has a right to stand in the name of his Christian experience against any religious system or tradition which would bar this experience out. We should like to quote some gems from Dr. McGregor's book; it is full of sermon-seeds; it is an uplifting and enlightening message for our times.

Liberal Orthodoxy. By Henry W. Clark. New York: Scribner, 1914. Pp. xi+313. \$2.00.

Dr. Clark's book is a historical survey of modern theological thought especially in Germany and Great Britain. Liberal orthodoxy as an effort to interpret the living message of Christianity in a modern language has gone through vicissitudes. Eighteenth-century neo-Platonism in England and Rationalism in Germany expired in apparent sterility. With Schleiermacher begins a new era. He based his system on the feeling of dependence as being the essence of religion, and argued from the facts of religious experience to the existence of the historical Jesus as the necessary archetype of Christian life as we know it by its manifestations in us. He also inaugurated the divorce between philosophy and theology which has become dear to the German liberal orthodox school. A second period begins in Germany with Ritschl, who

showed how Christian experience and the historic Christ stand together and how the only revelation of God is through the historic Christ, rejecting on the one side the old natural theology and on the other mysticism. The Ritschlian doctrine has now given birth to a number of separate schools, and in Germany liberal orthodoxy's complete and permanent theological building has failed to appear. The English public is rather given to thinking in patches, so that instead of great names we have to take as milestones in such a survey two or three collections of essays like *Essays and Reviews*, *Lux Mundi*, and *Foundations* (which appeared too late to be included in Dr. Clark's study). In contrast with German theological thought, British liberal orthodoxy has attempted some sort of reconciliation or compromise between theology and philosophy or science, probably because English thinkers do not have the "systematic" passion. In Great Britain as well as in Germany the permanent building of theological doctrine has still to be waited for and modern theological thought has been content to slide, or begin to slide, into non-theological religiousness. It is, therefore, concludes Dr. Clark, on the interrogative note of "What next?" that the story of liberal orthodoxy has to close. No better guide through the evolution of modern theological thought could be found than Dr. Clark. The attractive volume that he gives us is not loaded with insignificant details; it is probably the best volume of its kind.

Spiritual Culture. By Frederick A. Noble. New York: George H. Doran Co. Pp. 346. \$1.50.

A series of studies on the means of developing spiritual life on modern evangelical lines. The author's treatment of the subject is well balanced. He shows the expansive power of an intelligent, sincere, and earnest faith. Its chapters on the Bible and on reading are particularly to be commended. Mr. Noble says excellently that there is a mystical piety that is not good, just as there is a pragmatic bustling that is not good. Those who will study his book and put it in practice will find out for themselves the happy *via media*.

The Practice of Christianity. By the author of *Pro Christo et Ecclesia*. London: Macmillan. Pp. xix+291. 4s. 6d. net.

The anonymous author is an original thinker; he makes no show of scholarship but there is evidence that he is in touch with modern questions. He shows how the kingdom of God is

the goal of the Christian life and of the corporate life of the church and of humanity. Jesus taught that tradition is not necessarily the truth. No compromise with evil is to be tried. Nature is fundamentally good and would be restored to goodness if there was a corporate repentance from all acquiescence in evil. The strength of man's corporate impulse of faith and loving kindness is the measure of God's power on earth. These are some of the leading ideas of the book. One may disagree with the author but one cannot help finding his book interesting. The title should, however, lead us to expect something more practical and less intellectualistic.

Popular Lectures on the Books of the New Testament. By A. H. Strong. Philadelphia: Griffith & Rowland Press, 1914. Pp. xxiii+398. \$1.00.

This book is a series of lectures delivered to a large Bible class. The style is racy and clear. The writer is conservative: he defends for instance the authenticity of II Peter. There are some loose statements: "the Logia of Jesus are said to have been written in Hebrew or Aramaic" (p. 125). We know that they would not have been written in Hebrew. We read elsewhere: "The Aramaic, or corrupted Hebrew, was the language of the common people, because that was the language of the original Scriptures" (p. 53). First, Aramaic was as old a language as Hebrew, if not older. Secondly, it is the language of a very small part of the Scriptures. Thirdly, we do not see why the language of the common people should be that of the Scriptures. It is not so even among ourselves. These isolated errors do not prevent the book from being useful and interesting: it shows how we have in the New Testament a living organism.

Sabbath Theology. By M. S. Logan. New York: New York Sabbath Committee, 1914. Pp. 451. \$1.50 (\$1.00 to ministers and church clubs).

This volume refutes Seventh-Day Adventists and other advocates of the Saturday as the Lord's day on their own grounds. There was great need of such a book; every church library ought to have a copy of it so that it might be lent to Christians shaken in their beliefs by Adventist missionaries. We must say, however, that Mr. Logan's book will not appeal very much to those who have accepted the modern views on the Bible. Such as it is it will be found unanswerable by those who believe in the literal inspiration of the Old and New Testaments. Mr. Logan shows for instance that the days of creation could scarcely be taken as days of twenty-four hours in view of the use of the word "day" in Gen. 2:4. Ad-

ventists admit that the twenty-four-hour creation-day theory contradicts nature, but they are no more defending the Bible than the church was, when it defended the theory that the earth was the center of the universe. The reason is that this theory is vital to their doctrine.

Pagan Prayers. By Marah E. Ryan. Chicago: McClurg & Co., 1914.

This is a collection of prayers taken from Indian American, Chinese, Persian, Sumerian, etc. The compiler used among others some rather antiquated works, which none but a specialist can use. The name Accadian taken by her either from Lenormant or from the *Records of the Past* has been abandoned; we now say Sumerian.

Die Voelker Altpalaestinas. By Otto Procksch. Leipzig: Hinrichs, 1914.

A short popular statement on the ancient races of Palestine. Some statements can at least be doubted, like the connection between the Rephaim (giants) and the Rephaim (shades in Sheol). These two words come from a different root, as is clearly shown by the cognate languages. On the whole, this pamphlet embodies the results of modern scientific research for the general reader.

Die Landesnatur Palästinas. Part II. By V. Schwöbel. Leipzig: Hinrichs, 1914. Pp. 52. M. 0.60.

This is part of a series of studies devoted to the land of the Bible. This number of the series concerns itself with the problem of the origin of the land in its present form, i.e., through what geological stages and surface modifications by wind and flood has the land of Palestine been brought to the state it is in today? It is thus a study of the land itself, with its watercourses, lakes, hills, and plains. The author has gone about his task with characteristic German thoroughness, and his methods seem to guarantee the value of his results.

The Divine Names in Genesis. By J. Skinner. New York: Hodder & Stoughton, 1914. Pp. viii+303. \$1.50.

This is a reprint of six valuable articles first published in the *Exposition* for 1913, with two new chapters added. The occasion for the publication is the fact that certain scholars, among whom Dahse and Wiener are the most prominent, have sought in the last two years to show that the argument for the composition of the Hexateuch, which grew out of the use of different divine names in the various parts of

the text, was not sound because the received Hebrew text does not represent the original usage of the names in question. The attack upon the validity of the Hebrew text is based upon the claim that the various recensions of the Greek text show that in many cases the names in the text upon which the Septuagint was based were different from the names now appearing in the corresponding Hebrew passages. Incidentally, it is rather edifying to find the champions of traditional orthodoxy leading in an attack upon the reliability of the Hebrew text of the Hexateuch. Professor Skinner, who completed the *International Critical Commentary* on Genesis in 1910, sets himself here the task of examining the claims of this new school of textual critics.

Professor Skinner brings to the task great diligence and adequate scholarship. He shows himself thoroughly at home in the principles and methods of textual criticism, and he has no difficulty in exposing the weaknesses of the new school of critics. He has met all of their attacks fairly and squarely and has carried off the honors of the day. The nature of the questions at issue makes the discussion necessarily complicated and detailed and none but the serious student need expect to understand it or derive benefit from it. But for such workers, the volume will stand as the standard reply to the latest attempt to discredit modern criticism.

Biblical Libraries—A Sketch of Library History from 3400 B.C. to A.D. 150. By E. C. Richardson. Princeton: Princeton University Press, 1914. Pp. 252. \$1.25.

This is an ambitious book. The task undertaken involves familiarity with a long and varied period of the world's history. The term "biblical" is interpreted very liberally, thus making it possible to include some libraries that had little connection with biblical affairs. In so long a stretch, we can hardly expect that all the dates should be brought up to date; but Hammurapi is now known to have reigned from 2123 to 2081 B.C. Consequently, the sixth year of Sesostris was not during that period and the 37 Bedouin who visited Egypt then cannot, on that ground at least, be identified with the Hebrews. The "biblical" lore of the author is not always adequate. Scholars will hardly agree that the ark of the covenant was after all only a bookcase, nor that "the greater part of Exodus, Leviticus, and Numbers can be readily divided up into the brief original documents." We expect librarians to be exact and careful; but the proofreading of this booklet is very bad; the punctuation in particular is most unsatisfactory. But anyone interested in the history of library development will find here a great deal of information for which he will be grateful.

History of the Hebrews: Their Political, Social, and Religious Development, and Their Contribution to World-Betterment. With maps and charts. By F. K. Sanders. New York: Scribner, 1914. Pp. xiii+367. \$1.00.

This volume is intended to serve as a textbook for classes willing to devote a year's study to Hebrew history at the rate of three recitations per week. The machinery or external method of the book is admirable. The chapters are subdivided into brief sections, in all 534 in number. These lend themselves readily to the assignment of material for preparation. Appendix I gives an outline of the whole history classified under one hundred headings. Appendix II gives a list of special readings definitely assigned section by section, so that the student may know where to find other reading upon any special topic. The choice of literature selected for reference is very good. Twenty-four maps and charts illustrate and illuminate the text. Lists of questions are frequently interspersed in the text which serve the student as a guide in review and come to the aid of the less effective class of teachers. The point of view and spirit of the volume are modern and the whole book is well adapted to the purpose of giving youths an intelligent survey of the course of Hebrew history. It would serve well as a guide to the study of that history by students in the latter part of a high-school or academy course and by those in the earlier half of the college curriculum.

The Son of Man. By A. C. Zenos. New York: Scribner, 1914. Pp. 137. \$0.60.

This volume of the "Short Course Series" contains seven studies on the different aspects of the redemptive ministry of Christ as the Son of Man, based on statements in the Gospel of Mark. It is only as humanity asserts itself in the world that it dominates brutal forces: the work of Jesus as the Savior of mankind is the highest manifestation of this universal principle. But redemption to be sure and adequate must be the work of one who is himself in no need of redemption. Dr. Zenos bears in mind these two aspects of the character of Christ; his book is very readable and helpful.

Live and Learn. By Washington Gladden. New York: Macmillan, 1914. Pp. 159. \$1.00.

This is a series of addresses on learning to think, to speak, to see, to hear, to give, to serve, to win, and to wait. Dr. Gladden's book is very practical and will not fail to interest not only the young people for which it is primarily meant but others who are no longer young. The style is racy and bright.

THE MESSAGE OF JESUS TO OUR MODERN LIFE. VI

By SHAILER MATHEWS

AN OUTLINE BIBLE-STUDY COURSE OF THE AMERICAN INSTITUTE OF SACRED LITERATURE

This course is published in nine leaflets issued on the fifteenth of each month from September, 1914, to June, 1915. It may be obtained by enrolling as a member of the AMERICAN INSTITUTE OF SACRED LITERATURE. Membership in the INSTITUTE requires only the annual membership fee of fifty cents, and four cents for postage, to be sent to the headquarters of the INSTITUTE, at the University of Chicago. Two thousand people besides subscribers to the BIBLICAL WORLD are now using the course.

PART II. THE PRINCIPLES OF JESUS AS APPLIED TO PROBLEMS OF LIFE

STUDY VI

THE ECONOMIC LIFE

Technically speaking, Jesus has no economic teaching. His interest is not in wealth but in people. In this he is clearly consistent with his general purpose and method. Just as the family and its problems offered an occasion for him to apply his fundamental principles to the individual's moral and religious life, so the universal interest of humanity in material goods is an occasion for him to make new applications of his fundamental principles. In so doing, he does not develop any economic program. He is neither a socialist nor a champion of capitalism. In his teaching a man's life is more than his possessions.

Jesus does not deal with any phase of human interest abstractly. Everything is concrete. His experiences are not expressed philosophically, but with vivid concreteness as particular circumstances occasion them. His teaching as to wealth, like his teaching as to the family, is the expression of his application of eternal principles to practical social conditions.

These conditions, however, are not involved or perpetuated in Jesus' religious conceptions. This is noteworthy, for in many if not all great religions certain definite economic conceptions peculiar to the social life of the time in which the founder of the religion lived are so perpetuated as to make it all but impossible to maintain the religion in a different social order. The differences even between the religion of Jesus and the religion of the Old Testament at this point are marked.

I. THE TEACHING OF THE OLD TESTAMENT CONCERNING PROPERTY AND INDUSTRY

The Old Testament, it will be recalled, is the record of a developing nation. Its legislation, however ideal it may be in certain elements, starts from definite conditions in which the nation developed. These conditions were themselves not originated by the Old Testament religion, but came from Babylonia, Egypt, and the older Semitic life in general. The legislation of Moses originated few economic conditions, but did undertake to improve those which the nation already possessed. We do not thoroughly appreciate the Old Testament until we see clearly that this historical basis was a condition under which the will of God was progressively revealed.

First day.—§ 90. *The legislation of the Old Testament assumes the existence of property as a social institution:* Gen. 12:1-9; 13:1-13; 30:25-31:21; 41:37-45. The Old Testament writers were not interested primarily in the origin of human institutions, although they incidentally use some of the beliefs current in their day. The Old Testament, centering as it does about the history of a nation, is particularly concerned with those who possess wealth as well as political power. Recall the stories of Abraham (Gen. 12:1-9; 13:1-13) and the Hebrew patriarchs Jacob and Joseph (Gen. 30:25-31:21; 41:37-45). In these stories, the idea of property includes land, slaves, and personal property such as gold and clothing. The references to the ownership of land are particularly interesting in view of the fact that the patriarchs were essentially nomads.

Second day.—Exod. 21:2-23:13. With the entrance of the Israelites into Canaan, their form of civilization changed from the nomadic to that of a people living in towns and fields. The character of wealth changed also, and much more importance is given to land tenure. The early legislation (Exod. 21:2-23:13 recognizes individual rights of landowners) has a considerable number of laws dealing with the holding and use of land.

Third day.—§ 91. *As the nation developed, the increase of wealth gave rise to new moral problems and consequent ethical teaching:* I Kings, chap. 21. The story of Ahab's confiscation of the vineyard of Naboth is a good illustration of the problems which wealth brings. As the economic life of the Hebrew state became more complex, moral problems of a new sort emerged. This is an illustration of the process which goes on in every society that accumulates capital and in which the increase of population gives increased value to land.

Fourth day.—*New economic conditions were exploited by the powerful people and the poor suffered:* Isa. 10:1-4; Jer. 22:3-5; Amos 3:9-15; 5:11-15; chap. 6; Mic. 7:2, 3; 3:9-12. In Israel, as in modern times, the possession of wealth often made men lawless. All the prophetic writers abound in the bitterest denunciation of the accumulation of ill-gotten wealth, and the private or public perversion of justice. Read the passages cited.

Fifth day.—§ 92. *In the teaching of the Hebrew sages more attention was given to the right use of wealth, as well as to general moral principles:* Prov. 11:24-26; 13:7, 8; 14:31; 21:5, 6; 16:19; 28:20, 27; 29:7, 14; 30:9. These and other sayings of the wise abound in warnings against too great striving after riches, and the cultivation of the proper attitude toward the poor.

Sixth day.—§ 93. *The teaching of the Old Testament was elaborated, but its fraternal quality was not fully appreciated by the Pharisees:* Luke 16:14-31. Read

this passage carefully, remembering that the point of approach is in vs. 14. Do we not see that in this parable Jesus teaches that the Pharisees had sufficient teaching in the Old Testament as to the right use of wealth? If they did not follow that, would they believe if someone came from the dead to tell them how selfish men are to be punished?

Seventh day.—§ 94. The messianic ideal among the Jews included, not only political deliverance, but the release of the poor from poverty: Luke 1:46-55; 3:7-14. The evidence for this can be seen, not only in the messianic literature of the Pharisees (the song of Mary, Luke 1:46-55), but also in the history of the revolt against Rome, 66-70 A.D. From this point of view one can appreciate better why the poor flocked to the messianic preaching of John the Baptist. Remembering that John the Baptist was preparing men for the day of judgment which he believed was soon to come, read Luke 3:7-14 and notice how large an importance he gives to generosity. Does he insist, however, that a man shall give away all that he possesses?

II. THE LIFE OF JESUS IS A LESSON IN THE SECONDARY VALUE OF WEALTH

The life of Jesus is not to be copied literally. On this the Christian world is agreed. He exemplified what he taught, but his example cannot always be universalized except as regards the principles which in his own day and land he individually embodied. In the case of the family this was evident. In order to be like Christ one does not need to be unmarried. Nor, in order to be a Christian, does one need to abandon one's occupation. The principles, however, which led Jesus to abandon his occupation must be wholly ours, and some of us may need to do precisely what he did in that regard, because in our case the application of his principles to what we regard as life makes us dependent upon the economic life of others.

Yet the teaching of Jesus can be fully appreciated only as we gain a knowledge of his life. We must remember that he lived in a world when industry was not organized as it is in our day, where there were no great manufactories, where slavery still was recognized by law, where democracy was undreamed of, and where those ethical ideals which he himself contributed to history had not been embodied in legislation. In such a society Jesus lived and to it he gave an illustration of his own teaching in accordance with its needs.

Eighth day.—§ 95. The family of Jesus was poor, but not properly speaking proletarian (of the lower class of his day): Luke 2:22-39. The New Testament makes it very plain that he was a member of a family of good social standing and that he was descended from David. The poverty of the family is to be inferred from Luke 2:22-39. Strictly speaking, he was not a peasant. He was one of the great mass of Palestinian Jews who found themselves oppressed by the tax-collector. The general poverty of the land appears in the writings of Josephus and the rabbis.

Ninth day.—Jesus himself was an artisan: Mark 6:1-6a; Matt. 13:54-58. This passage would argue that he did not occupy an important position in Nazareth because of wealth. Some of the legends which grew up in the church have to do with his being a maker of "plows and yokes," and miraculously helping Joseph out of mistakes due to his bad workmanship. It is not altogether clear, however,

just what trade Jesus actually followed. He is commonly spoken of as a carpenter, and yet the Greek word may be interpreted to mean that he was a contractor or builder. It is noticeable that in his teaching he draws almost no illustrations from artisan life, but usually from agriculture and to some extent from commerce.

Tenth day.—*In his public ministry he was obviously poor:* Luke 8:1-3; Matt. 8:19, 20 (Luke 9:57, 58); Matt. 17:24-27; John 13:28, 29. Read the first two passages. It is to be borne in mind, however, that though thus poor and supported by gifts, Jesus was not a beggar. He neither practiced nor advised begging, and the strange and difficult story of Matt. 17:24-27 shows that he was ready to pay the Temple tax. John 13:28, 29 would argue that he was accustomed out of his poverty to help the poor.

Eleventh day.—§ 96. *The poverty of Jesus gave him deeper sympathy with the poor, but did not prevent his friendship with the rich:* Luke 19:1-10; 5:27-32; Matt. 27:57, 58. This fact must be remembered when we come to the teaching of Jesus. It is, however, not to be overemphasized. Jesus did not commercialize his power to make friends. His relations with the rich, like his relations with the poor, were based upon the desire to be spiritually helpful. We shall recur to this later in our study of Jesus' teaching as to social customs. For present purposes we refer to such intercourse as he had with men like Zaccheus (Luke 19:1-10) Levi (Luke. 5:27-32), Joseph of Arimathea (Matt. 27:57, 58), only to show that Jesus was not an economic agitator. To make him the exponent of economic class-consciousness is utterly to misinterpret his attitude and message.

Twelfth day.—*The sympathy of Jesus with the poor did not make him bitter or ascetic:* Luke 4:1-13. Neither in his actions nor in his words is there any ground for considering him a leader of industrial revolt. His appeal to the masses was moral, not economic. To speak of Jesus as a labor leader is not only anachronistic (for we have no knowledge of a labor movement in Palestine, whatever may have been true of the rest of the Roman Empire), but it is to distort his fundamental message. From this point of view re-read the story of the Temptation and notice how in at least one of the temptations Jesus faced this very problem of being a leader of revolt (Luke 4:1-13). We shall return to this in the discussion of Jesus' teaching concerning political life. Attention is now drawn to it because of the rather widespread fashion to make the interest shown by Jesus in the poor that of a member of an economic class, rather than that of a teacher of a spiritual message to which the poor have as much right as the rich. To the joyous task of giving this message Jesus subordinated all other interests. That was his method of living the life of love. What he had he gave.

III. THE TEACHING OF JESUS CONCERNING WEALTH

As we come to the words of Jesus with a recognition of historical relations, we are again impressed with his effort to make men see the moral implications of their daily life. His paramount interest lay in saving men from the control of unworthy motives and secondary goods such as he believed wealth and physical life itself to be. He would extend love into all aspects of life. Only as we recognize this method of Jesus can we avoid the mistake of interpreting him from the point of view of modern economic theory. He was no more a political economist than he was a sociologist.

Thirteenth day.—§ 97. *Jesus taught that wealth is to be subordinated to all spiritual goods:* Matt. 6:24-34; Luke 12:22-34; 9:25. Read the references carefully and notice how Jesus makes wealth a secondary good. It is from this perspective that we must judge his words. He is interested, not in wealth, but in people who have wealth. When he sees them falling into the attractive mistake of subordinating all life to the search for material goods he utters warning with the vehemence of the ancient prophet.

Fourteenth day.—Mark 10:23-31 (Matt. 19:23-30; Luke 18:24-30). These references show that Jesus saw moral dangers in the possession of wealth.

Fifteenth day.—Luke 6:24; Matt. 6:19-21; Luke 14:25-35. Similarly notice the words of Luke 6:24 and compare them with Matt. 6:19-21; Luke 14:25-35.

Sixteenth day.—§ 98. *Jesus taught neither communism nor socialism:* Acts, chap. 4. The early church practiced neither communism nor socialism. We sometimes speak carelessly of the communism of the early church. It would be far more accurate to speak of the prodigal generosity of the first disciples. Read Acts, chap. 4. It is certainly not communistic to take up a collection.

Seventeenth day.—Rom. 15:26-33; I Cor. 16:1-4. The Pauline teaching with special reference to the collection he was taking up for the poor Christians of Palestine will be found in his letter to the Romans, 15:26-33, and to the Corinthians, I Cor. 16:1-4.

Eighteenth day.—§ 99. *Jesus does not make poverty either a blessing or a curse:* Mark 6:8-10; Luke 10:1-12; Luke 16:14-31; Luke 6:20; Matt. 11:2-6. That he does not regard poverty as necessarily a curse appears from Mark 6:8-10; Luke 10:1-12. That he does not regard it as a blessing is true from silence. He does, however, teach that the poor can have the gospel preached to them and that they are blessed because, although they are poor, they possess the Kingdom of God. The parable of the Rich Man and Lazarus (Luke 16:14-31) cannot be interpreted to teach that all poor men are to be saved and all rich men are to be damned. Yet the fact that most of the people who did follow Jesus were poor is an argument that his sympathies, in so far as they recognized any social class, were with them. Read Luke 6:20; Matt. 11:2-6.

Nineteenth day.—§ 100. *Although wealth is a secondary good, Jesus does not teach that his followers should be beggars:* Mark 1:16-20 (Matt. 4:18-22); II Thess. 3:10; I Thess. 4:11. True, Jesus called his immediate disciples away from their daily occupation (Mark 1:16-20 [Matt. 4:18-22]). There is no evidence, however, that he made such an abandonment of daily life a test of discipleship. Read Paul's interpretation of Christian duty (II Thess. 3:10; cf. also I Thess. 4:11).

Twentieth day.—§ 101. *The heart of the economic teaching of Jesus is this: Wealth is to be used generously in order to extend friendship; i.e., according to the principles of love:* Luke 16:1-13. To discover Jesus' conception as to how wealth should be used read carefully Luke 16:1-13. In this parable the central thought is found in vs. 9. The rascality of the steward is a mere incident. He knew how to use money to make friends, and his method was that of giving wealth away. This is the one specific teaching of Jesus as to how his principles affect the economic life.

Twenty-first day.—Matt. 5:42 (Luke 6:30); Luke 12:33, 34; Mark 10:17-22 (Matt. 19:16-22); Luke 18:18-23; 19:1-10; Acts 20:34, 35. How constantly Jesus insisted on giving money to those who needed it is to be seen in Matt. 5:42 (Luke 6:30) Luke 12:33, 34; Mark 10:17-22 (Matt. 19:16-22; Luke 18:18-23). An interesting commentary on this teaching will be found in Luke 19:1-10; see also Acts 20:34, 35. Is not such teaching an extension to economic matters of the fundamental ideal of Jesus? Notice the sacrificial element.

Twenty-second day.—Matt. 5:43-48. Yet we cannot see in this teaching a distinct economic program; there is rather a perception of moral values and an emphasis upon the necessity of love and helpfulness, as well as on the temptations that beset the possessors of wealth. Would Jesus insist that a man should give away his money in order to be good or that he should give away money because other people needed help? Again consider carefully Matt. 5:43-48.

IV. APPLICATION OF THE TEACHING OF JESUS

Sanity is demanded in any attempt to make the teaching of Jesus apply to our industrial order. The world in which he lived was so different from our own that it can be counted only fortunate that he did not leave any detailed teaching upon economic matters. To have made such application might have embodied in Christianity social practices which would have hindered its development.

Yet, on the other hand, the fact that he does not discuss modern economic matters does not argue that he is indifferent to the moral problems involved in economic relations. Our study has shown how intensely interested he is in the spiritual dangers which confront the rich. We should not represent his teaching so as to limit its economic significance to his directions to give money away. To help the poor by gifts is only one application of his underlying moral and religious principles. Every Christian must decide whether a given practice or tendency in the industrial order violates these fundamental principles of Jesus. It is from this point of view alone that we can apply his words to our economic life.

Twenty-third day.—*There is something higher than business success.* Can there be one set of moral ideals for the business world and another for our individual life? Presumably the answer to such a question would be in the negative. Yet, when it comes to a practical decision, it is sometimes very easy to say that the moral ideals of Jesus are impracticable and that it is sometimes necessary, in order to succeed in business, to adopt a course of conduct which we admit is not so much in accordance with the ideals of Jesus as with the practices of some of our contemporaries. What do you think would be the attitude of Jesus if he were in our place when such an issue arose? Suppose, for instance, that honesty, or a spirit of kindness for one's competitors, would lead to bankruptcy; should a man be honest and self-sacrificing if he can avoid bankruptcy by the opposite method? This issue is one which every man has sometimes to face, and it is very simple; namely, Shall I be loyal to the fundamental teaching of the Master at the cost of sacrifice?

Twenty-fourth day.—*The Christian attitude toward the conflict between labor and capital as well as to all other economic conflicts is more than that of justice; it is that of sacrifice of privilege for the sake of fraternity.* Any thoughtful student of

the New Testament can find an illustration of this principle in the relation of Jesus' teaching to slavery. Jesus never attacks slavery, much less champions it. He simply does not discuss it. Yet wherever his principles of love and fraternity have permeated, slavery has disappeared. We can argue the inevitable effect of this same teaching upon the wage system of today. For in the conflict between the employed and employer classes the real issue is between men, not abstractions, and men can be changed in motive and in attitude by Christianity. The application of the fundamental principle of Jesus to the men of today will lead to the equalization of economic privileges as they develop in our modern world. Should it not be one duty of the church to educate men and women to see that economic issues are moral? If one generation could be made sensitive to this conception, the sense of mutual obligation in our industrial world would be a source of better understanding and of economic peace.

Twenty-fifth day.—If men are determined to give one another justice according to the principles of Jesus, they are free to determine the best method in which this may be accomplished in their economic life. Just what change in our industrial order would be necessary to bring about the Christian adjustment of interests now opposed to each other remains to be seen. There are many programs, each of which claims to be the only one that a man can adopt if he wishes to be thoroughly just and fraternal. Socialism, the single tax, collective bargaining, governmental control of monopolies, are some of these. The argument of each is the same: it is the one expression in economic life of that spirit of justice and love which Jesus inculcates. But this argument assumes what we really need to know, namely, that the proposed program is really practicable and fair to all parties concerned. It may be that the spirit of Jesus, if only it can operate in social evolution, would lead to an economic organization of society far superior to any one of these theoretical programs. Jesus does not furnish programs, but ideals and character.

Twenty-sixth day.—The ideals of Jesus are more far-reaching in economic affairs than his own specific application of them. Jesus makes only one application of his principle of brotherhood to economic affairs, namely, the giving away of money. He says nothing about the methods by which wealth is gained. That is to say, he is silent concerning the processes of production. Yet it is in this that our modern world finds its chief conflicts; for it is here that the wage system is met. True, the principle of giving might be extended to industry by saying that a man should make gifts by refusing to make as much money as he might otherwise; but such use of terms would serve to confuse men's minds. Wage-earners want justice and not charity. From their point of view the employer might be said to be giving what really was not his to give. At all events, it cannot be denied that Jesus would condemn a man who, having grown rich at the expense of the rights of others, gives his money away. In our modern world his teachings must be made to answer, not only the question as to what one is to do with his wealth, but the other as to how he gets his wealth. Make this personal. Does part of your income come from underpaid men, women, and children? Do you believe it right in business to take advantage of another's misfortune? If you are a wage-earner are you treating your employer—regardless of his treatment of you—in a brotherly fashion?

Twenty-seventh day.—*The principles of Jesus apply primarily to people and not to property.* The political economist too often forgets that questions of wealth are really questions of personality. The teaching of Jesus applies not only to those who have what we call fortunes, but quite as truly to men who are wage-earners, or who are on a salary. They, too, must face the moral question whether they will make spiritual goods or material goods supreme in their lives. It would be a misinterpretation of Jesus to say that he preached only privileges for the poor and only obligations for the rich. Both classes alike are under obligations to adopt Jesus' ideals. It is not following Jesus to store up one's wealth, nor is it following him to hold on to economic privileges until they are forced from us. Undoubtedly those with privileges practice the larger sacrifice.

Twenty-eighth day.—*Belief in Jesus means belief in the practicability and efficiency of his teaching as applied to economic life.* It is sometimes easier to believe that Jesus can save after death than to believe his teachings are true when applied to life. Yet such a distinction is virtually a denial of his supremacy. Within the limits set by his teaching there is opportunity for all the scientific knowledge we can gain from sociology, political economy, and experience. But to disbelieve that his principles of brotherhood are to control economic life is to deny him. Whoever takes him seriously must believe that the application of his teachings would carry the world toward economic justice. In fact, a knowledge of the history of the development of modern society shows that only in so far as men have moved toward the Golden Rule has there been satisfactory settlement of industrial disputes. It is not only that conflicts must be settled righteously; they must be settled generously. For love is higher than mere justice. This can be illustrated in almost any case of industrial conflict with which you are familiar.

Twenty-ninth day.—*The message of the cross to economic life.* If our economic society is ever to be thoroughly Christian at least three things are indispensable: first, individuals must be educated to take the Christian attitude of fraternity in their economic relations; secondly, legislation touching upon economic affairs must tend to democratize economic privilege and, by emphasizing the worth of personality, give larger equality in the sharing of the material goods of life; and thirdly, business success at the expense of brotherhood and justice must be seen to be contrary to the divine will. There is one saying of Jesus we must constantly use to test our individual and social life in their economic activity: "What shall it profit a man if he gain the whole world and lose his own life?" The hope of bringing about fraternity in society will be futile until men are ready to follow Jesus, not only in the realm of noble thinking, but also in his sacrifice of personal comfort and advantage in the interests of others.

It is at this point that the gospel is indispensable. For the gospel is the revelation through Jesus that God is love and that the way to be like him is to be loving. Believing this truth, revealed in the life, death, and resurrection of Jesus, we dare make economic as well as other sacrifices in the interest of that brotherhood which comes from divine sonship. In such sacrifice we are co-workers with God.

THE BEST WAY

INDIVIDUAL COMMUNION SERVICE

It is conceded that the individual communion cup is the best.

Why not introduce it now?

It is reverent. It is sanitary.

The Service is chaste and beautiful.

The quality of our Service is the finest on the market.

Quality—not price—should determine your choice.

Write for Illustrated Price List

INDIVIDUAL COMMUNION SERVICE COMPANY

107-109 South Wabash Avenue

CHICAGO

The General Theological Seminary of the Episcopal Church

Chelsea Square, New York

The Academic Year begins on the last Wednesday in September, although students are received at other times. Special students admitted and Graduate Course for Graduates of other Theological Seminaries. The requirements for admission and other particulars can be had from

The Very Rev. Winford L. Robbins, D.D., LL.D., Dean

Esterbrook Radio Pens

26 styles

The newest idea in pens—the Esterbrook line de luxe. Triple silver plated—non-corrosive and imparts a “velvet touch” as well as a lasting brilliance and unusual durability.

Put up in handsome leatherette gold-embellished cases—a highly artistic packing which they truly deserve.



Send 10c for use-ful metal box containing 12 of our most popular pens, including the famous Falcon 048.

**Esterbrook
Pen Mfg. Co.**

New York
Camden, N.J.



EVER NEED DUPLICATES

Of Form Letters, Price Lists, Bills, Invoices, Drawings, Menus, Reports, ANYTHING? Then take advantage of our offer of **10 DAYS' TRIAL, WITHOUT DEPOSIT**

and become one of thousands of satisfied customers who all agree that **Daus' Improved Tip Top Duplicator** is the simplest, easiest, and quickest method of duplicating on the market. 100 copies from Pen-written and 50 copies from Type-written Original.

Each machine contains a continuous roll of our new “Dausco” Oiled Parchment Back duplicating surface which can be used over and over again. If you have tried other duplicators without success, you will be more than pleased with ours.

Complete Duplicator, Cap Size (prints 8 1/2 x 11 1/2 inches). Price \$7.50. Less special discount of 33 1/3 % Net \$5.00



FELIX E. DAUS DUPLICATOR CO., Daus Bldg., 111 John St., NEW YORK

THE UNIVERSITY OF CHICAGO PRESS

Announces that a representative stock selected from its list of books and pamphlets is carried by

The Baker and Taylor Company

33 East 17th St., New York, N.Y.

Patrons located east of Buffalo and Pittsburgh will effect a material saving in time by placing their orders through this agency

Would You Be Interested?
If a man came to your desk and
showed you a pen or pencil that
would add or subtract as it writes?



Of course you would; anybody would!
We have no such pen or pencil, but we have something better. We
have a typewriter which does all this, and you know that the typewriter
is three times as fast as any pen or pencil. This typewriter is the

Remington

Adding and Subtracting Typewriter

(Wahl Adding Mechanism)

This machine adds or subtracts and writes, not only that but it
adds or subtracts when it writes. Both operations are one.

You need the machine in your study; every man needs it who has
anything to do, or say, or write, or add to do on the same page. It
saves time, saves labor, prevents errors, prevents errors, gives you a
mechanical insurance of absolute accuracy.

We stand ready to give the machine a test on your mail, a test
which will convince you that you need it.

Remington Typewriter Company

(Incorporated)
New York and Everywhere

FINE INKS AND ADHESIVES

For those who KNOW



Higgins'

Drawing Inks
Eternal Writing Ink
Engrossing Ink
Taurine Mucilage
Photo Mounter Paste
Drawing Board Paste
Liquid Paste
Office Paste
Vegetable Glue, Etc.

Are the Finest and Best Inks and Adhesives

Emancipate yourself from the use of corrosive and
ill-smelling inks and adhesives and adopt the
Higgins Inks and Adhesives. They will be a
revelation to you, they are so sweet, clean, well
put up, and withal so efficient.

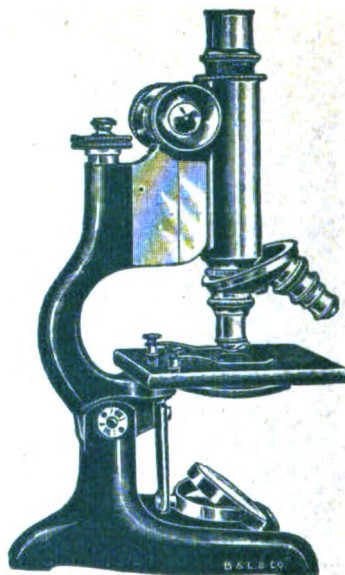
At Dealers Generally

CHAS. M. HIGGINS & CO., Mfrs.

Branches: Chicago, London

271 Ninth Street

Brooklyn, N. Y.



A Wide Variety of Superior Microscopes

For the teacher, the student, the advanced
research worker, or the man with a home
hobby for microscopy.

Bausch and Lomb Microscopes

In all models, accuracy, both optical and mechanical,
simplicity of operation and of adjustment, and
refinement of construction are fundamentals. Our
optical experience of over 60 years and our reputa-
tion for scientific achievement assure you of
every practical requirement in a microscope.

Model FS2 (illustrated) costs \$34. Other com-
pound microscopes from \$18 to \$330—simple
microscopes \$2.50 to \$17.

Our illustrated catalog gives full descriptions
and prices. Sent on request

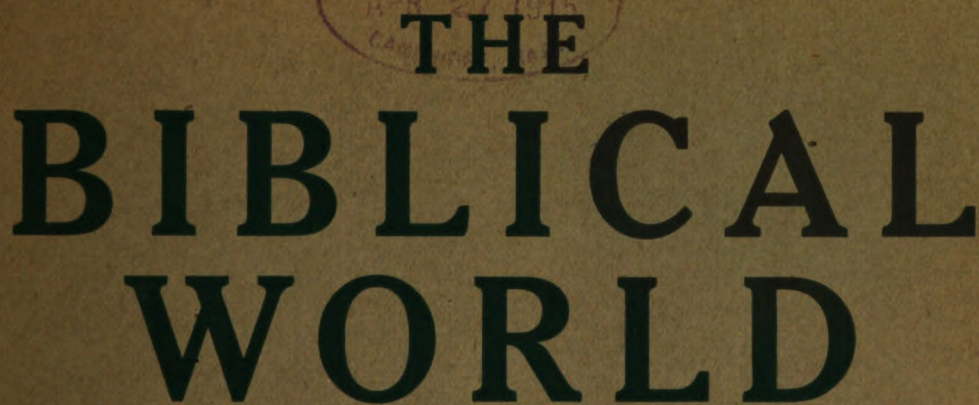
Special Terms to Educational Institutions

Bausch & Lomb Optical Co.

412 ST. PAUL STREET ROCHESTER, N. Y.

New York Chicago Washington San Francisco

Manufacturers of the famous Tessar and Protar Photographic
Lenses, Projection Lanterns (Balopticons), and other high-grade
optical goods.



Digitized by Google

THE BIBLICAL WORLD

FOUNDED BY WILLIAM RAINEY HARPER

THE HEBREW STUDENT, Vols. I, II, 1887-1888;

THE OLD AND NEW TESTAMENT STUDENT, Vols. IX-XI, 1889-1892

THE OLD TESTAMENT STUDENT, Vols. III-VIII, 1883-1888

THE BIBLICAL WORLD, New Series, Vols. I-XLIV, 1893-1914

SHAILER MATHEWS, Editor

With the Co-operation of the Members of the Divinity Conference of the University of Chicago

Vol. XLV

CONTENTS FOR APRIL 1915

No. 4

EDITORIAL: HOW SHALL WE SPREAD IDEALISM? - - - - -	193
CHRISTIANITY AS RELIGION MADE MORAL - DOUGLAS CLYDE MACINTOSH, PH.D.	195
ARCHAEOLOGY AND THE BOOK OF GENESIS. V AND VI	
Lewis Bayles Paton, Ph.D., D.D.	202
WHAT IS FUNDAMENTAL? AN IRENICON - - JOHN WRIGHT BUCKHAM, D.D.	211
AMORITE INFLUENCE IN THE RELIGION OF THE BIBLE - - LOUIS WALLIS	216
THE AUTHORITY OF A RELIGIOUS CONSCIOUSNESS - WILLIAM E. HAMMOND	223
CURRENT OPINION - - - - -	237
THE CHURCH AND THE WORLD:	
MISSIONS - - - - -	242
CHURCH EFFICIENCY - - - - -	245
BOOK NOTICES - - - - -	248
AMERICAN INSTITUTE OF SACRED LITERATURE:	
THE DUTY OF THE CHURCH IN RELATION TO THE STRUGGLING CLASSES. III	
ALLAN HOBEN	232
THE MESSAGE OF JESUS TO OUR MODERN LIFE. VII - - - SHAILER MATHEWS	250

The Biblical World is published monthly by the University of Chicago, at the University Press. ¶ The subscription price is \$2.00 per year; the price of single copies is 25 cents. Orders for service of less than a half-year will be charged at the single-copy rate. ¶ Postage is prepaid by the publishers on all orders from the United States, Mexico, Cuba, Porto Rico, Panama Canal Zone, Republic of Panama, Hawaiian Islands, Philippine Islands, Guam, Samoan Islands, Shanghai. ¶ Postage is charged extra as follows: For Canada, 35 cents on annual subscriptions (total \$2.35); on single copies, 3 cents (total 28 cents). For all other countries in the Postal Union, 68 cents on annual subscriptions (total \$2.68); on single copies, 7 cents (total 32 cents). ¶ Remittances should be made payable to The University of Chicago Press and should be in Chicago or New York exchange, postal or express money order. If local check is used, 10 cents must be added for collection.

The following agents have been appointed and are authorized to quote the prices indicated:

For the British Empire: The Cambridge University Press, Fetter Lane, London, E.C., England. Yearly subscriptions, including postage, 11s. each; single copies, including postage, 1s. 4d. each.

For the Continent of Europe: Karl W. Hiersemann, Königstrasse 29, Leipzig, Germany. Yearly subscriptions, including postage, M. 11.25 each; single copies, M. 1.35 each.

For Japan and Korea: The Maruzen-Kabushiki-Kaisha, 11 to 16 Nihonbashi Tori Sancho-me, Tokyo, Japan. Yearly subscriptions, including postage, Yen 5.40 each; single copies, including postage, Yen 0.65 each.

Claims for missing numbers should be made within the month following the regular month of publication. The publishers expect to supply missing numbers free only when they have been lost in transit.

Business correspondence should be addressed to The University of Chicago Press, Chicago, Ill.

Communications for the editor and manuscripts should be addressed to the Editor of THE BIBLICAL WORLD, The University of Chicago, Chicago, Ill.

Entered as second-class matter, January 28, 1893, at the post-office at Chicago, Illinois, under the Act of Congress of March 3, 1879
Copyright, 1915, by the University of Chicago

THE BIBLICAL WORLD

VOLUME XLV

APRIL 1915

NUMBER 4

HOW SHALL WE SPREAD IDEALISM ?

The word "idealism" may be put to various uses. We use it in no strict philosophical sense, but as expressing those finer qualities of life which are included in religion and morality. Righteousness, the sense of unity in the universe, faith in God, sacrificial love—these, as well as kindred spiritual realities, are all to be seen in what it represents. It is the opposite, not of matter, but of materialism. For its servants it has education and art, but it is not to be confounded with any civilization.

To the spread of such high values every generous soul may be expected to be devoted. Without such ambition the noblest life grows selfish and skeptical. But upon what shall we rely to spread idealism ?

❧ ❧ ❧

There are those who put their reliance upon force. Noble sentiments are made to excuse ignoble deeds. Civilization runs like a fatal disease among primitive peoples, and prophets rely upon cannon to guarantee the word of the Lord.

Such idealism too often serves as a cover for relentless economic policies. The wolf of commercial profit masquerades in the sheep's clothing of schools and churches. What nation ever fought an aggressive war or armed itself except to insure peace? What international policy every sought to coerce or dismember a weak nation except for the sake of human betterment? What Christian nation has not justified war, rapine, and slave hunts in the name of furthering the Christian religion ?

Honor, justice, fraternity—these, we are told, are not to be trusted in national relations beyond our ability to defend them by force. Education, ideals, the fruits of "civilization"—these, we

are told, are to be spread abroad over the earth by the bayonets of nations who incidentally take toll of land, people, and taxes.



It would be a mistake to call such flagrant inconsistencies hypocrisy. They are rather evidence that idealists are blind to their own ideals. Philosophical generalities have not yet been transmuted into Christian morality. Men bravely draw the sword to defend their Master, but have not heard his rebuke or seen his healing of the wounds they make.



Spiritual values must be sought in spiritual ways. Moral ideals cannot be forced upon the world any more than you can make a child love you by beating it. If we really believe in the supremacy of Christian ideals, we must rely upon Christian methods to make them universal. That was the method of Jesus. And that method alone can give permanent blessings to a world of violence.



That brings us face to face with the Cross; and no man longs for sacrifice. We prefer demanding our rights to granting others justice. The Ten Commandments do not reach the limits of Christian ethics. We are not thoroughly the disciples of Jesus until we believe that the world can be made Christian in Christ's way. We must be brave enough and strong enough to teach ourselves and our age the power of an invincible good will.

We cannot prod ideals into humanity by bayonets, but unless the very heart of our Christian faith is delusion, we can bear them to the world upon a Cross.

CHRISTIANITY AS RELIGION MADE MORAL

DOUGLAS CLYDE MACINTOSH, PH.D.

Assistant Professor of Systematic Theology, Yale University,
New Haven, Connecticut

The most characteristic phases of religion are (1) a definite attitude of dependence upon a superhuman Power for help and deliverance in some crisis in which human values, actual or ideally possible, seem to be threatened; (2) the experience, in certain cases, of the desired deliverance; and (3) the satisfied and grateful contemplation of the superhuman Reality believed to have been the source of the deliverance.

It often happens, however, that the desired deliverance does not come. In time, doubt and criticism are the inevitable result; a rational explanation of the failure of the religious attitude, when it does fail, is demanded. Practical religion, religion which seeks definite experiential results of the religious attitude, must submit to rationalization. The great question is whether it is to be rationalized out of existence, or rationalized into a final, universally valid, scientific form. Can religion remain practical and vital, while developing, along with other human interests and activities, in rationality?

It is worth noting, in connection with this question, that there is one species of practical value which the demand for rationality in religion seems to leave unimpaired, viz., morality. Definite, persistent, and self-abandoning dependence upon the religious Object with a view to moral renovation and power for service does not fail to bring

results. At first religion was used as a means of promoting any value appreciated, but more and more it is being concentrated upon moral ends. Morality is a content of religion to which there can be no rational objection, and there is good ground for the hope that, by becoming ever more truly moral in its ends and in the ways and means of reaching those ends, religion may conserve and even increase its vitality, so that it cannot be rationalized out of existence, but only into higher and more universally acceptable forms.

As we look over the history of religion we find that, in spite of the often disintegrating influence of rational criticism upon traditional religious belief and practice, there are certain products of the religious spirit which appear to be able to withstand the influence of this sometimes greatly dreaded "destructive criticism." Not all religious revolution is merely, or even mainly, negative in its outcome. Not infrequently rational renunciation of the inadequate in religion has been accompanied and even facilitated by the production, as a substitute, of religious contents more fully compatible with the newer and more critical modes of thought and action. The failure of materialistic religion has been interpreted as due to moral delinquencies on the part of the petitioner; moral ends are accordingly sought in religion, at first as a necessary

precondition of material blessings, but finally with the understanding that to create a clean heart, to renew a right spirit, is the true function of religion. Non-moral ceremonies of riddance, too, and even immoral mystery-religions become moral, when the public conscience demands it, and a powerful means of promoting morality. But most commonly, perhaps, the moral revolution in religion has emanated from some great moral personality, as the history of religion abundantly shows.

Conspicuous above all others among the prophets of moral religion is Jesus of Nazareth. Original Christianity, we would maintain, was, in its innermost core and essence, *religion*, made more moral and, therefore, potentially more rational, by the introduction into it, actually and in its tradition, of the moral personality of this matchless spiritual leader. At the same time it was *morality*, made more religious and, therefore, more vital, by the carrying into it of the dynamic of the morally renovated religion of Jesus, a religion whose experience was that of spiritual communion and active fellowship with the divine Father, cultivated not only as an end in itself, but as a means to the completest self-giving in ministering to the deepest needs of the human brother. Essential Christianity is, for the modern, rational, reality-loving spirit, *the religion and morality of Jesus*, clothed in the concepts of a scientific age. It cannot even be the religion of the gospel *about* Jesus, unless that gospel about Jesus is interpreted in the spirit of the religion of Jesus. It is at once morality made religious and religion made moral.

Essential Christianity, then, i.e., Christianity in the form in which it can still be the vital religion of the scientifically minded man, is, whatever else it may be, religion made moral. Not only is religion made moral that which is most vital in rational religion and that which is most rational in vital religion; it is also that which is most Christian in historic and present-day Christianity. That this is so, that the essence of Christianity, as religion, can be stated in terms of religion made moral (provided we use this term "moral" in the essentially Christian sense, according to which moral value is everywhere an absolute value), is supported by a consideration of what have come and are today increasingly coming to be regarded as the Christian conception of God, the Christian experience of salvation, the Christian sense of the value of prayer, and the Christian hope of eternal life.

First as to the *Christian conception of God*. It is often said in these days of psychology "Man makes God in his own image." This statement cannot be regarded as literally true save from the point of view of atheism. But it is true that man makes his God-idea and that he tends to make it in his own image. Xenophanes was right. "If oxen and lions had hands, and could paint with their hands and fashion images, as men do, they would make the pictures and images of their gods in their own likeness; horses would make them like horses, oxen like oxen." Often the natural desires and dispositions of men, but always at any rate their ideals, are reflected in their ideas of the Object of religious dependence

and adoration. We have but to think of Zeus and Apollo, of Mars and Venus, of Rama and Krishna. The chief trouble with the God-idea of Mohammed and his followers is that it is made too much in the image of Mohammed—arbitrary, unreasonably severe in punishment, impulsively merciful.

The Christian God-idea, as we now have it at any rate, is made in the image of Christ. There are two varieties of Christianity at this point: in the one Christ is worshiped as God; in the other the religious Object is "the God and Father of our Lord Jesus Christ." But, religiously speaking, the Christianity of the deified Jesus and the Christianity of the Christlike God are largely the same. Both have found the same sort of God—the same God, indeed—and have found him in the same place, viz., revealed in the person and work of Christ.

"Your Father in heaven is perfect." Perfect, that is, from the point of view of Jesus. The only God whom Jesus could worship, the only God of whom he could be the prophet, must needs be morally perfect, judged by the standards of Jesus himself. And the essentially Christian conception of God today is that of the adequate Object of religious dependence and adoration, sufficient, not only in power and wisdom, but also in character, being the realization of the personal moral ideal of Jesus.

If it be remarked, with Professor Simmel, of Berlin, that we know well enough *what* God is, viz., the unity of all spiritual ideals, but that we can never know *that* God is, the answer is that it is true enough that, apart from religious experience, we cannot know that God is.

As for Jesus, so for Christianity as essentially identical with the religion of Jesus, the existence of God is not a mere matter of traditional teaching or of speculative belief, nor is it a *mere* practical postulate; it is a *verified* experiential judgment. Jesus could not have recognized any other God than the morally perfect Father. If he had not found such a God, if his spiritual experience had failed to provide verification of his belief in a perfect God, he would have had to do without any God; for Jesus, it was a perfect God, or none. And it is of unending significance to the race that a man who demanded so much, morally, of the Object of his religious dependence was not obliged to be an atheist. (The New England theology collapsed, as someone has remarked, because the God who could damn men for his own glory was too immoral a being to be worshiped by a man who could set so severe a moral standard for himself as that he ought to be willing to be damned for the glory of God. The time has come, indeed, when, to the Christian *moral* consciousness, atheism would be a view more acceptable than Calvinism in its more extreme form.)

Christianity, then, as religion made moral, includes the verifiable faith that the perfect God exists, and that not, as Professor Howison would have it, as "the final cause of everything and the efficient cause of nothing," but as the ultimate efficient cause of the spiritual evolution of man, and of the spiritual redemption of sinful men accomplished through Christ, and immanently active as the Holy Spirit in the Christlike everywhere.

That in essential Christianity religion has been made moral is seen in the *Christian experience of salvation*. Practical religion centers in the experience of deliverance from evil, actual or possible, through dependence upon God. This deliverance is not primarily an emotion, but a change of relationships. The prayer "Deliver us from evil" means neither more nor less than "Save us." Salvation is deliverance from evil. In primitive religion the "evil" was chiefly physical and belonging to the present life. Later it came to be chiefly eschatological, although still mainly physical. But in spiritual religion the evil from which deliverance is sought is chiefly moral, and thus primarily belonging to the present life, even if also presumably eschatological.

Interpreting salvation, then, as deliverance from moral evil, it may truly be said that Jesus was saved. He was not saved from physical evil; "himself he could not save." But he was saved from moral evil, by prevention and development, we take it, rather than by cure. Thus especially does he become to us Christians "the Captain of *our* salvation." Through the religious and moral ministry of the Christ, perpetuated in the Christian community at its best, the individual is saved, delivered from moral evil, often primarily by way of cure ("redemption," interpreted as inward, experiential, moral), but ultimately also by way of prevention and further development in positive good. Thus Christian experience of moral salvation is not reserved exclusively for another life; it is a present, progressive deliverance, which may well be expected to continue beyond the confines of this life.

From this point of view of Christianity made moral, with its interpretation of the Christian experience of salvation as moral deliverance through religious dependence, the old-fashioned evangelical question, "Are you saved?" while a very wholesome one for a person to put to himself, is not one that can ordinarily be well answered quite so glibly as was formerly deemed desirable. From what specific moral evils of character and conduct has the Christian been saved? And to what extent has the "good work" been accomplished? And, especially in these days of awakening social conscience, to what extent *can* the individual be saved, morally as well as in other respects, so long as multitudes of his fellows are in wretchedness and sin?

The result of making religion fundamentally moral is seen in the essentially *Christian sense of the value of prayer*, as being moral, as well as religious. Probably no one has ever experienced so fully the value of prayer as did Jesus, and by word and example he has given us some very remarkable teaching on this subject. The central problem in the philosophy of prayer has not been with regard to confession, or thanksgiving, or adoration, but with regard to what is commonly called petition. The term is not a good one; it suggests a relation of man to God which is altogether too external. But it is with reference to this question of prayer and its answer, that the word and example of Jesus are most instructive.

In the first place, it may be said that according to Jesus we are never justified in more than *conditional* prayer for *relative* values. "Your Father knoweth

what things ye have need of." "Use not *vain* repetitions"; insistently asking for this or that material "blessing," which, is of but doubtful or relative value, is *in vain*. Be anxious only to be effective for human welfare; "seek first the Kingdom of God," and the question as to what *things* you are to get may be left largely to take care of itself. To be sure, in the "daily bread" petition there is recognition of man's physical dependence; but the only physical desire explicitly sanctioned in the Lord's Prayer is the desire for the absolute minimum of physical goods necessary to sustain life. The petition is thus practically the honest expression to God of the desire to continue to live, which is not only morally legitimate but imperative, in view of life's opportunities for moral growth and service. But, when so interpreted, it is greatly illuminated by the story of how Jesus himself prayed in Gethsemane. He expressed his "soul's sincere desire" for continued life, we are told; but this, we are sure, was not for the mere sake of living, but in order that his ministry to humanity might be continued. And yet even this prayer for life itself was, according to tradition, expressly conditional. In view of the possibility of increasing absolute values on condition of the further continuation of one's own life, it is a duty to seek to live, "if it be possible" without loss of moral integrity. "Nevertheless," in view of the possibility of a life beyond physical death, and the consequently merely relative character of *all* physical values, even the most fundamental of all, the value of physical life, "not as I will, but as Thou wilt" becomes, in such situations as

Jesus confronted, the appropriate expression of enlightened moral religion.

We would repeat, then, that in the religion of Jesus, as in essential Christianity as religion made moral, it is felt to be not morally right to offer unconditional petition for what we do not know to be an absolute value. But the world-view of Jesus was, it is well to remember, like that of his contemporaries, pre-scientific. What then is the meaning of the prayer "Thy will be done" when translated into our modern world-view? Is it not, so far as concerns events or matters with which the will of the petitioner has, or can have, by means of any actual or possible relations to the things or persons of this present world, nothing to do, that he should simply seek moral and spiritual equipment, through fellowship with God, in order that he may be fully ready to meet, with moral triumph, whatever the future may bring? Most future events either are pre-determined or will be determined by free agents over whom we have no possible control; except for what is accomplished, immediately or ultimately, by our own will, the future will not be different, so far as we can say with rational confidence, from what it would have been, by reason of our prayer or our failure to pray. An English novelist has recently expressed the conviction that, as a result of the present war, we shall retain only the ethic of Christianity, giving up its distinctly religious elements. Such is not the meaning of this refusal to seek, directly, through prayer, deliverance from physical "evil." Dependence upon God for strength to meet physical evil with courage and patience becomes

all the more urgent, if one deliberately refrains from praying for direct physical interventions on the part of God, because he deems it irrational to do so.

But if the words and deeds ascribed to Jesus suggest that unconditional prayer for merely relative values is morally wrong, they teach even more emphatically that *prayer for personal moral values, which we know to be absolute, not only may, but, to be properly effectual, must be unconditional.* The publican in the parable prayed for mercy, and the mercy he obtained was *moral* mercy, righteousness, sufficient for his "justification." "Good gifts"—in short, "the Holy Spirit," God himself—this is what is given in response to true religious dependence. Indeed this is how Jesus came to be more divine than others; not that he was born without a human father, but that he so found the way to the divine Father, in the life of prayer for moral values, that God gave himself to him more abundantly than to others.

And this greatest of gifts, the Holy Spirit, like the midnight gift of loaves to the needy neighbor, is given by God to man, "not because he is his friend," exactly, but only on condition of persistently seeking it in religious dependence. Importunity, like that of the widow seeking justice is indispensable in seeking, through religious adjustment, the promotion of the absolute values of a thoroughly moral will and character. Men ought to pray (not to say prayers, merely) "always," perseveringly, and "not faint," or grow discouraged and give up when on the very verge of attaining to experiences which can come by prayer alone. Such

prayer, when intelligent and absolutely sincere, and continued "without ceasing," i.e., without giving up in discouragement, is as sure to succeed as any process the scientist can describe. It is *universally* answered. "*Everyone that asketh receiveth.*" Thus while science may reduce the *number* of our petitions, the scientific attitude carried into religion will ultimately serve only rationally to direct and intensify our prayer for moral uplift, giving us added assurance that such dependence upon the immanent divine spirit cannot be in vain.

And with regard to the intercession, the all-comprehensive prayer, which is, "Thy Kingdom come, Thy will be done," can *really* be prayed only by being so made the soul's sincere desire that the prayer is simply the inside of the life; the life, the outside of the prayer. When prayer is made thoroughly moral, it will be neither more nor less than *moral religion.*

Finally, that essential Christianity is religion made moral is evidenced by the nature of the *Christian hope of eternal life.* The heaven that men have spontaneously hoped for has always been the pursuit of favorite or ideal activities under ideal conditions. The Egyptian looked forward to farming a river valley under ideal conditions; the heavenly Nile never failed to overflow, nor abundant harvests to ripen in due season. The ancient Teuton expected a continual round of eating, drinking, and fighting, under conditions so ideal that wounds would heal so rapidly that the fighting could be resumed without serious interruption. The North American's paradise was the happy hunting-

ground. And so, in Christianity at its best, as moral religion, a future life is looked upon as an opportunity for further spiritual development and further moral service. It does not surprise us that Jesus, with his supreme confidence in the moral perfection of the divine Father and in his own divine mission, should have coupled with his anticipation of death a confident prediction of his triumph over all that death could inflict upon him. The continuation of his personal existence in a future life was morally imperative, and therefore to be prayed for without hesitation and with full assurance, as for an absolute value.

Not only is it moral to pray (i.e., to depend upon God, absolutely) for a future life, if we sincerely desire it for a moral purpose. It may even be morally demanded of a World-Ruler, for ourselves and for others, if our will and their wills are, or can be reasonably expected to become, moral and a means of promoting any absolute value. Moreover, it is not fully moral for man *not* to desire and even to demand further life and opportunity for moral action, here, or else hereafter; hereafter, if not here.

One may easily be selfish and immoral in his desire for immortality; but no one can be fully Christian, or fully moral, and not desire an immortality of moral service. And in view of the Christian idea of God, the person who thus morally desires and demands a future life has a right to expect, and even to be assured, that this moral prayer for deliverance from the evil of annihilation will be answered. He will be given personal immortality, unless something else would serve quite as well the end he morally wills; and we are unable to conceive anything else that could. It strengthens this assurance, too, to remember that he who, of all the sons of men, sounded the deepest depths of moral personal religion was assured that God was the perfect Father, who would not suffer the moral personality of any of his human children to pass into nothingness.

If it is true that essential Christianity is religion made truly moral, as well as morality made truly religious, then essential Christianity is "absolute religion," the religion of the future, the final faith of humanity.

ARCHAEOLOGY AND THE BOOK OF GENESIS

PROFESSOR LEWIS BAYLES PATON, PH.D., D.D.
Hartford Theological Seminary, Hartford, Connecticut

V. The Sumerians (5000-3500 B.C.)

No remains of Paleolithic or of Neolithic man have yet been discovered in Babylonia. The annual overflow of the rivers has obliterated such traces as may once have existed. Eventually, however, a race appeared that built its towns on artificial mounds raised above the level of the floods, and in these extensive relics of its civilization have survived. This race is called the Sumerian from the fact that its earliest monuments have been found in Sumer, the ancient name of Southern Babylonia.

1. *Remains of Sumerian civilization.*

—The early Sumerians had considerable artistic ability, and have left us numerous statues, reliefs, and drawings. In these the men are represented with smoothly shaved heads and faces. Their features are very different from those of the later Semitic settlers. Their only garment was a short petticoat, made apparently of flocks of wool. The women were similarly attired. Their houses were built of clay bricks, and consisted of small rooms opening off from a central court. Their graves contain either clay sarcophagi with covers, or reed mats in which the dead were wrapped. The bodies were placed in the position of an unborn child, and were provided with dishes for food and drink, with ornaments and weapons. Bronze spearheads, axes, daggers, and fish-hooks prove that

these people had already reached the age of bronze.

2. *Inscriptions.*—In the lowest levels of the mounds inscriptions are found in an extremely primitive character that approximates picture-writing. In these characters we see the beginning of the Babylonian and Assyrian cuneiform, or wedge-writing, that remained in use almost down to the beginning of the Christian era. All the stages of development can be traced from the primitive signs to the latest Assyrian and Babylonian forms. The Assyrian and Babylonian inscriptions have been deciphered, so that the phonetic value of the primitive pictographs is known.

These tablets are written in a language utterly different from the Semitic speech of the later Babylonians, which resembled Hebrew. Its meaning is disclosed by the fact that the later Semitic Babylonians prepared lists in which they gave Sumerian words together with their Semitic translations. Through patient study of these texts the Sumerian language has at last been deciphered, and within the last few years several excellent Sumerian grammars and dictionaries have been written. This language has monosyllabic roots with such an extraordinary variety of meanings as to suggest that they must have been pronounced with different tones like Chinese.

As to the antiquity of the earliest Sumerian records we know the following facts. The list of kings with the years of their reigns prepared by the Alexandrian astronomer Ptolemy carries us back to 747 B.C. for the accession of the Babylonian King Nabonassar. Then the Babylonian list of kings with the years of their reigns discovered by George Smith in 1884 carries us back from Nabonassar to Sumuabu, the first king of Babylon, about 2225 B.C. Back of Sumuabu we know the dynasties of Ur and of Isin with the lengths of their reigns, which carry us back to Urengur, king of Ur, about 2469 B.C. For the period before this we have a list of seven old Babylonian dynasties with the years of their reigns, discovered by Scheil in 1911. We know two other dynasties besides these, so that the latest date that can be assigned to Utug of Kish, the earliest known king of united Babylonia, is about 3140 B.C. At this time the cuneiform writing had already outgrown the pictographic stage, so that our oldest inscriptions must be several centuries earlier, and the origin of the Sumerian writing must lie before 4000 B.C.

The cuneiform script was in universal use throughout Western Asia down to about 1000 B.C., when the alphabet was first introduced. The discovery of the Tell el-Amarna letters has shown that it was the only writing known to the Canaanites two centuries before the Hebrew conquest. If any Hebrew records were committed to writing prior to the time of David, they made use of this character. It is not an unreasonable conjecture that the two tablets on which the original Ten Commandments were written were cunei-

form tablets; and that a later generation regarded them as written by the finger of God because they had become unintelligible, just as the modern Arabs regard the Sabaeen inscriptions as written by the Jinn. In I Chron. 18:16 David's scribe bears the Babylonian name of Shavsha, which suggests that cuneiform was still in use among the Hebrews as late as the time of David.

3. *Literature.*—Long after Sumerian had ceased to be spoken it remained the sacred language of Babylonia, just as Latin has remained the sacred language of the Roman church; and an immense body of Sumerian literature was transmitted by the priests down almost to the beginning of our era. This included epic poetry, similar in contents to Gen., chaps. 1-9, hymns, prayers, psalms, magical texts, oracles, omens, liturgies, laws, astronomical and astrological observations, medical prescriptions, and historical legends. It is certain that none of this material was invented by the Semites, but that it was merely inherited from their Sumerian predecessors. Fragments of this literature in Sumerian have been discovered that go back to at least 2000 B.C., and even these are copies of still older tablets. It is probable, therefore, that this whole literature arose in the primitive Sumerian period, and that counterparts to the opening chapters of Genesis, either in oral form or in the archaic pictorial script, existed as early as 4000 B.C. Through the later Babylonian Semites knowledge of this literature was disseminated throughout the whole ancient world. It left its deep impression upon the Old Testament, and also upon the

earliest literature of India, Greece, and the Germanic races.

4. *Cosmogony*.—The literature just discussed shows that the Sumerians were the originators of a theory of the universe that spread to the Hebrews and to the other nations of antiquity, and that lasted well down into modern times. In this theory the earth was regarded as the center of the universe. It was conceived as a square pyramid in seven stages and was called *E-KUR*, "the mountain-house." The corners of the pyramid pointed north, south, east, and west; hence the expressions "the corners of the earth," "the four quarters of the earth." The Hebrew conception was the same. The earth had four corners (Isa. 11:12), and there were four winds that blew from the four quarters (Jer. 49:36; Zech. 2:6; 6:5). In Rev. 21:16 the new earth is a four-sided terraced pyramid whose length and breadth and height are equal.

The Sumerian earth was surrounded by the ocean, out of which it rose like a mountain island. So also among the Hebrews the earth was surrounded by the sea, which God separated from the dry land (Gen. 1:9).

Over the Sumerian earth and ocean was the solid crystalline dome of the sky that divided the waters of the celestial ocean from those of the terrestrial ocean. So also among the Hebrews, the celestial waters were divided from the terrestrial by the solid dome of the firmament (Gen. 1:6-8). In this were "windows" to let the rain through (Gen. 7:11; 8:2; II Kings 7:2, 19).

Beyond the dome of the Sumerian sky were the concentric spheres of the seven planets, or wandering stars.

These in the order of their supposed distances from the earth were Moon, Sun, Mercury, Venus, Mars, Jupiter, Saturn. Their spheres were regarded as solid crystal that held the planets in their places, but permitted their light to shine through. Beyond the seven heavens of the planets was the "highest heaven," that of the fixed stars.

The Hebrews also believed that beyond the firmament were the spheres of the sun, moon, and stars. In Gen. 1:14 they are said to be "within the firmament," while in vs. 20 birds are said to fly "upon the face of the firmament." That there were a number of heavens is shown by the plural form *shamayim* and by the phrase "heaven of heavens." The seven heavens do not happen to be mentioned in the Old Testament, but are frequently alluded to in the apocryphal literature. In II Cor. 12:2 Paul speaks of the "third heaven." Yahweh's dwelling was in the "heaven of heavens," or heaven of the fixed stars (I Kings 8:27).

From the fact that planets and stars disappeared below the horizon and rose again, the Sumerians inferred that their spheres extended under the earth as well as above it, so that there were under-hemispheres that were the exact counterparts of the upper-hemispheres. The bowl under the earth that corresponded to the dome of the sky above it was Aralu, the under-world, the abode of spirits of the dead; and there were seven hells just as there were seven heavens. The Hebrews also believed that the cavern of Sheol was beneath the earth (Num. 16:30-33; Amos 9:2; Isa. 7:11; Deut. 32:22). Beneath Sheol the sphere of the firmament continued

and held in the "waters under the earth" (Gen. 49:25; Exod. 20:4; Amos 7:4). There were seven subterranean spheres corresponding to the seven heavens (Prov. 7:27; Isa. 14:15; Ezek. 32:23; II Esd. 7:80).

The Sumerians observed that the planets in their courses among the fixed stars did not diverge from a belt 20° wide running around the celestial sphere. This they named the "Highway of Heaven," or zodiac. They knew that the sun made the complete circuit of this belt in a year and that the moon made the circuit twelve times. Therefore they divided the belt into twelve sections corresponding to the progress of the moon during each monthly circuit. These are the signs of the zodiac, which have lasted under their ancient Sumerian names down to our own day. Certain astronomical considerations make it probable that the zodiac was invented as early as 4000 B.C. Its influence in the Old Testament is shown in the fondness for twelve as a sacred number. Thus the Ishmaelites were divided into twelve tribes (Gen. 17:20), the sons of Nahor (Gen. 22:20-24), and the Israelites (Gen. 49:28 and often). The twelve bullocks, facing three toward each of the points of the compass, that supported the laver in Solomon's Temple, symbolized the signs of the zodiac that held up the celestial ocean (I Kings 7:25); and the twelve cubits circumference of the pillars before the Temple (I Kings 7:15), and the twelve lions on the steps of Solomon's throne (I Kings 10:20) probably had the same significance. The zodiac is perhaps mentioned in II Kings 23:5.

The Sumerians observed that the sun's apparent diameter is $\frac{1}{16}$ of his

orbit around the earth, therefore they divided the orbit into 360 degrees. This is the reason why today every circle is divided into this number of degrees. The degree they subdivided into 60 minutes and the minute into 60 seconds.

5. *The calendar.*—The Sumerians began the year at the vernal equinox, and knew that it took the sun 365 days to return to the same position. Twelve revolutions of the moon occurred within the solar year, so that it was divided into twelve months. The lunar month had only 29½ days, so that twelve lunar months made only 354 days. It was necessary, therefore, about every three years to insert a thirteenth month to keep the lunar year even with the solar year. The new moon was regarded as an intermediate day falling between the months, and the remaining 28 days were divided by the moon's phases into periods of seven days each. Thus the first quarter always fell on the seventh day, full moon on the fourteenth, third quarter on the twenty-first, and dark on the twenty-eighth. In later Semitic calendars these days are called *Shabbatu*, or Sabbath. They were lunar Sabbaths instead of weekly Sabbaths. The days of the week were named after the seven planets: Sunday after the Sun; Monday after the Moon; Tuesday, or Tiwe's day, after Mars (Mardi); Wednesday, or Woden's day, after Mercury (Mercredi); Thursday, or Thor's day, after Jupiter (Jeudi); Friday, or Freya's day, after Venus (Vendredi); and Saturday after Saturn. These names have come to us through Latin translations of the Babylonian originals, and in some of our English names the Saxon equivalent

has been substituted for the Latin. The daylight and the night were divided into 24 hours, and these hours were subdivided into 60 minutes of 60 seconds each.

This system was adopted by the Hebrews, and is presupposed throughout the Old Testament. The only differences were that they changed the Sabbath from a lunar to a weekly holy day in order to free it from association with moon-worship, and that they numbered the days of the week instead of naming them after the planet-gods. Nevertheless the phrase "new moons and Sabbaths" continued to be used down to the latest times, showing the ancient connection of the Sabbath with the moon's phases. Our calendar also has come to us from ancient Babylonia through the mediation of the Greeks.

6. *Numerals, weights, and measures.*—Through the influence of their astronomy, where the number 60 played such an important part, the Sumerians calculated by 60 and its multiples rather than by hundreds or thousands. There were no signs for 100, 1,000, or 10,000, but only for 60, 600, 3,600, 36,000, etc. The unit of weight was the shekel (252 gr. troy). Sixty shekels made a mana, and 60 manas made a talent. The unit of length was the cubit, or forearm (18 inches), which was subdivided into 60 thumbs. The unit of capacity was the qa, or hin ($1\frac{1}{2}$ gallons), and 60 qas made a homer, or ass-load. This system underlies all the Hebrew weights and measures, and has not been without influence on the classical and the modern systems.

7. *Religion.*—The Sumerian religion was a polydemonism similar to that of

all other primitive peoples. There was a multitude of spirits presiding over all sorts of objects and forces. A male numen was known as *en*, "owner, lord," and a female one as *nin*, "propriess, mistress." These correspond to the Semitic *ba'al* and *ba'lat*. The celestial powers were objects of special reverence. Chief among them was the triad, Anu, the sky; En-lil, lord of the earth; and En-ki, lord of the sea. Beneath them was the triad, Sun, Moon, and planet Venus, then the four other planets, the stars, and constellations. There were hordes of ghosts and demons who afflicted men with disease and death, and it was the function of the gods to protect against their attacks. Religion consisted in sacrifice and prayer to the gods for help, astrology and divination to ascertain their will, and magic to exorcise the demons.

This religion was adopted by the invading Semites, and was by them transmitted to the whole ancient world. The religion of Canaan was strongly affected by it before the Hebrew Conquest and the Hebrews adopted certain elements of it from the Canaanites (see Paton, *Early History of Syria and Palestine*, pp. 49-55). The Hebrew word for "temple," *hēkal*, is the Sumerian word *e-kal*, "great house." The Hebrew word for magician, *hārōm*, is the Sumerian word *har-tum*, "liver-diviner." The psalm was not found among the primitive Semites, but was a characteristically Sumerian form of composition that was transmitted to the Hebrews.

8. *Legislation.*—In 1902 the law-code of Hammurabi, king of Babylon (ca. 2100 B.C.), was discovered. With this many of the Hebrew laws, particularly

in the Book of the Covenant (Exod., chaps. 21-23), are in striking accord. It has long been suspected that the laws of Hammurabi were Semitic translations of Sumerian originals, and now Professor Clay of Yale has lately discovered some of these originals (*Orientalistische Literaturzeitung*, 1914, 1).

From this survey it appears that the primitive Sumerians of Babylonia had already developed a high civilization as early as the fourth millennium B.C. That civilization was one of the main roots of Hebrew science, literature, and religion, as well as of the culture of our modern world.

VI. The Primitive Semites (5000-3500 B.C.)

The Hebrews were a branch of the race which we call Semitic, from Sem, the Greek and Latin form of Shem, the assumed ancestor of this race in Gen. 10:21-31. To this race belonged also the Babylonians and Assyrians; the Aramaeans, or Syrians; the Canaanites; the Arabs; and the Ethiopians. In physical appearance, language, institutions, and religion these peoples bore the closest resemblance to one another. They must all have sprung from common ancestors, whom we may call the primitive Semites. For the history of Israel, and particularly for the history of its religion, it is important that we should know something in regard to the characteristics of these remote forefathers.

A. Sources of Information

From those early times in which the Semites still dwelt together in their original home no contemporary records of any sort have come down to us. The primitive Semites were unable to write, and even an authentic tradition of that period does not exist. Not one of the later branches of the race remembers its original home, or has any stories to tell about its first forefathers. Accordingly, for the reconstruction of primitive Semitic life we are confined to inferences from later phenomena.

1. *The Hebrew traditions in Gen., chaps. 10-11.*—At the close of the table of nations in Gen., chap. 10, J and P give parallel lists of the Semitic peoples that are in closer agreement than their lists are in the case of the sons of Japhet and the sons of Ham. The relation of the two narratives is exhibited in the following table:

	J	P
The sons of Shem.....	10:21; cf. 22:20	11:10; 10:22, 23, 31
Arpachshad.....	10:24a	11:12-13
Shelah.....	24b	14-15
Eber.....	25	16-17
Joktan.....	26-30	
Peleg.....	25	18-19
Reu.....		20-21
Serug.....		22-23
Nahor.....		24-25

2. *The comparative method of research.*

—This method assumes that ideas or institutions which several branches of a race have in common must have been possessed by their original forefathers. All the Semites spoke languages akin to Hebrew and Arabic, and all migrated from the same center; therefore words, customs, and ideas which they have in common must be primitive Semitic. The three main forms of the comparative method are *comparative philology*, which from a study of existing Semitic languages seeks to reconstruct the primitive dialect that underlies them all;

comparative ethnology, which from the institutions of the later branches of the Semitic race seeks to reconstruct the customs of their forefathers; and *comparative religion*, which among the beliefs and rites of the later Semites recognizes those that are primitive.

From these sources we gather the following conception of the life of the primitive Semites.

B. The Original Home of the Semites

There is general agreement that Arabia was the center from which the Semitic peoples radiated. This view is confirmed by several considerations: (1) The Semites are evenly distributed around this center. (2) Arabia is just the sort of region from which migration must take place. It has a vast area larger than the whole of the fertile territory occupied by the Semites. It is capable of producing immense bodies of population, but for these it yields only a scanty sustenance. The majority of its inhabitants are nomads; and when pasture becomes scarce, the stronger tribes crowd the weaker to the wall, and compel them to seek new abodes. There is thus a constant tendency to overflow into the adjacent fertile regions. There is good evidence also that Arabia was once better watered than it is at present, and that there has been an ever-increasing aridity, as in our own Southwest (see Huntington, "The Climate of Ancient Palestine," *Bulletin of the American Geographical Society*, XL, 1908, September-November). (3) Several migrations out of Arabia have occurred within historic times, notably in the Amorite migration about 2500 B.C., in the Aramaean migration, about

1500 B.C., and in the Arabian migration of the seventh century A.D., so that it is only natural to suppose that this process went on also in prehistoric times. (4) In language and in customs the Arabs of Central Arabia are the best modern representatives of the ancient Semites as they are disclosed to us by comparative philology and comparative ethnology. It is natural to suppose that they have retained their primitive characteristics because they have remained in the original home.

C. Physical Characteristics of Arabia

The heart of the Semitic world is the peninsula of Arabia, from which Syria cannot be severed as a separate physical division. Its greatest length is 1,800 miles, and its greatest breadth 1,200 miles. It has an area of 1,500,000 square miles, which is as great as that of India, or of the United States east of the Mississippi.

It consists of a plateau of limestone overlaid with sandstone, that at the southwest corner attains an altitude of 7,000 feet, and slopes gently in a northeasterly direction toward the Persian Gulf. This plateau is traversed by three mountain systems. The westernmost begins in Mount Lebanon, and extends down the east coast of the Mediterranean through the Sinaitic peninsula, and along the western coast of the Red Sea. East of this lies the parallel range that begins in the Anti-Lebanon, and continues east of the Jordan, and along the western coast of Arabia. The third mountain range is on the extreme eastern side of the peninsula in Oman. It is a continuation of the chain that runs through Persia.

The prevailing winds of Arabia are from the west and, since these sweep over the arid region of the African Sahara, they bring no moisture with them. The Red Sea is so narrow that its evaporation supplies little additional humidity, and what little is received is precipitated almost immediately on the cold summits of the western coast-range and does not reach the interior of the peninsula. The only rain that ever falls in Central Arabia is a stray shower that once in three or four years finds its way in from the Persian Gulf. For its water supply this region is dependent upon the streams that in the winter flow eastward from the coast-range, and upon the springs that are fed by subterranean channels from the same source.

The heart of Central Arabia is a chain of sandy deserts that begins in the Great Nafûd in the north, continues through the Little Nafûd in the center, and ends in the Roba el-Khali, or Dahnâ, in the south. Through the action of the sun, wind, and rain, and the great changes of temperature between day and night, the sandstones of the western coast-range have been eroded, and have drifted eastward until they have formed vast dunes. Here the rocks are covered to the depth of hundreds of feet by the sand, and the waters that flow from the coast-range are buried beyond recovery. Life in this region is possible only where some physical accident has uncovered the limestone rock and has allowed water to come to the surface in the form of a spring. Several such oases exist along the western edge of the desert. The Great Nafûd can be crossed only at the risk of life, and few Europeans have attempted the passage. The

southern desert has never been entered by a European, and there is no report that its center has been crossed even by a native. It is the driest, hottest region in the world, and its sandstorms make it a terror even to the Bedawîn. There are rumors that it contains a few widely scattered oases inhabited by exceedingly wild tribes of Arabs.

East of Anti-Lebanon and along the west coast from 21° to 28° N. Lat. there are immense lava overflows known in Arabia as *harrah*. These have prevented erosion of the sandstones, and have thus averted the formation of the sand deserts that occupy the rest of the interior of the peninsula.

The regions known as *el-Hâmid*, or "the steppe," and *Nejd*, or "the high-land," are dusty, limestone plains. Here the waters from the mountains do not sink so far beneath the surface but that they may be recovered in springs or in wells. Fertile spots are found along the Wâdy Taraba, the Wâdy Dawasir, the Wâdy Yabrîn, and other valleys that descend from the western mountains. In these the date-palm will grow, and the *ghatha*, a shrub which reaches a height of fifteen feet and furnishes poles for tents and charcoal for cooking. Native to this region is the one-humped camel, without which the Bedawîn could not exist. The ass, the fat-tailed sheep, and the black-haired goat are also indigenous, and have been domesticated from time immemorial. Horses are a comparatively recent importation.

These steppes of Hâmid and Nejd are the proper home of the Bedawîn, or nomadic Arabs. Agriculture is for the most part impossible, and the scarcity of water compels the natives to live in

tents and to move frequently with their flocks and herds to new wells and new pasture grounds. Only in a few favored spots is settled life possible.

D. Racial Characteristics of the Semites

This race is characterized by a dark complexion, thick, black, curly hair, a hooked nose, rather thickened at the base, and thick lips. The mental characteristics are intense subjectivity, lack of sustained logical thought, strong emotions, and a resoluteness of will that enables the Semites to endure bravely hardship and pain. In science, art, and philosophy they have done nothing important, but in religion they have been the leaders of mankind. Judaism, Christianity, and Mohammedanism, the three great religions of the world, have all arisen on Semitic ground.

E. Languages

The Semitic languages are closer akin than are the languages of the Aryan family. The relation is similar to that which exists between Italian, Spanish, Portuguese, French, and the other descendants of Latin.

On the basis of their languages the Semites may be divided into two main

groups, the North Semites and the South Semites. The North Semites include: (1) the Babylonians and Assyrians; (2) the Aramaeans, or Syrians; (3) the Amorites and Canaanites, and their later representatives the Phoenicians; (4) the Hebrews. The South Semites include: (1) the Arabs of North Arabia; (2) the Minaeans, Sabaeans, and Katabanians of South Arabia; (3) the Abyssinians, or Ethiopians, of East Africa.

F. The Earliest Semitic Migrations

1. *The North Semites.*—Earlier than 4000 B.C. the North Semites migrated from the Nejd into Northern and Eastern Arabia, and were thus separated from their kinsmen by the sandy deserts of the Great Nafûd and Little Nafûd. In their new home they developed the linguistic peculiarities that distinguished them from the South Semites.

2. *The South Semites.*—Earlier than 4000 B.C. another migration out of the Nejd occurred in a southerly direction. The southern portion of Arabia was occupied, the Red Sea was crossed, and a strong Semitic tone was given to the populations and the languages of East Africa and Egypt.

WHAT IS FUNDAMENTAL? AN IRENICON

JOHN WRIGHT BUCKHAM, D.D.

Professor of Christian Theology, Pacific Theological Seminary,
Berkeley, California

Any fair-minded observer, ignorant of the history and present condition of the Christian church, upon reading the New Testament would say: "Here surely is a religion so simple, so vital, so rational, and so spiritual that its followers can have no possible occasion or excuse for quarreling or disfellowshipping one another." Are we, then, Christians?

One of our most familiar and beloved hymns has as its opening line: "Blest be the tie that binds." What is that tie? Is it a doctrinal tie, or a sentimental tie? I venture to affirm that it is neither. It is a tie, *the* tie, rather—is it not?—of *Christian experience*.

What, then, is Christian experience? It is a spiritual experience, a personal experience. It is a belief—or a faith—and an emotion. But it is not a mere intellectual belief, nor a mere empty emotion. It is not something vague, but definite, intense, real. One knows very well when he has it and when he shares it. It is a life in his soul and thus a tie that binds him to others. In the strength and hope of it he takes up the task of winning himself and of making this a better world, and because of it he joins heart and hand with his fellow-Christian, that together they may take possession of the world for God in the name of Christ. For this, too, is a part of the experience. It is in some way bound up with a personal, spiritual Being who is greater than the experience

and from whom it comes. All this is very clear and real—at first.

And then these convinced and united experients, these sharers of a new faith and a new life, begin to define. Ah, then trouble begins. One says his experience means so and so; this is the doctrine and it involves these other doctrines; and another and another say: "Yes, so it is to us, so it must be." But another says: "It does not look so to me; you must be wrong; this is the meaning, this the doctrine."

Or, these sharers of a common experience, finding that they need symbols and forms of worship and methods of organization to maintain this inner life, institute certain rites and lay down certain forms of government and discipline. And having different ideas and preferences they begin to diverge, and as they become centered upon the externals rather than the reality that underlies them, differences lead to disagreement, separation, strife.

And then one party begins to call another "heretics, schismatics, enemies of orthodoxy." Thus division and subdivision occur. Sect creates sect, denomination creates denomination, party creates party. And here we are. It's an old story and a sad one. But the main question is: *What are we going to do about it?*

Well, the first thing to do is manifestly to go back, or rather, to go down,

to the fundamental reality itself and there to find again our one foundation, our common faith, our elemental tie that binds. How sure that foundation is, how unshakable, how imperishable, may God forgive us that we have forgotten—lost in the maze of our creeds, our theologies, and our politics!

"But are there not many forms of Christian experience?" one asks. Surely, there are. As many and varied they are as the shades of light in the sunset sky, or the colorings in the petals of the rose. But each is a form of the one common experience, a manifestation of the one Spirit; just as each color consists of broken rays of the one light. The man of the sudden conversion may not say to him of the slow unfolding: "I have no need of you." Nor may he of the gradual growth say to him of the swift surrender: "I have no need of you." For we are all made to drink of one and the same Spirit. And when we go together to the same Fountain in prayer we learn the common source of our faith and our common brotherhood.

Another objector arises. "Is not life, conduct, character," he asks, "rather than experience, the more vital thing?" "What is the worth of an experience if conduct contradicts it?" The question is certainly pertinent. One is reminded of the old negro in the prayer-meeting who, as the story goes, arose and said: "Bred'ren, I'se broken all de commandments, but thank de Lord, I'se got my 'ligion still." There is not much value in that kind of religious experience, it must be admitted. But that is hardly a typical working of Christian experience. If it were, Christianity wouldn't have lasted long. Normal Christian experi-

ence reveals itself in *life*. It issues in right conduct, as the flower passes into the fruit. Automatically? No. Nothing happens automatically in the spiritual realm. But faith nerves the will and braces the determination, and out of the purified heart flow pure deeds. Paul expressed the secret of it all when he said: "If any man is in Christ he is a new creature; old things are passed away, all things are become new." "In Christ." Can you analyze that? Can you define it? That's experience, not theology. Out of that experience, *life*; in it, *unity*; after it, *freedom*. I see no way to a unified church, a revitalized Christianity, a convinced world, but this: the recovery and recognition of the one fundamental Christian experience, or, if you prefer, Christian faith—the two are practically the same—underlying all creeds, theologies, cults, enterprises.

But one thing is needful. Oh, all ye fierce warriors of the faith, Athanasians and Arians, Augustinians and Pelagians, Abelards and Bernards, Luthers and Zwinglis, Calvins and Servetuses, Reformers and Remonstrants, Anglicans and Dissenters, Puritans and Quakers, Old School and New School, Conservatives and Liberals, but one thing is needful—faith, love, Christ in the soul, Christian experience. Every Christian knows what that reality is and what it means, though it can be defined about as accurately as life, or light, or electricity, or anything else that is too real for definition.

The trouble has come—has it not?—from substituting something closely connected with this great uniting reality for the *reality itself*. The *church*, for instance, in which this experience occurs,

has been substituted for the experience; the *Bible*, with which the experience is linked, has been substituted for it; and often a *doctrine about Christ*, for Christ himself. It is perfectly natural and understandable that a medium or a definition of a reality should thus be substituted for the reality itself; but the result is confusion, trouble, dissension, disaster.

Take, for example, the definition, or the dogma, of the deity of Jesus Christ. Many earnest Christians are saying today: "Unless you accept the deity of Jesus you cannot be a true, that is an evangelical, Christian." Now I understand, I think, the intention of these brethren. It is to exalt Christ. No true Christian certainly can impugn that motive. But in doing so are they not really putting an intellectual affirmation about Christ *in the place of Christ himself*? And if one does not accept the deity of Jesus, it means nothing to them what allegiance one may have for Christ, what love for him, what experience of fellowship with him. All that counts for nothing if one does not affirm the intellectual dogma of his deity. Is that reasonable? Is it right? Is it the mind of Christ?

Is it not a hasty assumption to claim that the New Testament teaches the deity of Jesus? Let us look into our New Testaments once more with this question in mind. We find the first three Gospels speaking of him as the Son of God, Messiah, and Lord. We find Paul speaking of "God in Christ" and John saying, "The Word became flesh." But no one says that Jesus was God. How could he, and be true to Jesus' own assertion of dependence upon the Father?

One may well believe in the Deity who was *in* Jesus and who made him the divine Son of God. But to assert that Jesus was the Deity himself gives us, it seems to me, a strangely unreasonable and un-Christian idea of him.

How, then, can those of us who regard this dogma of the deity of Jesus as contrary to the teaching of Jesus himself, to the New Testament as a whole, and to the theology of the church, and those who regard it as scriptural, orthodox, and absolutely essential, have anything in common? Why, simply because neither this nor any dogma or interpretation of the nature of Jesus is fundamental. There is only one thing fundamental, I repeat, and that is to know and love and follow Christ.

What then? Is theology of no account? Is Christian doctrine valueless? On the contrary, theology, which is the interpretation of Christian experience, is of the utmost value. It grows out of experience as the branch grows out of the stock and is as necessary to its life.

Christian Experience might well address Christian Doctrine in the language of Christ in the Fourth Gospel to his disciples: "I, Experience, am the Vine; ye, Doctrines, are the branches. As the branch cannot bear fruit of itself except it abide in the vine, so neither can ye except ye abide in me. If any doctrine abide not in me it is cast forth as a branch and is withered and men gather them and cast them into the fire and they are burned."

Precisely that has happened to a good many doctrines in our day. But when doctrine abides in experience, when it represents the life of the spirit expressing itself in intellectual leaf and blossom

and fruit, it is needful and nourishing. Through it experience itself is enriched and advanced.

Let me offer an illustration. The disciple who wrote our Fourth Gospel was "far ben," as the Scotch would say, in his experience of Christ. He knew what it was to abide in the living Vine. He was also a student, a profound thinker. In the course of his study and reflection he had fallen in with a philosophical concept, current in his time, which is known as the Logos. With that profound philosophic conception he opened his interpretation of the person and life of his Lord in those calm, majestic words that take one to the very heart of the secret of all existence: "In the beginning was the Logos and the Logos was with God and the Logos was of God." "Through him [not by him] were all things made. And the Logos became flesh and dwelt among us and we beheld his glory, glory as of the Only-begotten of the Father—full of grace and truth." *There is theology at its very best, reverent, deep, moving*—theology saturated in experience and pervaded with the Spirit; and this luminous conception runs through all the wonderful chapters that follow.

Yes, our ideas enter into our experiences and our experiences into our ideas. A new idea is often like a shaft of light thrown into a darkened room where we were dwelling in the midst of realities that we knew and felt and yet did not clearly see. In its light we see as well as touch divine things.

Apply this to the Bible. Anyone who has lived at all responsively in the atmosphere of the Bible knows that it is a sacred and life-giving book, knows in-

deed that it is inspired. As Professor George Mooar used to say: "The Bible is inspired because it is inspiring." And yet one may hold a *theory* of inspiration which stands in the way of his fullest appreciation of the largest meanings and deepest values of the Bible, a theory which reduces, or tends to reduce, all its sunlit peaks and shadowed valleys to one *dead level*. Such was my own conception as a boy, and I diligently plowed through all the dreary chapters of Leviticus and Numbers, spending time which might a thousand times better have been spent upon the Psalms and the Gospels, because I supposed it was all a necessary part of one miraculously given revelation. I have since come to see that when one accepts the guidance of the Spirit in his own mind and soul he will come to understand that certain parts of the Bible are incomparably nobler than others, that it contains a progressive and not a static revelation and is a book of religion and not of science or casuistry or predictions.

Upon the basis of an idea of inspiration wholly out of keeping with the spirit and teaching of the Bible itself, doctrines have been extracted from it which were never there. For instance, I for one am as certain that no such doctrine as the Augustinian and Calvinistic doctrine of the Fall of Man in Adam as essential to faith is taught in the Bible as I am certain that the doctrine that God is our Father and we his children is taught there. There is, to be sure, a Fall story in the Book of Genesis, full of suggestive truth, but no doctrine of the Fall. There is in the Epistle to the Romans a very striking parallel between a rabbinical doctrine

of the universality of the Fall and of Redemption in Christ. Paul was not teaching Adam, but Christ. If he were to come back today, he might well ask: "How did you manage to make so much of that doctrine of the Fall out of the letter I wrote to the Romans? That Fall doctrine was not mine; I simply took it to make more real the truth that I was teaching—the greatness and completeness of Christ's redemption."¹

So, too, with the doctrine of Eternal Torment which at one time, not so long ago, was so much to the fore that it seemed to be the main Christian doctrine; so that the old lady is said to have declared: "If you take away my belief in everlasting punishment, you take away all the religion I've got." Thus, too, with the doctrine of a Personal Devil, of Fore-ordination, and other doctrines. I am not speaking of these doctrines to ridicule or to condemn them, but simply to point out that they are not fundamental. Indeed, I return to the statement with which I started, that it is not doctrine at all, whether old or new, that is fundamental, but *faith*.

There are, it is true, certain simple, cardinal doctrines growing *directly* out of experience, such as the Fatherhood of God, the Redemptive Personality of Christ, the Life Immortal, upon which we all agree. It is upon these, next to faith itself, that we should throw our common emphasis. Upon less essential doctrines we should agree to differ.

That is not saying, let me repeat, that it does not matter what we think about

doctrine. It does matter. It is of great concern, it seems to me, that for the sake of the honor of Christianity, for the sake of young and inquiring minds growing up about us, we have the clearest, sanest, most reasonable theology possible, a theology that reflects the best thought and the best knowledge of our time—while anchored fast to the fundamental realities of the New Testament.

But some things matter vastly more than others that matter much. And the thing that always matters most, and especially just now, is that all Christians, New Theology and Old Theology, of every sect and denomination, stand together upon the one fundamental relation to Christ, where there is neither Old Theology nor New Theology, Orthodox nor Liberal, but Christ is all and in all.

"Love," says the great apostle, "beareth all things." It should be able to bear doctrinal differences. An increasing number of us are, I think, determined that doctrinal differences shall not shut us away from our brethren. It is always possible to get the better of the man who tries to exclude you, if it is done in the spirit and manner of Edwin Markham's recent lines:

He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win;
We drew a circle that took him in.

It is no time to cherish misunderstandings and alienations and suspicions,

¹If the champion of exactness wishes to press the point by asking: "Paul would not have used the doctrine of the Fall in Adam if he had not believed it, would he?" I would answer: "Very likely he did accept it, but that does not make it *his* doctrine. There is no reason to think he would ever have referred to it except as a means of enforcing his teaching concerning Christ."

when the forces of materialism and indifferentism and immortality are flooding in upon us as they are today. When men and women are drifting from their moorings and out upon a sea of loneliness and despair, when young men and women are giving way to doubt and temptation, when foes of the Kingdom are pointing the finger at a disunited and ineffective church, it is no time to be bickering among ourselves over theological and denominational differences.

If there is any scorn or self-satisfaction in the hearts of us New Theology men,

any hypercriticism, any failure to recognize the fundamental value of Christian experience, let us repent of it—lest we use our liberty as a cloak of bondage.

And if there is any bitterness toward their brethren on the part of the defenders of orthodoxy, any ungenerous and un-Christlike doubt of their sincerity and loyalty to the faith, should it not be flung to Gehenna where it belongs?

Behold how good and pleasant it is for brethren to dwell together in unity—nay, how imperative, if we would be true to our faith in one Master!

AMORITE INFLUENCE IN THE RELIGION OF THE BIBLE¹

LOUIS WALLIS

Author of "Sociological Study of the Bible"

For a number of years, biblical scholars have been impressed with the importance of anthropological, ethnological, and economic elements in the Old and New Testament history; and biblical interpretation has been steadily adjusting itself to a new perspective. The newer insights are proving to be helpful to the church in the transitional period through which we are now passing. This paper emphasizes once more that scientific Bible-study is inherently constructive and positive, and that religious faith rests upon unshakable foundations.

Historical scholars today are conscious that there is no such thing as a pure, unmixed line of national descent. The conception of the "melting-pot," about which we have heard so much lately, applies not only to the United States, but to other great nations of the world. While such peoples as the English, French, Germans, Romans,

Greeks, Egyptians, Assyrians, etc., have all had national traditions and characteristics of their own, yet all these nations have been compounded from two or more racial stocks. The fact of cross-fertilization applies with tremendous force to the Hebrew people, and in ways which we are only now beginning to see. It has consequences

¹ A paper read before the Chicago Society of Biblical Research, November 21, 1914.

of great significance for the religion of the Bible. It affects our idea of the place of this religion among the religions of the earth. It helps us to understand the forces that were actually at work in the formation of biblical teachings. And it throws new light upon the problems of the church at the present time.

At the very outset, however, we are confronted by a vast misconception of Hebrew history, which meets us not only among our contemporaries, but in many parts of the Bible itself. Over against the great fact of the Hebrew melting-pot, we encounter the persuasion of the Hebrews themselves that their descent proceeded in a straight line of succession from the patriarchs Abraham, Isaac, and Jacob, the forefathers of the wilderness days. Most of the biblical authors think of Hebrew history as that of a closed corporation, continuous in its political and social integrity. They disregard the melting-pot, and speak of the Hebrew nation as if it had the continuity of an individual person. Thus, Jeremiah, looking back over the past and speaking in the name of Yahweh, says, "I have spoken unto *you*, rising up early and speaking; but *ye* have not hearkened unto me. I have also sent unto you all my servants the prophets, saying, Return *ye* now every man from his evil way, and amend your doings, and go not after other gods to serve them, and *ye* shall dwell in the land that I have given unto you and to your fathers; but *ye* have not hearkened unto me" (Jer. 35:14, 15).

It may, of course, be said that when we are looking at the history of the Hebrews in a homiletical way, as the

prophets did, it is necessary to treat the national life in this fashion as a continuous thing. But while the work of the prophets was, indeed, homiletical, they took the common view because it was the only one they were capable of handling. It is hardly needful to remind ourselves that in the days of the prophets there were no scientific historians and sociologists. The great, creative prophets appealed, after all, to a stock of ideas and customs which they shared with many of their contemporaries. Otherwise, they would have been wholly unintelligible. Amos represents the popular view of the Hebrew nation when he says, on behalf of Yahweh: "Yet destroyed I the *Amorite* before them. . . . I destroyed his fruit from above and his roots from beneath. Also I brought *you* up out of the land of Egypt, and led you forty years in the wilderness to possess the land of the Amorite" (Amos 2:9-10). According to this view, the Amorites were destroyed, root and branch, at the time of the Israelite invasion of Canaan. The same view is expressed in those familiar parts of the Book of Joshua upon which many of our Sunday-school lesson series are still based. "Joshua smote all the land. . . . He left none remaining. . . . He utterly destroyed all that breathed" (Josh. 10:40).

It is remarkable how this deep-rooted view, which appears alike in prophet and psalmist and chronicler and the masses of the Hebrew people, has made its way down the ages, dominating successively the ideas of Hebrews, Jews, and Christians. It blocks the progress of biblical interpretation in Sunday-school and church and seminary, clos-

ing the minds of the laity and making difficult the work of the professional investigator of the Scriptures.

On the other hand, we find, in the Bible itself, the clearest evidence that the Israelites neither drove out nor exterminated the Amorites. It is not necessary to reproduce the long passages in the first chapter of Judges and elsewhere, showing that the Israelites did not effect a complete conquest of Canaan. The Books of Judges and Samuel show that the Hebrew nation was of *double* ancestry—Israelite and Amorite. Many of the biblical writers betray a consciousness that the Amorite question hangs fire. But these authors live at a very late period, far down the stream of national history. They review the troubled affairs of their ancestors and vainly try to puzzle out a coherent story. Ezekiel says of Jerusalem: "Thy birth and thy nativity are of the land of Canaan. The *Amorite* was thy father, and thy mother was a Hittite" (Ezek. 16:3). A late, redactional passage in Judges reads: "Ye shall not fear the gods of the Amorites in whose land ye dwell" (Judg. 6:10). In First Samuel we read: "And there was peace between Israel and the Amorites" (I Sam. 7:14). In First Kings we find a late writer who declares: "Ahab did very abominably in following idols, according to all that the Amorites did" (I Kings 21:26). In Second Kings another late author sits in judgment as follows: "Manasseh, king of Judah, hath done these abominations, and hath done wickedly, above all that the Amorites did, that were before him" (II Kings 21:11). Again, one of the "Elohistic" writers in Genesis gives

us the familiar passage wherein Yahweh says to Abraham: "Thou shalt go to thy fathers in peace. . . . And in the fourth generation thy seed shall come hither again, for the iniquity of the Amorite is not yet full" (Gen. 15:15, 16).

The biblical writers who spoke thus of the Amorites were belated philosophers. They undertook to explain matters. They rose to remark that their own proper ancestors, the *Israelites*, were very good people. The trouble was due to another race. The Hebrew nation was dragged down to ruin by the iniquity of the Amorite. This was, indeed, the first philosophy of history. The compilers of the Old Testament endeavored to explain the Hebrews by the Amorites; and they left the whole problem of biblical religion and history in the unsettled condition in which it has been transmitted to modern times. But while the compilers of Hebrew Scripture did not destroy the deep-rooted idea of national continuity in direct succession from Abraham, Isaac, and Jacob, their manipulation of the biblical text is a valuable item in the mass of evidence at our command. They did the best they could in view of their limitations; and they builded better than they knew in emphasizing the race question as a problem for the student of Hebrew history and literature.

We now realize with increasing clearness the mixed ancestry of the Hebrew nation. There were, of course, other strains in Hebrew blood besides those of the Israelites and Amorites. But for practical purposes, these two factors are all that need be taken into account. Our present concern is to discover, if possible, the nature and extent of

Amorite influence in the religion of the Bible. As the space at our disposal is brief, we may touch only the more outstanding aspects of our theme.

The leading thesis around which biblical scholarship now gravitates is that the doctrines and ideas found in the Bible are the products of "environment." That is to say, the teachings of the Bible grow up naturally out of Old and New Testament history. This way of stating the case is objected to in some quarters because it is wrongly supposed to read supernaturalism out of religion. As a matter of fact, instead of threatening the foundations of religion, it conserves and builds up the biblical doctrine that God is at work on the field of history, conducting the universe forward along the lines of ineffable divine purpose, and using human experience to lift the mind and heart of man slowly up to himself. We cannot understand how God works within the terms of natural experience any more than we can comprehend how it is that our own personalities work through our bodies and move our muscles and change the outer world. The one is as much a mystery as the other.¹

The great process of religious development in the Bible comes into view as we study the social organizations lying at the basis of Hebrew history. The entrance of the Israelite clans into the hills of Canaan brought into close touch two races which had been living in

different environments and following very different ways of life.

The Israelite invaders represented the more primitive customs which rest back on existence in the wilderness, and which appear in the social arrangements of nomadic peoples, such as the desert Arabs of today and the American Indians before the coming of the English. The territory over which a wandering clan habitually roams, together with the natural resources upon which the clan depends for a living, is looked upon as the common possession of the clan group. There are no individual titles to the soil. There are no rich and no poor. The clan is a fighting machine which is subject to hostile collision with other wandering groups; and its integrity requires that all its members be kept in the best possible form. The conditions of nomadic life are thus calculated to breed that strong sense of justice and brotherhood which we find among all primitive peoples. In the Israelite clan, this brotherhood-justice and the whole mode of life which it involved were symbolized by the worship of Yahweh in its earlier, patriarchal simplicity. We can hardly emphasize too strongly that the Yahweh-cult was not primarily a doctrinal or metaphysical thing at all. Religion and life were one and the same. Or, as we should say now, church and state were united. The function of Yahweh, as the deity of nomadic folk, lay not in the sphere of

¹ See a statement of this position in the *Biblical World* (August, 1896, pp. 100, 101) by Professor George Adam Smith. Also his Yale Lectures for 1901, issued under the title, *Modern Criticism and the Preaching of the Old Testament*. See also the article entitled "The Old Testament and Vital Religion," in the *Biblical World* (June, 1913, pp. 373, 381), by Professor J. M. Powis Smith. The reader may, in addition, refer to an article by the present writer in the *American Journal of Theology* (April, 1908), under the heading "Professor Orr and Higher Criticism."

abstract "attributes," but in the warm, pulsating currents of human life, as the protector of the clan brotherhood and the patron of such morality as the people knew.

On the other hand, the Amorites, who had lived in Canaan for many generations prior to the coming of the Israelites, followed another mode of existence. Standing at the crossroads of ancient oriental civilization, they were dominated by that commercial and capitalistic form of society which held sway in the powerful empires of Egypt and Babylon. Amorite government centered in walled cities which the Israelite invaders were unable to take. Like all permanently settled people, the Amorites held the soil under private, individual titles, which were subject to sale and exchange. They loaned money at interest on real estate security. They had a wealthy upper class and a poor lower class. Their laws recognized the institution of human slavery. Among them also, church and state, religion and life, were closely united. The gods of the Amorites were the local "Baals" of the various fortified cities. These gods represented the social system of Canaan. The name Baal itself has the sense of "proprietor" and "slave-holder." All the important and solemn doings of life were transacted in the name of Baal. Swearing by this name signified recognition of the native Amorite customs.

These two peoples—the nomadic and the settled—intermarried and slowly formed a new political grouping. But in spite of their outward unity, and notwithstanding the disappearance of the original Israelites and Amorites in the mass of the Hebrew people, the

contrast of social usages that marked the parent races continued within the nation. The larger part of the people resided, not in and around the old fortified cities inherited from the Amorites, but out in the hills of Judah, Ephraim, and Gilead, where they followed a semi-nomadic way of life, remaining in touch with desert clans from the wilderness of Arabia. The obscure, underlying customs and usages of people are much more powerful than the forces which dictate political groupings. The latter operate superficially and move on the surface of human affairs. The former are more fundamental. Thus the worship of Yahweh and the Baals, representing widely contrasted customs, went on side by side within the structure of the new Hebrew nation under the protection of the same government. In some parts of the country, the Amorite term Baal was even applied to Yahweh himself.

We could hardly expect to find that a people which came into being as did the Hebrews, at the point of contact between two such unlike races, would soon develop a characteristic national tradition. Nor can we be surprised at the long series of revolts against the central government which mark Hebrew history from the days of David up to that dark and bloody time when the dynasty of Omri and Ahab went down before the impetuous insurrection of Jehu. The people were being gradually engulfed in economic misery. To those who took the side of the masses, it seemed as if the Hebrew kingdom were a disastrous failure. "They have set up kings, but not by me," exclaims the prophet Hosea, in the name of Yahweh

(Hos. 8:4). And whether or not Samuel delivered the speech attributed to him in the eighth chapter of the first book that bears his name, the address condenses the economic phase of Hebrew life: The best lands of the country came into possession of the ruling nobles, while the plain people were not only deprived of their property, but they were heavily taxed and reduced to slavery. The fusion of Israelites and Amorites produced a complicated social, ethical, and religious problem. Nobody in that age of the world was competent to solve it; and even the leaders and spokesmen of the people were very slow in formulating their message in the ways which are familiar to us in the pages of the Bible.

The earlier prophets appear to have been led astray by the popular tendency to apply the Amorite name Baal to Yahweh. They interpreted the subversion of the ancient Israelite justice and brotherhood merely as a fracture of the primitive law of Yahweh, which dated back to the wilderness days, and not as a matter which raised the question of rival worship and competing moral codes inherited from the double ancestry of the Hebrew nation. It is to be noticed that even Elijah—the first characteristic prophet who looms in the Bible—confines his attention to the *foreign* Baal-worship imported from Sidon. The crime of King Ahab was not primarily the murder of the peasant Naboth; it was the attempted commercialization of real estate which Naboth and the peasant class held to be inalienable under the ancient custom of Yahweh. What we encounter in the first instance in this case is a conflict

between the idea that the land can be sold and the contrary notion that the soil is not a proper object of trade (I Kings 21:2, 3). And it is to be noticed that the king's purpose was consummated only through an appeal to the courts (21:8-13). We find here a clash of legal usages which the compiler of the Books of Kings is not able to interpret with sympathy and insight.

The early Judean prophets, Amos, Micah, and Isaiah, continue to present the case merely as a wicked fracture of the law of brotherhood-justice which came down from the wilderness days. With them, it is pre-eminently a moral, and not a religious, problem. They do not raise the question of the local Baal-worship which the Hebrews inherited from the Amorite side of their ancestry. This fact has hardly been emphasized in the modern interpretation of the early Judean school of prophecy.

But the northern prophet Hosea gets a firmer grip on the situation when he insists that the Amorite name Baal shall no longer be applied to Yahweh. This was a distinct step in advance. He exhorts the people to cease calling Yahweh a Baal. He proclaims with passionate force the distinction between the Israelite Deity and the Gods that have come down from the former inhabitants of Canaan. He declares that it is not the Baals who give grain, and oil, and wine to the people, but Yahweh himself, even though the careless masses know it not.

Great as was the step from the early Judean school of prophecy to the Ephraimite Hosea, the latter prophet did little more than pave the way for the heroic Jeremiah, whose message

brings together in a new combination the preaching of all the prophets who went before him. Jeremiah does not stop, after Hosea's fashion, to emphasize the distinction between Yahweh and the Baals. He takes that for granted. In Jeremiah, the conflict between social usages inherited from both sides of the nation's ancestry is at last viewed as a rivalry between Yahweh and the Baals. In the thought of this great prophet, "walking after other gods" becomes the figure for breaking Yahweh's law of brotherhood-justice. Jeremiah seems to be thinking of some case like that of Ahab and Naboth when he says, in substance: Their fathers forgot the name of Yahweh in Baal. They who touch the inheritance of the people are they that have taught the people to swear by Baal; and even as they pluck up the people and cast them off their land, so will Yahweh pluck up the entire nation and hurl it into captivity (Jer. 12:14-17; 23:27).

The old Amorite gods were the foil against which Hebrew prophecy at length delivered its whole weight in the battle for justice. The force which destroyed polytheism and enthroned monotheism in the religion of the Bible was the wrath of the plain people as it found expression through the prophets. Thus we see clearly that polytheism was the fortress of aristocracy and special economic privilege. It was this, more than anything else, that conferred vitality upon Amorite influence in Hebrew life. The victory of monotheism was the first great triumph of democracy in the history of the world.

But Amorite influence in the religion of the Bible has not been overcome by

monotheism alone. A new chapter in the history of this religion begins among the Jews who reorganized Hebrew nationality after the Babylonian exile. No longer a battle between the one and the many gods, the newer issue turns around the question *how* the One God is to be worshiped, whether by adherence to dogmatic theological belief or by a righteous life. In order to keep religion off the dangerous ground of morality, the great conservative forces in the Jewish, Roman, and Protestant churches have waged a long and powerful, but losing, fight for the claims of salvation by dogma. The religion of dogmatic belief now lies exhausted on the field, with the issue decided among all progressive monotheists in favor of a righteous life in communion with God.

Moreover, now that religion has been fairly brought to a center on the ground of morality, a new struggle is breaking out in our midst around the world-shaking question whether morality is to be interpreted from the individual or the social point of view. What does God really want when he demands "righteousness and justice"? Is it simply a matter of narrow, "personal" rectitude? If it be, then, in truth, religion has no bearing on the great questions of social justice which now stir and grip the people. If individualism be the last word in salvation, then the church is a rock of defense for those conservative and reactionary forces which seek to turn the people's attention away from great public issues. But if morality is more than a purely individual question, then it strikes at once into the legal and institutional framework of society. If the case is to be decided

in favor of the social gospel, as now seems inevitable, organized religion will not thereby stand committed to any special program of economic or political reform; but the church will cease to be the handmaid of a dreary and selfish individualism and will be not only a place of worship but a center for the discussion of civic righteousness; while the Scriptures will again become the symbol of a new popular awakening.

We see more and more clearly, then, that the religion of the Bible is not a musty antiquity. It is a fresh, living organism of developing thought which covers the ages and unites the present with the past. Under various forms, Amorite influence has been allied successively with polytheism, with dogmatism, and with individualism. We know that the process of evolution will go on as religious experience continues to unfold within the awakening church and the Spirit of God moves upon the face of history. The rapt vision of the

Hebrew seer beheld the Divine Marcher coming up from the wilderness and setting forth on his long journey through the centuries:

Who is this that cometh from Edom,
With dyed garments from Bozrah?
This that is glorious in his apparel,
Marching in the greatness of his strength?

*I that speak in righteousness,
Mighty to save.*

Wherefore art thou red in thine apparel,
And thy garments like him that treadeth
the winevat?

*I have trodden the winepress alone;
And of the peoples there was no man
with me.
Yea, I trod them in mine anger,
And trampled them in my wrath;
And their lifeblood is sprinkled upon my
garments,
And I have stained all my raiment.
For the day of vengeance was in my heart,
And the year of my redeemed is come.*

THE AUTHORITY OF A RELIGIOUS CONSCIOUSNESS

WILLIAM E. HAMMOND

Aitkin, Minnesota

Our attention has already been drawn to the fact (by J. B. Pratt in his *Psychology of Religious Belief*) that there are three stages through which people pass in the development of their religious beliefs. The earliest of these is the stage of credulity. It belongs to child life and

is there strongly in evidence. Credulity being one of children's chief characteristics, it is not surprising that the child should accept its religious belief with the same credulous faith as it accepts everything else it is told. These beliefs it receives without any serious misgivings.

It may occasionally ask a few questions, but whatever weak doubts may sporadically be expressed are soon dispersed. For the child places implicit trust in its mother's veracity and superior wisdom; it is sufficient that she says so. The child accepts its religious belief on her authority, for, passing through and belonging to the stage of credulity, it is credulous in its attitude toward all things, religious teaching not excepted.

When a child comes to its teens, however, it is not quite so credulous. Doubts arise and take possession of its growing mind. The child begins to do a little thinking for itself and when it finds certain facts, given to it on authority, hard to harmonize with experience the first signs of intellectual rebellion appear. The writer of *The Promised Land* tells of a disconcerting discovery she herself made as a child. She had been told that if she did a certain thing on the Sabbath blindness would befall her. Arriving at the critical age when the authority of elders is beginning to be doubted she decided on trying the experiment. To her utter astonishment nothing happened. When such disclosures occur, the falsity of authority being viewed in the light of experience, there is invariably a revolt against authority of every description. Having been found false in one particular, how can authority be trusted in other matters, and, if untrue, why should it be binding? Experience, and doubts arising therefrom, does much toward developing the critical faculty. A fight for intellectual freedom begins. The stage of credulity has passed. Reverence for and obedience to authority are on the wane; a struggle for intellectual liberty has begun.

But the process in the development of our religious beliefs does not end there. Another stage is at length reached, viz., the stage of religious feeling. The teaching drilled into us in childhood is not so easily forgotten or suppressed. Was it not Cardinal Newman who said, "Give me the children till they reach their teens and you can do with them what you like after that"? "It has taken me a lifetime," remarked an elderly lady in the present writer's hearing a short time ago, "to unlearn what I learned as a child." Some of the teachings of our childhood days are "the ghosts that will not down"; they persist in haunting us throughout our remaining days. The critical period does not destroy religious beliefs though it may change them almost beyond recognition. The reasoning of the adolescent age does not uproot them. As we emerge into mature life we find the religious beliefs of an earlier age reappearing in the form of religious feelings—feelings which no reasoning can destroy—feelings which may not be unreasonable but are for the most part supra-reasonable.

And what takes place in the development of religious belief in the individual has also taken place in the development of the religious faith of Christianity. The history of the Christian church in the Western world bears evidence of having passed through these three distinct stages of religious belief. Up to the sixteenth century the church was the sole recognized authority of religious life. The Christian world was passing through its stage of credulity. Its adolescent period had not yet arrived. Men accepted their religious beliefs at the hands, and on the authority, of the church. The age of critical inquiry had not yet

come. True, there were exceptions, for no movement is the result of the hour. The widespread intellectual revolt against the abusive authority of the Roman church during the sixteenth century had had many precursors. Individuals had not failed to express their misgivings nor had there been lacking numerous small groups who had protested against the misused power of papal authority. Nevertheless, it is not till we reach the Reformation period that we find free exercise of the critical faculty. The second stage in the development of religious belief had been reached. A struggle for untrammelled intellectual freedom was in process. There was a general revolt against ecclesiastical control; the authority of the church was defied. In effect the leaders of the Reformation said, "Up till now our goodness has been of necessity and not of free will. Henceforth what goodness we may assert shall be subject only to our private judgment in so far as that judgment harmonizes with the Scriptures. What authority we do recognize will be that of the Bible because it appeals to our reasons as being truer and more reliable than papal authority." And with what results was that declaration followed? All manner of intellectual misgivings arose which divided the protesting ranks into a thousand and one petty parties. Protestantism had been born out of a revolt against ecclesiastical authority and out of a desire for intellectual freedom. Once this liberation occurred, all manner of doubts were born and disseminated. An age of skepticism set in. The rationalism of the eighteenth was followed by the materialism of the nineteenth century. The critical spirit with its doubts and

unbeliefs—characteristic of all adolescence—was here in evidence; skepticism was the order of the day.

But in the development of its religious beliefs, the Western world had not as yet reached its final stage. As in the case of the individual, the age of intellectual misgivings was followed by that of religious feeling. For is it not true that while the age of materialism has gone (a truism never seriously questioned in this day) religious feeling is today much alive in the heart of our Western life? That which had been taught during the childhood years of Western civilization intellectual misgivings failed to destroy. Our religious beliefs were too well grounded for that. Benjamin Kidd very vividly presents to his readers in his *Social Evolution* the validity of this fact. Conceiving a person from another planet coming to earth and studying the Christian religion, such a person being free from all preconceived ideas regarding the subject in hand, he gives it as his opinion that, among the many strange discoveries he would make from his investigation of the religious phenomena of our Western civilization, not the least would be the bitter struggle that has existed between science and religion during modern times. This is what he would find:

Everywhere he would find him [the Christian], clinging with the most extraordinary persistence to ideas and ideals which regulated his life under the influence of these religions, and ruthlessly punishing all those who endeavoured to convince him that these conceptions were without foundation in fact. At many periods in human history also, he would have to observe that the opinion had been entertained by a considerable number of persons, that a point had at

length been reached at which it was only a question of time until human reason finally dispelled the belief in those unseen powers which man held in control over himself. But he would find this anticipation never realized. Dislodged from one position, the human mind, he would observe, had only taken up another of the same kind which it continued once more to hold with the same unreasoning, dogged and desperate persistence.

Yes, as a civilization we have passed through our adolescent period of intellectual misgivings and emerged into our maturity with our religious beliefs undestroyed. Only instead of their taking the form of implicit credulity or inflexible convictions grounded in reasoning, they have survived in the form of a strong religious feeling secure in the heart of Christendom. Our own age is evidence of the fact that man is "incurably religious."

But the tendency of mankind has always been, and still is, to recognize authority of some kind for its guidance. We may even say it is one of man's peculiar weaknesses. When he makes assertions he invariably—save the exceptionally strong-minded or egotistical person—loves to be able to back up his statements by referring to some recognized authority. And it is similarly true of his actions; he loves to refer to some precedent in justification of his deeds. A lawyer seeks to strengthen his argument by citing the largest possible number of cases tried at higher tribunals. Even the founders of our nation, after having fought at tremendous sacrifice for liberty, turned, in making their national constitution, to older institutions for guidance. Man feels his positions to

be all the more secure and valid when recognized authority is behind them.

What then shall we say of religious feeling as representing the stage at which we have arrived in the development of religious belief? Does it acknowledge any authority or has religious life no longer need of any authoritative power to spur it on to action? Or is religious consciousness sufficiently strong to be an authority unto itself?

It is not true to say that at the Reformation all external authority was abandoned. While the right of intellectual freedom was claimed in the use of private judgment, liberty was curtailed by acknowledging the external and supreme authority of the Scriptures; for conduct it was the recognized "rule of faith." All that occurred at the Reformation was for its leaders to substitute one external authority for another—a change which, however, was preferred because it appealed to reason as being more trustworthy and true. But during recent years the authority of the Scriptures has been considerably weakened. Since the rise of the modern methods of biblical criticism the faith of Protestant people has been tremendously shaken in the Old Book as worthy of implicit trust in matters of conduct. The numerous and varied opinions of biblical scholars have appeared so confusing and conflicting to those untrained in the modern methods of biblical approach that they have found it difficult to determine what or what not to accept of the Bible as authoritative and binding. Consequently religious belief has been thrown back very largely upon religious feeling as its sole source of authority. We find, therefore, that we have at the present

time four distinct classes of Christian believers. There are those who still accept the external authority of the church. Obviously, we refer to Roman Catholic communicants whose religious beliefs rest entirely on ecclesiastical authority. Then we have those who take the external authority of the Scriptures as their "rule of faith," the religious beliefs of numerous Protestant people still being determined by biblical teachings exclusively. These acknowledge no authority for the guidance of their religious life other than the Word of God. A third class is found in those comparatively few Christians who try to regulate what they believe by the internal authority of personal and accumulated reasoning. They eliminate from their religious beliefs all that cannot be made to harmonize with reason. They persistently stand for the right of private judgment. What they believe is accepted on the external authority of neither church nor Scripture. They put the dogmas of the church and the doctrines of scholars to the test of mental criticism, rejecting or accepting them just as they appeal or fail to appeal to their common-sense. This class of believers is an almost negligible minority. The life and beliefs of the majority of Protestant people rest solely on religious consciousness. And it is not surprising that it should be so. At the Reformation, Protestants repudiated once and forever the external authority of the church. While for a time the authority of the Scriptures was held to be binding, there is no gainsaying the fact that its power to dictate to the Protestant conscience has decidedly weakened during recent years. Nor have we far to look for its causes. So

numerous have been the sects and doctrines resulting from a literal interpretation of Scriptures that experience has been led to doubt the trustworthiness of the Bible as a guide to religious belief. When we add to this the great variety of interpretations given to once unquestioned passages—interpretations which have been far from generally accepted and have not infrequently resulted in bitter controversies—we can at least partially understand why the authority of Scripture has lost some of that peremptory power exercised by it at an earlier age in the regulation of Christian faith and conduct. On the other hand, reason has been found so fickle and reasonings so multifarious and diverse that by most Christians it has been rejected as too unstable for its conclusions to be accepted as binding. Consequently the bulk of present-day Protestants are thrown back upon religious consciousness as the only source of authority for religious beliefs and activities. And what are the results as evidenced? Has religious consciousness proved sufficiently strong to be an authority unto itself? Protestant people have demanded the right of perfect freedom to follow their religious convictions unharassed by an external interference. They have repudiated that goodness which is of necessity and have claimed for themselves a goodness characterized by the liberty of free will. But what is the nature and extent of goodness that rests on such a basis? What says experience? How many children would attend school if it were a matter of personal choice rather than being compulsory? How much money would enter our city, county, state, and national treasuries

were it left to the free will of individual taxpayers? How much more lawlessness, immorality, and vice would exist than does exist were there no state laws? How much lower would be the standard of private conduct were the pressure and authority of public opinion removed? How much of our goodness is of free will and how much of necessity? As viewed in the light of voluntary conduct we are able to see the greatness of the problem Protestantism is facing. Not that the difficulties and perils involved are peculiar to the Protestant church. For it is a problem every voluntary movement has to meet. Social, industrial, and political leaders are similarly hampered by the lethargy of the respective people they are seeking to guide. Whenever you have voluntarily organized life it is always questionable whether the particular social, industrial, or patriotic consciousness is sufficiently strong to respond to the claims laid upon its members. Where external authority is entirely absent and goodness is placed upon the sole basis of free will there is always the danger of an excessive claim to liberty threatening the very life of its own organization, consciousness proving too weak to be authoritative unto itself. This is one of the present-day perils of Protestantism. Protestants have repudiated all external interference. They have claimed the right of full and perfect liberty; but it is very questionable whether or not the religious consciousness of the Protestant church is strong enough to insure for the future that which reasonably should be expected of it. Has not its very claim to liberty been the pretext under which all manner of license has been indulged, which leads

one to wonder whether the Protestant consciousness is sufficiently developed to warrant freedom from all external authority? It is, indeed, a serious question whether at the present stage of its development the religious consciousness of Protestantism has sufficient strength to rise voluntarily to the demands made of it; whether in the days to come it will be able to meet the expectation of the world, and be equal to those responsibilities upon which its very existence hangs.

Any conclusion arrived at regarding these questions must necessarily take into account the part religious consciousness has played, and is playing, in the regulation of Christian activities; for it is on the facts of the present that we must build our hopes for the future. Nor is the testimony wholly discouraging, though it is not all that could be desired. Limitation of space forbids an attempt to account for all evidence that might be produced; mention of three phases, and those but briefly, must suffice.

Personal conduct has not wholly been left untouched and uninfluenced by the religious consciousness of our age. Neither does it seem to have suffered to any alarming extent by discarding the external authority of ecclesiasticism. The private conduct of the average Protestant Christian will stand favorable comparison with that of the average Roman Catholic. The Protestants' relegation of papal authority does not appear to have caused irreparable loss in matters relative to Christian living. Yet while the growing religious consciousness has constantly been raising the standard of Christian ethics, nevertheless there re-

mains much to be desired. Tremendous disparity continues between religious profession and living. Protestants have either persistently ignored the authority of religious consciousness in matters of personal conduct or religious consciousness has not proved sufficiently strong to be authoritative and for its dictates to be recognized as peremptory. After the elapse of nearly twenty centuries we find the principles of the Nazarene but faintly translated into human action. Religious consciousness, while it has insisted on the maintenance of a true and unbroken relationship between God and man, has very largely failed in causing a Christlike relationship to be recognized and maintained among men in their relations to each other. In commercial, industrial, political, and social life the authority of a religious consciousness does not appear to be very strong, nor its dictates to be very widely accepted. Nevertheless its acclamations are more clearly heard today than ever before, and an ever-growing attention is being given to its commands with the passing of the days. No one will gainsay that in matters of personal conduct, which relate to the larger social life of which the unit is a part, the authority of a religious consciousness is being more keenly felt and increasingly obeyed.

And what is true of private is equally true of collective religious conduct. While the religious life of Protestantism, viewed as an aggregation, compares favorably with the life of those religious bodies recognizing ecclesiastical authority—and the loss, if any, accruing from the discarding of papal dictatorship, does not appear serious—there is much to be desired of Protestant consciousness by

way of united effort. The aggregate religious consciousness of Protestantism, as in the case of individual consciousness, apparently proves too frail to provide for itself an authority whose laws would be universally accepted as inviolable. In facing public evils the religious consciousness of the Protestant church has invariably failed to procure the united effort required. Ever and anon there has been a call for undivided support in attacking the wrongs of society. Social injustices, political corruptions, and industrial iniquities have called for the united aggressive action of the church to abolish them. The worth of such action religious leaders have not failed to recognize and have intermittently appealed to the Protestant conscience and consciousness for single action. In no given instance has a universally united effort been made in response to their appeals. In matters demanding collective action the religious consciousness of Protestantism has proved ineffective. Evidently it remains too weak, where undivided effort is required, to be an authority unto itself.

In their attitude toward the organized life of which they are a part, however, Protestants do not compare so favorably with those who still continue to recognize the external authority of the church. Here the authority of religious consciousness appears painfully incompetent. And it is precisely at this point that one of the gravest perils of Protestantism is to be found. Organized religion, as found in the Protestant churches, has been characterized by a laxity of loyalty. The religious consciousness of Protestant people has proved very deficient for providing an authority sufficient to assure

unswerving fidelity to the various branches of its organized activities. The respective loyalty of the two great branches of the Western Christian church toward their separate religious organizations will scarcely bear comparison. The facts are almost too obvious for mention. One need only instance the effort, and often sacrificial effort, made by numerous Roman Catholic people to attend early Sunday morning mass, as compared with the indifference of Protestants toward maintaining the Sabbath-day services where inconvenience or self-denial is required by attendance to put beyond doubt the intended meaning. But we are told the goodness of Catholicism is of necessity and therefore of little value, while the goodness of Protestant people is of the greatest value because voluntarily performed, even though its quantity is less. Lack of loyalty is never justifiable, and one of the most serious questions that the organized life of Protestantism has to meet is whether the authority of its religious consciousness is sufficiently strong to guarantee its future existence as a healthy, progressive, and aggressive organization. Of course it all depends on whether Protestantism believes its organized life as represented by the churches is worth preserving or not. If the churches are conceived as no longer necessary as a medium through which Protestant vitality may find expression, then loyalty to them is no longer required. But if Protestant conviction decides in favor of the churches as essential to the preservation of Protestantism, then it becomes a vital question. The continuance of church organization being considered not

only necessary but essential for the preservation of Protestant principles in this age, loyalty should not merely be expected but demanded of religious consciousness. For Protestantism is never secure, nor can it ever be, till it recognizes an authority equally as binding as the external authority of the Roman Catholic church is for its own communicants—an authority which is not of necessity but of free will, being voluntarily accepted by every child of its faith. The only possible authority Protestantism can accept being that of its own religious consciousness, if consciousness is too weak to be an authority unto itself, then great is its peril. And that that danger exists there is no denying, for the evidence clearly testifies to the fact that Protestants either do not recognize as imperative the dictates of their own religious consciousness in their attitudes toward the organized church, or else that consciousness is too impotent to be felt. Protestantism's claim to liberty has caused its adherents to degenerate into a set of religious anarchists who accept little as binding upon them. Few duties or responsibilities are taken seriously or as compulsory. Obligations can be shirked, and who has the right to interfere? Membership may be continued even though the smallest possible interest is taken in the working of the various branches of the church's organized life. Official duties may be thrown aside because of some petty grievance without the least thought of disloyalty having been practiced. Here is wherein lies one of the great perils of Protestantism. The lack of recognized authority in the governing of its various activities menaces its very

existence. Numerous professing Protestants claim for themselves a liberty which they would not for one moment tolerate outside of the church. Such license exercised in the social and moral sphere would immediately be viewed as anarchy and attacked as dangerous to public safety. They fail to recognize the peril of the same spirit when it is present in the religious life of the church. But until we come to accept the authority of religious consciousness as inviolably binding, Protestantism is far from being secure nor is its future assured.

In those words of Jesus, as a lad of twelve, in answer to his parents, who inquired of him why he had caused them so much sorrowful anxiety by remaining behind in Jerusalem, we have the key to his whole career and a fine example of fidelity to the authority of religious consciousness. "Wist ye not," he replied, "that I must be about my Father's business?" It is in those words "I must" that we have the secret of his conduct. Jesus, as far as we know, never felt himself to be under any external ecclesiastical obligation. He bowed to no priestly authority. He was under no compulsion from without. His goodness was entirely that of free will. And yet, he was bound to an authority more binding than the command of any priest or church. Within his own soul was heard clear and loud that divine imperative "I must"—the authority of a fully developed religious consciousness—which he never failed to obey.

We have Paul writing to the Corinthian church, "Of the Jews five times

received I forty stripes save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils of mine own race, in perils from the Gentiles, in perils in the city, in perils of the wilderness . . . in weariness and painfulness; in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." "You were a fool, Paul. If that was the kind of treatment you received and those were the things you suffered and endured for the gospel's sake, why didn't you give it up?" "Give it up, did you say, give it up? Ah! how often I should have liked to give it up, but I couldn't, for the love of Christ constrained me." Yes, this is the nature of the authority we must recognize, feel, and obey, even the authority of a strong, fully developed religious consciousness. "For this is the covenant I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and on their heart also will I write them." Within our own souls must be heard the voice of the divine imperative speaking forth those dictates which shall be more authoritative and binding than the external authority of either church or priest. For only a recognition of, and loyalty to, the authority of a strong religious consciousness is able to transform private and collective religious conduct, raising the standards of religious living ever nearer to the standard of our Lord, and is able to insure the future life of the Protestant church.

THE AMERICAN INSTITUTE OF SACRED LITERATURE

THE DUTY OF THE CHURCH IN RELATION TO THE STRUGGLING CLASSES. III

A READING COURSE FOR MINISTERS

ALLAN HOBEN

Associate Professor of Practical Theology, University of Chicago

It is with profound sorrow that we have to announce the death of PROFESSOR HENDERSON. He died broken down by his devotion to the cause of the unemployed. We are, however, glad to say that the course, "The Duty of the Church in Relation to the Struggling Classes," will be continued by PROFESSOR ALLAN HOBEN of the University of Chicago. PROFESSOR HOBEN is one of the best-known workers in the field of social service. He has been field secretary of the Juvenile Protective Association of Chicago, is president of the Hyde Park Center, Chicago, is author of "THE MINISTER AND THE BOY," as well as of many articles dealing with social matters. Those who have been following this course of studies need have no apprehensions as to the character and value of the succeeding studies.

Part III. Juvenile Delinquency: Its Nature, Extent, and Causes

REQUIRED READING

- C. R. Henderson, *Dependent, Defective and Delinquent Classes*, Part IV.
Thomas Travis, *The Young Malefactor*.
New York: Thomas Y. Crowell & Co.

COLLATERAL READING

- Breckinridge and Abbott, *The Delinquent Child and the Home*. New York: Russell Sage Foundation, 1912.
W. Douglas Morrison, *Juvenile Offenders*. New York: Appleton, 1897. (Treats of conditions in Great Britain and has not been brought up to date.)
C. R. Henderson, *Preventive Agencies and Methods*, chaps. i, ii, vii, and especially viii. New York: Russell Sage Foundation, 1910.

Thomas D. Eliot, *The Juvenile Court and the Community*. New York: Macmillan, 1914. (A critical review of the function and present status of juvenile courts in the United States.)

Hastings H. Hart, *Preventive Treatment of Neglected Children*. New York: Russell Sage Foundation, 1910. (Part I, "Institutions for Delinquent Children," and Part V, "The Placing-out System.")

Flexner and Baldwin, *Juvenile Courts and Probation*. New York: Century Co., 1915.

Ruth S. True, *Boyhood and Lawlessness and the Neglected Girl*. New York: Russell Sage Foundation, 1915. (A minute description of conditions contributing to juvenile delinquency in New York's West Side.)

* Added to original list published in the introductory study of the course.

Louise De Koven Bowen, *Safeguards for City Youth at Work and at Play*. New York: Macmillan, 1914. (Very valuable in its descriptions of unfavorable conditions in Chicago and of methods which were successfully used in amelioration and reform.)

William Healy, *The Individual Delinquent*. Boston: Little, Brown & Co., 1915. (A close scientific study; very valuable in its elaboration of the psychopathic clinic.)

Allan Hoben, *The Minister and the Boy*. Chicago: The University of Chicago Press, 1913. (Preventive and constructive method from the minister's point of view. See also article on "The Church and Child Protection," *Biblical World*, March, 1913.)

The remaining studies of this course will center about the very important problem of juvenile delinquency. With the child in our midst we shall see the humane aspect of every problem of the struggling classes; and, measured by the standards of Jesus, we shall try to show in what degree modern society "offends these little ones." What is more important, we shall hope to indicate how the church may perform her duty in the light of this need and in loving obedience to the Christ.

Study III will consider the scope and nature of the problem and some causes of juvenile delinquency. Study IV will take up court treatment and reformatory institutions; and in Study V voluntary associations and church co-operation will be treated.

1. Scope and Nature of the Problem

Definition of delinquent.—Hurd, *Revised Statutes of Illinois*, chap. xxiii, § 169:

Any male child who, while under the age of seventeen years, or any female child

who, while under the age of eighteen years, violates any law of the state; or is incorrigible, or knowingly associates with thieves, vicious or immoral persons; or without just cause and without the consent of its parents, guardian, or custodian, absents itself from its home or place of abode; or is growing up in idleness or crime; or knowingly frequents a house of ill repute; or knowingly frequents any policy shop or place where any gambling device is operated; or frequents any saloon or dram shop where intoxicating liquors are sold; or patronizes or visits any public poolroom or bucket shop; or wanders about the street in the night time without being on any lawful business or lawful occupation; or habitually wanders about any railroad yards or tracks, or jumps or attempts to jump on any moving train; or enters into any car or engine without lawful authority; or uses vile, obscene, vulgar, profane, or indecent language in any public place or about any schoolhouse; or is guilty of indecent or lascivious conduct.

Object of law.—Notice how this extract from the law of April, 1899, establishing the first juvenile court in the United States defines delinquency in very broad terms. The object of this inclusive definition, no doubt, was to insure to the state the maximum right to dispute the old doctrine of the absolute parental ownership of children and to enforce the rights of the child to moral protection, and the rights of the state to safeguard its future citizens.

Amount of delinquency.—However, the scope of delinquency as thus defined would include *all* boys at some time and in some degree, while most girls, perhaps, would not be found within the area of conduct defined. What actually happens is that about 20 per cent of all boys in our larger cities come into conflict with the law, while about one-fifth

as many girls appear in court as delinquents. This is not an index of the absolute delinquency of a community, for, with few exceptions, only the children of the poor, the ignorant, and the foreign-born are thus taken in hand by the law. The statistics of the Cook County Juvenile Court for the ten-year period, 1899-1909, show 11,413 cases of boys and 2,770 cases of girls treated. This ratio probably holds true for the whole country with a marked tendency among girls to increase their percentage.

Leading forms of delinquency.—As to the nature of offenses, some 80 per cent of the boys will be charged with offenses against property—usually stealing in some form; and an equal percentage of girls will be charged with incorrigibility and immorality. These facts should be studied in the light of biological differences, home training, play radius, group life, etc.

2. Some Causes of Juvenile Delinquency

Physical defect.—Here much has been made of hereditary degeneracy of the nervous system producing epilepsy—especially dangerous in its veiled forms, and all types of subnormals from the idiot up to the moron and, in some cases, the retarded child. Among first offenders, however, taint of this sort will not show a high percentage. It is among the repeaters that these ineradicable factors most appear. It becomes essential that all such cases be detected and removed from general society for specialized treatment and care and for society's physical and moral safety.

Other forms of minor physical defect are fruitful causes of delinquency when undetected and uncured. Defective

sight or hearing, causing a child to appear stupid in school, to lose grade and therefore interest and social pride, to play truant, run with gangs, and live in fear of both school and home, operates in this way. So also of defective teeth which harbor germs causing frequent illness, devitalizing the child and debaring him from happy and normal progress with his natural group; and adenoids which induce stupidity, irritability, and lack of power to resist suggestion.

In this connection consider the necessity of adequate physical examination in schools and of a public policy to protect the health and to develop the joyous vigor of children.

Home conditions.—The delinquency problem centers here. Consider the effect upon the children of the loss or incapacity of father or mother or of both; the cost of parental ignorance, indifference, immorality; the problem of estrangement between foreign-born parents and American-reared children; disagreements over wages of minors at work; poverty entailing domestic and social incompetence in the home; the introduction of roomers and boarders to eke out a living; the child's dispossession from permanent rights and loyalties which should attach to the home; the crushing and saloon-ridden environment in which the delinquency-producing homes are forcibly and closely massed.

Canvass thoughtfully the present tendency to substitute in settlements playgrounds, social centers, etc., the glad activities, charm, and enrichment of life which ideally belong to the normal home.

Economic conditions.—These bear upon the stability and efficiency of the

home in terms of wage, regularity of employment, permanency of location, industrial insurance, accident, sick and death benefits, hours of labor, opportunity for home ownership and development, regulation of real estate manipulation and greed as represented in prices, rentals and living space both within and without the dwelling. The normal family home must rest upon a sound economic basis. Social injustice in this respect contributes to delinquency.

Another economic factor consists of the incompetence of the great mass of children leaving school between the fifth and eighth grades and being wholly unfit for remunerative, intelligent and progressive employment. These very largely repeat the tragedy of poverty which blighted their own lives. Besides, many of them are much of the time out of work or "hunting a job" and fall into street occupations or idle and vicious ways. Without vocational training and direction they become work-shy, non-productive, anti-social, criminal.

Other social causes.—Among these are the undirected gang-life of boys, heightening the adventure instinct and perverting the desire for distinction, criminal suggestion in public press and

uncensored nickel shows, injudicious advertising and display, carelessness in protecting goods and so in protecting the tempted, extravagance and immodesty in dress, saloons, indecent public dance halls, poolrooms, the failure of Christian people to use their own homes as social centers, lack of clean facilities for social recreation, lack of moral training which guarantees inner spiritual control, failure to secure youth's dedication to a high, worthy, and positive purpose in life.

Topics for Discussion

1. How far is the state justified in curtailing traditional parental rights? (See Breckinridge, *Survey*, February 4, 1911.)
2. Why do boys outnumber girls in delinquency?
3. What measures does your community follow in order to detect and correct physical defect in children?
4. In what ways does the saloon contribute to delinquency?
5. What are the state laws and city ordinances regulating poolrooms, public dance halls, street vending, and nickel shows in your community?
6. Upon the basis of material in the Gospels what deductions, if any, may we make as to Jesus' estimate of childhood?

SUGGESTIONS TO LEADERS OF CLASSES USING THE COURSE "THE MESSAGE OF JESUS TO OUR MODERN LIFE"

STUDY VII

THE STATE AND POLITICAL LIFE

The subject for the present month is one which should command the earnest attention of every member of the group. The present crisis in international affairs is

interpreted by many as the failure of Christianity to operate in international relationships. The settlement of the question of war in the future will depend on the young

men and women of today. Not only is the international crisis an important one, but our own nation is facing serious problems which may involve its exercise of certain functions now performed by the individual, and important legislation controlling commerce and many matters which have in times past been considered individual rights. Our young men and women have had little training in citizenship. Perhaps this is not altogether a misfortune if we can at this time introduce such training in citizenship as will bring the principles of Jesus to bear in national and international relationships.

The program for the first meeting of the month may consider the following topics:

Leader: The political world in which Jesus lived.

Members: (1) Evidences of intelligent understanding of the politics of his day gleaned from the sayings of Jesus. (2) Important crises in which opportunities for political leadership came to Jesus, and his action in relation to them. (3) The principles of a democratic government which accord with the general teaching of Jesus concerning the brotherhood of man. (4) The countries in which Christianity seems to have led to increased democracy in government. (5) Some of the activities of our own state or nation which may be considered as expressions of the principles of Jesus.

Discussion: Would Jesus' attitude of aloofness from politics have been different in democratic America today?

The second meeting may give attention to the following themes:

Leader: A brief résumé of the wars of the Bible: (a) for conquest (Joshua); (b) for national existence (Saul); (c) for national expansion (David); (d) for national preservation (later kings); (e) against spiritual forces (Paul); (f) against the war spirit (Jesus).

Members: (1) Methods of applying the principles of Jesus to international relations:

(a) to commerce between nations; (b) to immigration; (c) to education about nations; (d) to the settlement of difficulties; (e) to racial antipathies; (f) to religions in different nations. (2) The bearing of the teaching of Jesus on the question of suffrage in the United States.

TOPICS FOR DISCUSSION

1. Can war be a Christian method of settling difficulties between nations?
2. To what extent can a Christian individual influence the state?

MATTERS FOR INVESTIGATION

1. How far does your state undertake to regulate the morals of its citizens? What are its agencies for so doing?
2. Could the public schools be more influential in bringing the principles of individual and civic morality into effectual action?
3. To what extent do the young people of your community look upon citizenship as a privilege and a duty for which they should make careful preparation?
4. To what extent does your state fulfil its duties in the matter of education, relief of the poor, maintenance of highways, public parks, and other agencies intended for the general uplift of the community?

REFERENCE READING

Chadwick, *Social Relationships in the Light of Christianity*, sec. 3; Hall, *Social Solutions*, chaps. xvi-xxiv, xxviii-xxx; Mathews, *Social Teaching of Jesus*, chap. vi; Clarke, *The Ideal of Jesus*, chaps. ix, x, xi, xv; Rauschenbusch, *Christianising the Social Order*, Part 6, chaps. i-v; Rauschenbusch, *Christianity and the Social Crisis*, chaps. iii and iv; Stalker, *The Ethics of Jesus*, chap. xvi; King, *The Moral and Religious Challenge of Our Times*, chaps. viii, ix, x; Steiner, *The Trail of the Immigrant*; Jane Addams, *Twenty Years at Hull House*.

Appropriate articles will be found under the various heads in Hastings' *Dictionary of the Bible* and Hastings' *Dictionary of Christ and the Gospels*.

CURRENT OPINION

The Origin of the Sermon on the Mount

Dr. Burton Scott Easton writes on "The Sermon on the Mount" in the October number of the *Journal of Biblical Literature*. Dr. Easton compares the Sermon as it is given in Matt. chaps. 5-7, and Luke 6:20-49. In both Sermons there is a prologue of Beatitudes; in Matthew the Beatitudes are blessings pronounced on spiritual conditions, while in Luke they are pronounced on economic conditions. Luke had before him something virtually identical with Matthew's source, but he adapted it for gentile readers. Both Matthew and Luke agree that the Sermon was spoken primarily to disciples, though others were also present. The sayings which compose the sermon could hardly have been delivered only once. While it is certain that Jesus did not belong to the class of men who repeat on many occasions the same address verbatim, the general framework must often have been the same, and the epigrammatic character of the individual sayings doubtless tended to become fixed. The Sermon was used as a rule for converts and is in its present form a collection of sayings of Jesus made by the earliest church. The section Luke 6:27-38 is a mosaic made up of Jesus' sayings by a redactor, and it is probable that an Aramaic original underlies this paragraph.

The Daughter of Nabonidus

Nabonidus was the father of Belshazzar and king of Babylon when it was taken by Cyrus, king of the Persians. In the third number of the eleventh year of the *Revue d'Assyriologie*, Father P. Dhorme writes on "La Fille de Nabonide." Nabonidus himself was probably son of a priestess of the moon-god Sin, worshiped especially at Harran, and he dedicated his own daughter

to be a high priestess of that same god in the city of Ur. These priestesses were not compelled to live an immoral life and had permission to marry. By that time the worship of the moon-god had reached a very high degree of spirituality.

The Assumption of Ishtar

In the same number, M. F. Thureau-Dangin writes on "L'Exaltation d'Ishtar." The myth of the descent of Ishtar to Hades had been known for several years; the Sumerian text published by M. Thureau-Dangin is the counterpart of that myth and tells of the ascension of Ishtar (as the planet Venus) to heaven. Ishtar was the favorite of Anu (the sky-god) the great and holy; she desires to receive the title of legitimate wife, and the courtiers of the sky-god who are the lesser gods speak in favor of Ishtar "the holy one." Ishtar becomes the female counterpart of the sky-god, the queen of the gods, "the Ishtar of the stars." It seems that this story or some similar tradition has not been without influence on the Story of Esther.

The Temptation of Jesus

If Christ was a perfectly holy being, how could he be tempted as we are? This is the very practical question examined by Dr. J. G. James in his articles, "Was Jesus Really Tempted?" (*Expositor*, January, 1915). Strictly speaking, temptation appeals, not to the evil, but to the good in us, with the object of perverting that good. Take, for instance, the story of the Fall: the tempter indicates the end as the possession of the God-like character of being able to know good and evil and that the end justifies the means. The tempter, however, took care not to say that the method of disobedience and the practice of evil would destroy the keenness of moral

sensitiveness and would lead to the forfeiture of the knowledge of the good without the attainment of any true knowledge of evil as sin. The man who misappropriates trust money will be actuated very often by some good motive, as motives go; it may be keeping his home together, on account of a sick wife or a young family; it may be debts of honor. It is hardly worth while, nor does it deserve the name of temptation, to beset a good man with utterly abject suggestions, but the best men are severely tried when their best impulses and intentions are promised a speedy fulfilment. If this view is accepted, Christ's temptation was greater for him in its subtlety and delusiveness than for any other man. He yearned for the coming of the Kingdom of God and the tempter suggested to him an easy way; a few months later Peter spoke the same language and the Master recognized the craft of his old enemy in the suggestion of the disciple and told him, "Get thee behind me, Satan."

The Essence of Christianity

In the *Constructive Quarterly* for December, 1914, Dean Shailer Mathews writes on "Generic Christianity." Christianity assumes various forms from the Greek Orthodox church to the Holy Rollers, and it is not easy to distinguish a common element. A common creed would scarcely be possible or desirable as the existence of an unchanging statement would imply that Christianity is static rather than constantly growing, more a philosophy than a religion. Christianity is a religion, and as such, a phase of the life-process subject to the laws of individual experience and of social evolution. It has lived through a succession of forms of the social mind and has had therefore to express itself in a series of intellectual statements. The creative social minds which have given to Christianity its dominant traits in our Western world are the Semitic which gave us the New Testa-

ment and the messianic drama; the Hellenistic which gave us the sacraments and ecumenical dogmas; the Roman and imperialistic which gave us the doctrines of sin and the Roman church; the feudal which gave us the first real theory of atonement; the national which gave us Protestantism; the middle-class which gave us modern evangelicalism; and the modern scientific and democratic mind which is giving us the first fruits of the theology of tomorrow.

Like all Semitic religions primitive Christianity was essentially dramatic: the Christ had appeared and died and risen again: this was the first part; he was coming again to introduce the second and eternal act of the drama. There was no systematized religious philosophy. This persists through the apostolic Fathers, and the Apostles' Creed, which is the substance of their teaching, contains no philosophy or theology except the simple statement that God is the Creator. The elements of generic Christianity are that man is sinful and needs salvation; that God in his three-fold personal self-expression seeks reconciliation with men; that the death of Christ, who is the revelation of God as Savior, is the fact of the atonement; that the Holy Spirit is experienced in repentance and regeneration; that those who accept Jesus as the divine Lord and Saviour constitute a community in special relationship with God and may look forward to triumph over death and entrance into the Kingdom of God.

The Christianity of tomorrow will not drop any of these elements of historical orthodoxy, although it will have to reinterpret them in the social language of tomorrow, just as every social mind in the past has used its own vocabulary for that purpose. The modern man who is in rebellion against the formulas of an ill-understood and often ill-expressed dogmatic orthodoxy will not be satisfied with any God less personal than the God of the

Nicene Creed; with any Christ less divine than the Christ of Chalcedon; with any conception of sin that neglects these atavistic tendencies called original sin by Augustine; with any explanation of the forgiveness of God that shall fall short of the love of Christ; with any ethical conception of the divine love and providence that does not take into account both the value of an individual conscience and the importance of social consciousness.

In the same number of the *Constructive Quarterly*, Bishop W. A. Guerry writes on "Progress a Permanent Element in Religion." There are three permanent elements in religion: the sense of dependence on God, the desire for fellowship with God, the necessity of progress. These three elements find their truest expression respectively in the Christian doctrine of the fatherhood of God, of the incarnation, and of the mission of the Holy Ghost. It has been the glory of Christianity that from the beginning it has assimilated new truths and shown itself capable of change and development, while other religions have become hopelessly archaic and stereotyped. The church has no more dangerous foe to combat than that spirit of ultra-conservatism which allows her leaders and members to get out of touch with their times so that they stick to a vocabulary which is a relic of a bygone age; on the other hand, we should avoid the rashness with which some men have proclaimed a so-called "new theology" divorced from historic and generic Christianity. This process of reinterpretation and restatement in the language and philosophy of the day is as old as the New Testament, since the Gospel of John is a restatement of Christianity in terms of Greek philosophy. The author appropriated the language of a disciple of Plato and applied it to the person and work of Christ. It was the time when Christianity threw off the swaddling-clothes of an effete Judaism and entered upon its world-wide career. John did a

work for Christianity that needs to be repeated in every age of the church.

In the *Expositor* for January, 1915, Rev. John Baillie studies "Belief as an Element in Religion." What strikes a modern man in the old confessions of faith is that they are too elaborate to be indispensable. Without some definite belief, religion will relapse into morality pure and simple, combined perhaps with certain more or less aesthetic emotions, like delight in existence or tranquillity of mood. The real test of the adequacy of any religious program is not whether its practice may, on occasion, arouse in its devotee a peaceful and reverent frame of mind or even the sense of the beauty of holiness, but whether it can help and inspire a man in his joys and in his sorrows, in his business and in his recreation, in his happiness and in his misfortune. In the crises of life bare morality or shallow emotionalism does not help much. The religious teaching of Jesus was everywhere morally relevant; it contained nothing that was not of paramount importance for practical life. So is every true theological system, and this is why a living religion is accompanied by a sincere quest and interpretation of truth expressed in some kind of theology.

The Life Hereafter

We learn more and more to distinguish between the doctrine of the immortality of the soul and the idea of the life beyond. In the *Edinburgh Review* for January, 1915, Professor Gilbert Murray studies "The Conception of Another Life." In Homer there is some life beyond the grave, but it is a feeble life. When we meet later in Greek thought the conception of an immensely important future life involving rewards and punishments, which we could describe in popular language as heaven and hell, it is connected with mysteries and initiations. He who believes and is initiated shall be saved; he who is not initiated shall

be cast out. The mental pictures of heaven and hell which were current in ancient times and are still to a great extent traditional among us are based upon the actual ritual of the mysteries. We have evidence that in several of these initiation rites the initiates were kept in foul darkness and then dazzled by the appearance of divine beings in a blaze of light while pleasant odors met them. Hence a vivid conception of heaven as a place of light and fragrance ("the odor of sanctity"). In some cases the novice was immersed in mud and filth; the mire and filth of Hades are emphasized by Plato, Aristophanes, and others. There were ordeals by snakes, pseudo-demons armed with whips, and very commonly by fire. The Stoic and Epicurean philosophies agreed in one particular: they taught that the true life of man is within, and heaven and hell were the life of the soul here or nowhere; not in any imaginary heaven, not in the rituals or dreams of any exclusive society; not even in the supposed calm of that treacherous fortress, a man's own soul. And yet numberless voices of the best and the wisest in humanity warn us that this present obvious life cannot be all in all. This is based on the truth that our life cannot be contained by any human society, but that some part of the soul must be alone. Every man is alone in his highest thoughts with duties and rights, at least a right to exist and to define himself, a right to expect beyond this limited physical existence a spell of peace in which to breathe and to think, a sense of that patience and courage which form at least a good working substitute for happiness.

In the *Interpreter* for January, 1915, Mr. L. W. Grensted studies "Immortality in the Old Testament." There was among the Hebrews a current primitive belief in immortality, of a kind. The dead were supposed in some way to survive in their own special abode, the gloomy region of Sheol, where they lived a vague existence

in darkness, unless they were brought back for a time among the living by the art of the necromancers. The prophets attacked necromancy as being derogatory to their God, and under their influence it was practically destroyed. Speculative thought began to inquire into the reasons and beginnings of things; old mythologies were recast with Yahweh as their central figure.

In Gen. chap. 2, we have the beginnings of a psychology. Yahweh creates a human body and breathes in it a principle which returns to him at death. This was clearly incompatible with the old Sheol conception, and Ecclesiastes and the Sadducees concluded logically that the soul ceased to exist after death. In the meantime Jeremiah had preached the worth of individuals apart from groups of society in the sight of God, and more and more life after death was apprehended as the solution of the problem of the justice of God. It remained for a later day to bring it into relation with the love of God, a conception scarcely possible until Jesus had died for sin, although there is certainly in the later parts of the Old Testament a true dawning of the fuller day.

A Possible Religious Consequence of the Great War

In a neutral country like this, it is better to be silent about the issues of the great war which now fills European magazines and books. Yet in the *Hibbert Journal* for January, 1915, Mr. Edward Willmore, writing on "Why We Are Fighting," from the British point of view, makes some interesting remarks. He believes that the war will be the death of Protestantism, at least of a "Protestantism which has been long bankrupt, unable to absorb or reconcile with itself the new lights of criticism and science, unable to see that the old truths are all true in a higher sense, and therefore unable to keep from falling into agnosticism and atheisms on the one hand, or neo-Romanism on the other." However,

the death of official Protestantism will not bring about a return to Romanism, but a revival of faith and intellect, thus fulfilling the epigram of Luther: "O Pope, living I was thy disease, dying I shall be thy death."

The Revival of the Philosophy of Thomas Aquinas

In the *London Quarterly Review* for January, Mr. G. A. Johnston writes on "The Renaissance of Scholasticism." Soon after Leo XIII had become pope, he encouraged and helped M. D. Mercier, now Cardinal Mercier, who founded the Philosophical Institute of the University of Louvain in 1893. In this Institute a small number of carefully selected clerics passed through a three years' course of study in philosophy while they attended courses of lectures in scientific subjects. In the forefront of the program of neo-scholasticism, as it was taught in the University of Louvain, was the harmonization of science and philosophy. When it became evident that neo-scholastics were not revolutionary modernists, the Pope gave them some place at the Gregorian University in Rome and they began to have some influence in other centers of Roman Catholic learning. Neo-scholasticism is not a philosophy of compromise

between the different philosophies of the schoolmen of the Middle Ages: it is frankly a new interpretation of the theology of Thomas Aquinas. The neo-scholastics have avoided these theological controversies for which the modernists have been belabored by the Roman hierarchy and have limited themselves to philosophy which they carefully distinguish from theology. They regard their system as a synthesis of mediaeval philosophy and modern science. Their first principle is to test every scientific hypothesis by its inherent value. If it is true and has value, even though it manifestly contradicts the dogmas of the church, it will be accepted. The second principle is to reject all that is untrue and useless in scholasticism; the third to be willing to introduce new matter into it. The general attitude of neo-scholastics to modern philosophical tendencies has not been sympathetic: they have either attacked them critically and left them for dead or have shown that what they were trying to express had already been said very much better by St. Thomas Aquinas. In spite of all its claims neo-scholasticism is not free: it is bound by the authority of dogma, and this philosophy is, as was its prototype in the Middle Ages, the handmaid of theology.

THE CHURCH AND THE WORLD

MISSIONS

The Laymen's Missionary Movement

According to the *Congregationalist and Christian World* of February 4, 1915, the laymen's missionary movement is making and carrying out plans for another nation-wide series of great conventions. These meetings will follow the general lines of those held six years ago, with new features suggested by conditions as they obtain in the world today.

The interests of both home and foreign missions will be presented.

The record of the laymen's work has been most encouraging. It is largely due to their activities that a steady increase in missionary giving has been maintained throughout the United States and Canada.

The total for last year in these two countries reached not less than \$35,000,000.00.

Turkey and Mission Schools

We learn from the *Christian Endeavour World* of February 11 that the Turkish government has recently issued repressive measures which will seriously affect the mission schools in that country. Schools already in existence are now compelled to submit their program for the approval of the authorities; all teaching must be in the Turkish language; and it is forbidden to give religious instruction to any except those of the denomination and religion of the school.

The existence of medical institutions, pharmacies, hospitals, and children's asylums is made to "depend upon the imperial firman."

It is evident that the ruling party in Turkey is determined to root out foreign educational influence, since it is also forbidden to found any new medical institutions under foreign educational, religious, and benevolent societies.

Canadian Baptists in India

The *Missionary Review of the World* for February announces the fortieth anniversary of the founding, by the Canadian Baptists, of their Telegu Mission in India. It was in March, 1874, that Rev. John McLaurin, D.D., and his wife landed in the city of Cocanada, and upon the foundation which they laid a flourishing mission has been built up.

Besides conducting a number of well-equipped educational institutions they now have 22 mission stations, 89 missionaries, 64 churches, and 22,000 adherents. Since the opening of the mission over 16,000 converts have been baptized on profession of faith.

Missionary Progress in China

A review of the progress Christianity has made in China appears in the January number of the *International Review of Missions*. Two generations ago the most striking thing about Protestant missions was the fact that they were isolated and individualistic. Now Christian missions have taken the lead of the home church in friendly co-operation. Indeed co-operation was forced on the denominations by conditions on the foreign field, particularly by the universal wreckage following the Boxer uprising. The province of Szechuan, where the Church of England, American and Canadian Methodists, American Baptists, and English Friends have united, furnishes a type of union in advance of anything else in China. The organization of provincial federation councils is a different type of progress which has made the work more efficient. Missionaries are also coming to realize that if mission schools and colleges are to be effective and to hold their own with the government schools, it can be only

through union schools. Thorough educational union from kindergarten to university is now the ideal. Plans are now on foot for the planting of a few union universities of the highest grade in strategic positions in different parts of China.

While the numerical value of the Christian church is as yet slight compared with the total population of China, the Christian church exerts an influence out of all proportion to its numbers. Among the farmer class appear men of sturdy character and integrity, while the number of graduates of mission schools occupying prominent positions in public life is steadily increasing. The ultimate aim of the combined missionary effort is the establishment of an indigenous Chinese church.

The most advanced step taken by the Protestant missionaries is the appointment of the China Continuation Committee composed of sixty-five experts, one-third of them Chinese, from widely differing branches of the Christian church. Its principal lines of activity are, first, a preparation for a scientific survey of the whole field occupied by the Protestant mission force with a view to more increased co-operation; and secondly, the promotion of a general advance evangelistic movement over all China. With a view to carrying out this plan Rev. A. L. Warnchius has been appointed national evangelist.

Pan-Islamism and the War

When Italy's suzerainty was recognized in Tripoli and the Balkan States threatened to drive the Turk away from Europe, the younger generation of Indian Moslems was aroused against the supposed sympathy of England. When, however, the Sultan of Turkey declared war against England and proclaimed a holy war, the Moslem subjects of King George rallied to the British throne with a remarkable unanimity, thus surprising the wire-pullers in Berlin. The same field hospital which was sent to

Turkey during the Balkan War was offered by the Moslems of Delhi for the Indian expeditionary force in France. The All-India Moslem League gave expression to a deep-rooted loyalty, and soon Indian troops composed largely of Mohammedan sepoys began the conquest of the lower region of the Euphrates and later repulsed the Turkish army that attempted to attack the Suez Canal. This shows that the Sultan of Constantinople does not have the religious influence he was supposed to wield. This war may be an important element in the evolution of Islam from a political into a purely social and ethnographical religion.

The Open Door in China

One cannot read Mr. George Sherwood Eddy's article "The Wide-open Door in China," in the March number of the *Missionary Review of the World*, without the conviction that there is indeed a religious awakening of tremendous import in the republic of China, or without a solemn sense of the obligation of a great Christian nation toward another that is actually seeking and welcoming the preacher of Christian truth.

Perhaps the most significant thing in Mr. Eddy's report of his recent visit to thirteen of China's principal cities is that government officials, business men, and students are now eagerly listening to the gospel message and are in large numbers yielding themselves to Christ. Everywhere Mr. Eddy found an enthusiastic hearing among these classes. Yuan Shih Kai, the president of the republic, was not only tolerant but cordial, provincial governors were interested and in some cases were converted, heads of state universities gave him the heartiest support, and as for the students, their meetings addressed by Mr. Eddy averaged 3,000 every night.

At Amoy, a commercial port city, Mr. Eddy found 8,000 men of the educated and merchant classes who had signed applications for admission to hear him speak.

Mr. Eddy makes a plea to the Christians of America that this tide of opportunity in China be taken at its flood.

"Was there ever a time when the leaders of a nation of four hundred millions, one quarter of the human race, after four thousand years of preparation, after a hundred years of missionary work, were so open to the gospel of Christ as in China today? The door is wide open but the opportunity may pass."

Foreign Missionary Statistics for the British Isles

The March number of the *Missionary Review of the World* furnishes an exceedingly instructive table of foreign missionary statistics for the British Isles in 1914. The figures are gathered by Rev. S. B. Rohold, Toronto, Canada.

The name of each society, its date of organization, the nature and place of its activities have been gathered in one comprehensive chart. The perusal of figures is not usually an interesting occupation, and it is a rather formidable array with which this table confronts us, but if, with the help of a sympathetic imagination, their message is rightly read, the student of missions will find in them, in as compact a form as could possibly be presented, the results of a little more than a century of missionary achievement in the British Isles.

Of the one hundred and two societies tabulated, six only had their origin in the eighteenth century, and five in the twentieth, and thus the chart records, for the most part, the progress of the nineteenth century.

Of those founded in the eighteenth century the earliest is the Society for the Propagation of the Gospel, in 1701.

The Moravians organized a society in London in 1732, but nearly a century elapsed before another distinctively British society was formed; this was the historic Baptist Missionary Society, founded in 1792.

The chief organizations formed since the opening of the present century are the Sudan United Mission in 1904, the Continuation Committee of the World's Missionary Conference in 1910, and the Evangelical Union of South America in 1911.

The large increase in the totals of the year 1914, in almost every department, over those of 1912, shows that the twentieth century promises not only to equal but to exceed the wonderful progress of the nineteenth.

The following are some of the most significant figures of the table:

Total incomes of British societies for 1914.....	\$15,586,165
Total missionary force in field....	63,274
Colleges, theological seminaries, and training schools.....	2,498
Other schools.....	12,011
Hospitals.....	317
Free dispensaries.....	373

The Government of India and Missions

The government of India is more and more realizing the value of the missionary as a factor in the development of that country. It has for some time co-operated with various missionary bodies in education, the care of lepers, and in medical work generally. Rev. J. G. Brown, D.D., secretary of the Canadian Baptist Foreign Mission Board, announces in the *Canadian Baptist* for March 18 that the Indian government is seeking the co-operation of the Canadian Baptist Mission in the reform of certain criminal classes. "There are," he says, "some of the smaller tribes whose recognized occupation from time immemorial has been that of professional thieves." They have constituted a great problem to the government, which realizes that they can never be reformed by force. Recently a letter was received by the Canadian Baptist Conference from the superintendent of police, in which he outlined a plan for the

establishment of a criminal settlement for the Pamulas, a tribe of notorious criminals.

Briefly outlined, the scheme suggested is that the government give a certain tract of land, with buildings and all necessary equipment, including a bungalow for the superintendent, and furnish a squad of police who will act as guards. The plan is

to have the government assume all responsibility, financial and otherwise, but to have a missionary act as superintendent.

The experiment has already been successfully tried in other parts of the country and the Baptist Conference has considered the matter favorably and appointed a committee to confer with the government.

CHURCH EFFICIENCY

Catholics and Protestants

In order that the differences which exist between Protestant and Catholic might be discussed in the open, Rev. F. L. Lynch proposes in *Christian Work* for February 27 that a conference be called comprising twenty Protestant leaders, both ministers and laymen, with twenty Catholic leaders, ecclesiastics and laymen. It is important for the American people to determine whether these two Christian bodies are to spend their time "fighting each other or fighting common foes of all religion." Accusations are brought by each of these bodies against one another. The Knights of Columbus have taken definite action to consider what is to be done with certain Protestant papers which are bitter against the Catholic church. Protestants at the same time are questioning certain political movements of the Catholic church as being dangerous to democracy. Mr. Lynch feels that "the only way these differences can be adjusted is by a frank and open discussion between both sides where each side should be at liberty to question the other side freely."

"Preaching to the Hour"

The preaching demanded by congregations today is not necessarily sermons on the war. They grow weary of discussions as to who is responsible for the European conflict. Neither do they demand discussions of abstract theology. "The minister who meets the life of his congregation

must preach to the times, but must not take his text from the times."

What the congregation does demand of the preacher is that he explain how, in this hour when the very foundations of Christian faith are shaking, they can possess in their souls the serene, comfort-giving peace which characterized the last hours of Jesus of Nazareth. Not the Stoic who grits his teeth and submissively endures, not the Epicurean "who flees when flight is possible, or laughs trouble off by forced merriment," but the prophet who, while he recognizes that truth is real, nevertheless teaches that "our sorrows may be converted into joys and our tribulations into glories"—he alone can meet the deepest need of humanity. "How can we have so shed abroad in our hearts the love of God that no untoward circumstance, material or spiritual, can destroy or darken it, how can we find a divine joy in an earthly sorrow?" is the question the congregation would have answered. (From the *Outlook*, February 24, 1915.)

Motion Pictures and the Saloon

Opinion as to the moral effect of motion-picture theaters is by no means unanimous. The *Literary Digest* for February 13 notes the summary that is made of a circular of the National Board of Censorship of Motion Pictures in which the rather startling claim is made that the moving-picture shows may be reckoned as an ally of the temperance forces in their warfare against the saloon.

Whether this is generally true or not is worth careful investigation. A number of instances are given in which saloons in the neighborhood of the picture shows have suffered considerable loss of business and in some cases have been compelled to go out of the business altogether. The report says: "In the business section of most large cities the motion-picture shows are wide open during the noon hour. They attract a solid audience of men who have been too often drawn into the cafés with the bribe of a free lunch and a good time." The churches, however, would do well to demand the most complete evidence before indorsing motion-picture shows in general as an ally in the suppression of the liquor traffic.

An Efficient Church

Rev. Geo. W. Truett, D.D., who has spent the last two weeks of February in Chicago, in evangelistic work with the First Baptist Church, is pastor of one of the great churches of America, the First Baptist Church, Dallas, Texas, which now has a membership of 2,197. During the past year this church had a revenue of \$93,324.00, of which \$15,889.00 was for current expenses, \$19,502.00 for missions, \$16,365.00 for the distribution of Christian literature, and \$20,233.00 for Christian education.

Allowing perhaps for large gifts of individual members, this record shows a worthy example of the sense of stewardship in the whole membership and an intelligent and sympathetic interest well proportioned between the work at home and the wider interests of the Kingdom of God.

The English National Free Church Council and the War

Special interest attaches this year to the meeting in Manchester, on March 8, of the National Free Church Council of

England, which is reported in the *British Weekly* of March 11, by Rev. George Eayrs.

In spite of the overhanging cloud of war, and the undisguised strain and anxiety, the meetings were marked by a spirit of hopefulness, a new contact with the source of spiritual power, and a determination to do whatever lay in the path of duty, whatever the sacrifice or pain involved.

"They come," so runs the report, "of great tribulation, but their faces are set like flint to help England and the Empire by prayer and plan in these days, as they have already helped her by sacrifice and effort."

There is no shirking, on the part of the free churches, of their responsibilities in regard to the war. "The Free Church Duty in War Time" was a topic proposed by Dr. F. B. Meyer, who said, "Our duty is to render such service to the nation as the war demands; to maintain the Christian attitude in the national life; to combat the tendency to militarism."

The Right Honorable Sir Joseph Compton Rickett, P.C., M.P., the president of the Council, the first layman to hold that office, took as the subject of his presidential address "The Church and the State in War Time." The gist of his utterance may be given in a sentence of his own: "What now is the duty of the church? To awaken the human soul to things divine, and to train awakened men and women for their duty. The church is not the only sphere in which God works. We are bound to recognize orbits in human affairs; the realm of the state, of science, the animal world, business, and the psychic force. The church must not aim to rule these, but to change the heart and motive of those who do so,"

An address by Rev. Thomas Phillips, of Bloomsbury, on "The Problem of the War from a Christian Standpoint," was one of relief to many who had experienced that "schism in the Christian soul between the

justice of this war and the sacredness of peace."

Two incidents are recorded which are unique in the history of the Free Church Council and which are significant of the breaking down of religious prejudices in England. One is that the Council was invited to unite in worship in the cathedral church of Manchester, and its president and other leaders to take part in the services, and the other the sympathetic and broad-minded address of welcome extended on behalf of the city by the Lord Mayor of Manchester, who is a devout Roman Catholic.

American Churches and Peace

Under the caption "What the Churches Can Do for Peace" David Starr Jordan, LL.D., in the *Homiletic Review* for March, 1915, places before the free churches of America a plan for the attainment and maintenance of the world's peace. "This," Dr. Jordan says, "the church can do: it can educate, it can elevate, it can lend its organization, its prestige, its influence, to every movement that promises to give the people of Europe better control over their own affairs, that tends to reduce international jealousy and hate, that makes war-making a more difficult task, that looks forward to lasting peace."

For this task the free churches of America are better fitted than the state churches of Europe, which are branches of the civil authority and to a certain extent must support their nation even to the point of conflict with their service of God. The churches of America are not so trammelled; they can look out upon the whole field and are free to choose and to stand for the right so far as they understand it.

Dr. Jordan therefore sets forth three objectives toward which the churches of America ought to work:

1. Toward peace itself. To him the continuation of the war is unnecessary and wholly evil. It is popular with no people anywhere. All the nations involved in it are disclaiming the responsibility of having brought it on. No good interest can be served through fighting to the bitter end. "There is no great goddess of virtue to arise from 'obscene seas of slaughter,' and no reduction of hate from acts more and more hateful."

2. The churches should work for the coming of the democratic spirit in all the nations of the earth. War, with victory or defeat, cannot bring this about. It is from within the heart of nations alone that autocracy and militarism can be overthrown, and for this education in freedom the Christian church should strive with all its power.

3. Education in internationalism must also be largely the work of the church, the breaking down of national barriers of race prejudices, and conflicts of trade or culture. "European culture is all one, having its tap root in the culture of Judea, of Greece, and of Rome, and with its divergent branches in the different races of modern Europe." What is essential is a federation of the nations, based, not necessarily on political unity, but on the spirit of good will; "the ability of people and their rulers to think in planetary fashion."

Reciprocity in trade, Dr. Jordan declares, brings about the destruction of the barriers of hate, so laboriously built up by exploiters, militarists, and the ministries which these two groups control.

The costliest folly in the world is the impersonal hatred of nations, and the primal natural work of the Christian church has been and must be to supply all peoples with a common ideal and a common brotherhood.

BOOK NOTICES

Sociology and Modern Social Problems. By Charles A. Ellwood. New York: American Book Co., 1913. Pp. 394. \$1.75.

The author is professor of sociology in the University of Missouri. His book has won much favor, and is now issued in a revised and enlarged form. The treatise is prepared for use in institutions and reading circles where it is desired to combine the study of sociology with a study of current social problems and to correlate it with a course in economics. The book illustrates the working of the chief factors in social organization and evolution by the study of concrete problems, especially the study of the origin, development, structure, and functions of the family considered as a typical human institution. Professor Ellwood discusses, among other matters, the bearing of the theory of social evolution upon social problems; the relation of modern psychology to social problems; the growth of population; the immigration problem; the negro problem; the problem of the city; poverty and pauperism; crime; education and social progress; and socialism in the light of sociology. The book is written in a clear and readable style; and those who wish to read further will find help in the bibliographies appended to each chapter.

Discovery and Revelation. By H. F. Hamilton. London and New York: Longmans, Green & Co., 1915. Pp. xxi+196. \$0.90.

This is the right kind of a popular book, not hastily written, but the result of honest and painstaking work. Dr. Hamilton has written at greater length on the subject treated in this book in a two-volume work called *The People of God*. The volume published now by him is a condensed statement of the same argument. Greek monotheism was a human discovery and, instead of being the result of an evolution of religion, made doubt possible and discouraged national religion and ritual. Greek monotheism was fatal to Greek religion. The Greek philosophers came to the idea of the one God by thinking about the principle of causality. Hence their God was not personal: he was a principle. The Hebrew prophets, on the contrary, did not discover God by reason, as they had the same idea of causation as their polytheistic fellow-country men; nor from the lessons of history, for historical events seemed to prove that other gods were stronger than Yahweh; but from the ethical conviction that Yahweh requires righteousness from His people. While the religious experiences of the "false" prophets can be explained by natural causes, the experience described in Isaiah, chap. 6, shows

that his belief was based on a sensible religious experience carrying more conviction than logic itself. It is impossible to represent the ethical monotheism of the prophets as being merely the product of the hidden workings of their subconscious minds, because the world in which they lived did not charge their subconscious minds with any impression of the truth of that monotheism. These religious experiences of the prophets initiated a series of organically connected events, the organization of the ancient religion upon a monotheistic basis (Judaism), then its expansion into a world-religion (Christianity).

Thus the Christian church is the product of an age-long sequence of events of a remarkable character. With a strange unanimity the prophets attribute their religious revelations to Yahweh; with the same unanimity the early church experienced the power and holiness of God in association with the personality of Jesus. In these extraordinary experiences and in this extraordinary sequence of events we have good reason to see a divine revelation and a divine plan of redemption. Dr. Hamilton's book is a remarkable apology of Christianity. While it is meant for the laity of our churches, it will have much to teach to all.

Origin and Development of the Moral Ideas.

By Edward Westermarck. London: Macmillan, 1908 and 1912. Two vols. Pp. xviii + 716 and xvi + 852. \$4.00 each.

A very important work, not only for scientific investigators, but for social workers, pastors, and missionaries. It should be secured by institutional libraries everywhere. The author achieved international reputation through his earlier work, *The History of Human Marriage*. He holds a professorship of sociology in the University of London and the chair of moral philosophy at the University of Finland.

As its title indicates, the book deals with the ethical phase of social evolution. Why do the moral ideas in general differ so widely? On the other hand, why is there in so many cases such a wide agreement? And why are there any moral ideas at all? These fascinating questions are taken up and investigated from points of view which are strange to most people, but which prove to be very natural and reasonable. As the author points out, our moral opinions, though rooted in the emotional side of our nature, are in a large measure amenable to reason. In every society the traditional notions as to what is good or bad, obligatory or indifferent, are commonly accepted by the majority of the people without further reflection. Often a moral estimate survives the

cause from which it sprang. Professor Westermarck's treatise considers the secret machinery of conscience, and is illustrated by facts gathered from all over the world and throughout all recorded history. The primary moral judgments, he tells us, express, not the private emotions of isolated persons, but emotions which are felt by the community at large. Public indignation is the prototype of moral disapproval, and public favor is the prototype of moral approbation. The concepts "bad," "vice," "wrong," "ought," "duty," "rights," "justice," "injustice," etc.—all spring out of moral disapproval; while the converse leads to the notions of "good," "virtue," "merit," etc. The author shows that these moral ideas do not have the mysterious and unexplainable quality which was formerly supposed to reside in them. He concludes that we have every reason to believe that the altruistic sentiment will continue to expand and that those moral commandments which are based on it will undergo a corresponding development; that the influence of reflective thought upon moral judgments will increase; that the influence of sentimental antipathies and likings will diminish; and that in its relation to ethics, religion will increasingly emphasize the rules of universal morality.

The Freer Gospels. By Edgar J. Goodspeed. (Historical and Linguistic Studies in Literature Related to the New Testament, First Series, Vol. II, Part 3.) Chicago: The University of Chicago Press, 1914. Pp. 65, 1 plate. 50 cents.

The ancient uncial manuscript of the Greek Gospels brought to America in 1907 by Mr. Charles L. Freer has attracted wide attention. Professor Souter, of Aberdeen, has expressed the opinion that in Mark at least its text probably "exceeds in interest that of any other surviving Greek manuscript." To make the manuscript perfectly accessible to all users of Westcott and Hort's edition of the New Testament, Mr. Goodspeed has prepared this complete collation of the Facsimile edition with that widely used text. Anyone possessing the Westcott-Hort text can in a moment find from this collation how the Freer manuscript stands on a given reading. The manuscript is fully described and its source and textual quality are briefly treated. Improvements upon Professor Sanders' collation of the manuscript, which is based on a rare Oxford edition, are suggested in a score or two of instances. The

present publication puts the testimony of the Freer manuscript within the reach of every American student of the Greek Testament.

The Supreme Revelation. By William C. Schaeffer. New York and Chicago: Fleming H. Revell, 1914. Pp. 316. \$1.50 net.

Dr. Schaeffer's book is a series of twelve lectures on the teaching of Jesus Christ as the supreme revelation of God to mankind. The author does not ignore modern criticism but maintains a moderately conservative position. This book will not teach anything new to the specialist but will be found helpful by preachers and Bible students. The doctrines of the kingdom of God as preached by Jesus is clearly presented and with a true perspective.

G. P. Putnam's Sons (New York) have published an eighth edition of *The Truth of Christianity* by W. H. Turton. The value of the book lies in the fact that it is written by a layman. Colonel Turton's position is very conservative, so that he has to devote nearly half of his book to the defense of points of no importance, such as the Mosaic origin of the Pentateuch, the character of David, the destruction of the Canaanites. The book is readable and clear. (Pp. viii+636. \$1.25.)

Small commentaries on the Bible are multiplying. A new volume, *Judges and Ruth*, appears in the series called "The Cambridge Bible for Schools and Colleges" (Cambridge: University Press, 75 cents). The same publishers are also issuing a number on *First Samuel* in their "Revised Version, Edited for the Use of Schools" (40 cents). Sunday schools, colleges, Y.M.C.A.'s, and other institutions will find it profitable to secure these little volumes by the set.

The Great Misnomer, by Dr. T. G. Jones (Philadelphia: The Griffith & Rowland Press), is a study on the meaning of the Lord's Supper from a strict Baptist point of view. The author shows how the name "Communion" often given to it is a misnomer; he would prefer to say "commemoration." The style is clear, although there is here and there an inaccurate or loose expression, for instance the term "Episcopal Bishop" (p. 35).

THE MESSAGE OF JESUS TO OUR MODERN LIFE. VII

By SHAILER MATHEWS

AN OUTLINE BIBLE-STUDY COURSE OF THE AMERICAN INSTITUTE OF SACRED LITERATURE

This course is published in nine leaflets issued on the fifteenth of each month from September, 1914, to June, 1915. It may be obtained by enrolling as a member of the AMERICAN INSTITUTE OF SACRED LITERATURE. Membership in the INSTITUTE requires only the annual membership fee of fifty cents, and four cents for postage, to be sent to the headquarters of the INSTITUTE, at the University of Chicago. Two thousand people besides subscribers to the BIBLICAL WORLD are now using the course.

PART II. THE PRINCIPLES OF JESUS AS APPLIED TO PROBLEMS OF LIFE

STUDY VII

THE STATE AND POLITICAL LIFE

Jesus is no more a writer upon political science than he is upon political economy. In fact, strictly speaking, he has no political teaching whatever. Yet, paradoxically, the only countries in which there has been marked creative movement in political life have been those in which Christianity has flourished. The reason for this fact, however, is not as simple as the fact itself. There have been many forces working in Europe and America toward the gradual development of constitutional and democratic government, but it cannot be doubted that these changes were in part made possible by the emphasis laid by Christianity upon the worth of the individual and its general tendency to suggest social institutions of an increasingly nobler sort. Our western civilization is certainly far enough from perfection, but, such as it is, it can thank Jesus for its ideals.

The application of the principles of Jesus to politics must be made without any appeal to such specific teachings as were available in the case of the family and wealth. Even more than in either of these instances we are forced to examine the fundamental purpose of his life and words.

I. THE POLITICAL SITUATION IN WHICH JESUS LIVED

In many of its aspects the political life of the times of Jesus was more like ours than was the economic life. The century in which he lived saw the rise of

the great system of Roman administration which brought about the transformation of the republic into the empire. The Roman control of Palestine had been brought about by conquest, and Rome had followed its usual practice of leaving much power in the hands of native rulers. To a very high degree the political life and institutions of the Jewish people were maintained notwithstanding their subjection to the new empire. To realize how detached Jesus was from political agitation it will be well to recall the development of the Hebrew state.

First day.—§ 102. *The political development of the Hebrew people was similar to that of other eastern nations:* Gen., chap. 49; Num., chap. 26. The stages of this development were briefly, as follows: First, the clan. When we first meet the Hebrew people they were composed of a group of families, each of which developed into a tribe, or clan, bearing the name of its founder. These clans had a loose unity in their belief in their common descent from Jacob, or Israel. Within each clan the government was patriarchal. There was no army, court, judge, taxation, or police force. Strictly speaking, the Hebrew state had not appeared.

Second day.—Judg., chaps. 1, 2. Secondly, a loose confederation of the clans under common leadership for the purpose of conquering the land of Canaan. Previously the people had lived together in much the same way as the Bedouin tribes live together today. The exigencies of conquest, however, gave them closer unity but did not bring about governmental unification.

Third day.—I Sam., chap. 8; II Sam. 5:1-5; 8:1-8. Thirdly, the nation as a development from this confederation. The need of better leadership in war and of stronger government in peace led to the establishment of a monarchy without formal constitution. There resulted one of those city-states with which ancient history is filled. This city-state fought with its neighbors on the north, east, and south, and for a short time, under the reign of David and Solomon, was prosperous, increasing in wealth and military prestige, and extending its rule as far as Damascus.

Fourth day.—I Kings, chap. 12; II Kings 17:1-6; 25:1-21. Fourthly, disruption following the death of Solomon. This was partly due to the refusal of his successor to lessen taxation and quite as likely to the instability of the Hebrew state itself. As a result of the development of the northern tribes there grew up a second city-state, the head of which was Samaria. These two small nations were constantly at war with each other or with the great powers of the North and South. In the course of time both were destroyed and their inhabitants forced into exile in Babylonia.

Fifth day.—Fifthly, the Jewish state. This might also be called the Jerusalem state. It was re-established as part of a policy of its conqueror, but was not allowed to be independent. For centuries it was tossed back and forth between Egypt and the northern empires until at last, in the confusion which marked the rule of the successors of Alexander, it was able to re-establish itself, maintaining itself as an independent state, slowly conquering the surrounding cities. Its progress, however, was checked by Rome, and in the time of Jesus its independence had been lost.

Sixth day.—§ 103. *Palestine in the time of Jesus was a conquered country prepared for revolt.* Its main political divisions were: (1) the province of Judea, including Samaria, which was under direct Roman control, with Pilate as

procurator; (2) the tetrarchate of Galilee and of Perea under Herod Antipas; (3) the tetrarchate of Herod Philip. Both of these two Herods were sons of Herod the Great. Jesus was the subject of Herod Antipas, whose character can be well portrayed from various references made to him in the Gospels.

Seventh day.—Mark 2:13-17. The general condition of the country is well known to us from the writings of Josephus. The Gospels show us many of the same conditions which the Jewish historian describes. The tax-collector, or the publican, was everywhere present, taxing every commodity. These publicans were despised and hated by the Jews, not only because of their occupation, but also because their presence was a perpetual reminder of the national subjection to a foreign power. Read Mark 2:13-17.

Eighth day.—Mark 15:1-15. Throughout the century which followed the death of Herod the Great, Palestine was full of political agitation. We read of the rise of revolutionary parties or so-called "robbers," Mark 15:1-15, and of repeated uprisings under the lead of some person claiming divine guidance: Acts 21:38. All of these disturbances were a part of the general messianic unrest and hope. The nation was kept in order for two generations by the Romans, but in 66 A.D. it rose in a revolt which was unsuccessful. It is against this background of political unrest that we must place Jesus.

II. JESUS WAS NOT A POLITICAL AGITATOR OR LEADER

It would have been very easy for Jesus to organize a revolt against the Romans. Indeed, it was difficult for him to avoid being swept into the political agitation. The fact that he held himself apart from the political unrest of his time serves to emphasize his real purpose and method. He was not one of the long line of religious leaders who have attempted to break political tyranny. He dealt with men's inmost motives rather than with political reform.

Ninth day.—§ 104. *The temptation to be a political leader was before him constantly:* Matt. 4:1-11; 16:13-20. Recall his temptation in the wilderness as described by Matthew (Matt. 4:1-11) and the words of Peter at Caesarea Philippi (Matt. 16:13-20).

Tenth day.—Mark 6:30-46; Matt. 21:28-46; John 6:1-15; 18:33-38. Similar temptations must have come to him constantly from his relations with the masses who flocked to him by thousands. The Gospels constantly refer to the crowds who followed him. Read Mark 6:30-46. Just as the people had turned to John the Baptist, who told them of the speedy coming of the Kingdom of God, so did they turn to Jesus as he gave the same message. See Matt. 21:28-46. In one case they became so insistent that he should lead them in revolt that he was forced to leave them and go into the mountains. (John 6:1-15.) To appreciate Jesus thoroughly it is necessary to recall his refusal to yield to this constant pressure. Remember the critical moment in his trial as recorded in John 18:33-38.

Eleventh day.—§ 105. *Jesus seems to have given no particular attention to governments:* Luke 14:28-32; Matt. 11:7-9; Luke 7:24-26; Mark 3:24; 14:43-50; 1:40-45. His references to kings are of the most general character as in Luke 14:28-32. They sometimes imply moral contempt for their luxury, as in Matt. 11:7-9 (Luke 7:24-26), or some very obvious fact, as in Mark 3:24. Jesus

seldom refers to God as king. Yet that he was no anarchist or opponent of government as such appears from his words at his arrest, Mark 14:43-50, and his regard for Mosaic sanitary regulations, Mark 1:40-45.

Twelfth day.—§ 106. *Yet Jesus was condemned as a political agitator:* Luke 23:1-25 and parallels and John 19:16-22. The reason for this is apparent in the account of his trial. It was only by branding him as a revolutionist that the enemies of Jesus could induce Pilate to condemn him. Could there have been a sadder misrepresentation?

III. JESUS HAS LEFT US NO EXPLICITLY POLITICAL TEACHING

We cannot believe that this omission in the Gospel records is unfair to Jesus' words and method. On the contrary, the total impression made by his life and character confirms the belief that he moved in a non-political religious atmosphere. How farsighted was the aloofness will appear to all students of history. Christianity as distinguished from many other religions stands committed to no political forms or institutions. Here, as in other cases, the silence of Jesus is among his most valuable bequests to his followers.

Thirteenth day.—§ 107. *The sayings of Jesus usually given political content have been misused:* Mark 12:13-17. The most important of these sayings is in Mark 12:13-17, but in this saying Jesus avoided committing himself to an insidious question. If the name on the coin implied ownership, it was to be given to Caesar; if the use of Roman coins implied recognition of Roman right to tax, taxes were to be paid. There is certainly no revolution concealed in this saying; but just as certainly is there no political theory. The real emphasis of Jesus is admittedly on the second injunction in his reply.

Fourteenth day.—Luke 22:35-38; John 19:9-11. The other sayings are cited here. None of them, however, carries any definite teaching. The advice to carry a sword is certainly not a call to revolution. It is rather to usual self-protection as contrasted with the exceptional directions given by Jesus previously when sending out the Twelve as his temporary forerunners. His words to Pilate are clearly not intended to be political. The most they can be said to imply is that Jesus saw God's power expressed in government.

IV. THE APPLICATION OF THE RELIGIOUS AND MORAL TEACHINGS OF JESUS TO THE SPHERE OF POLITICS

At no point has civilization lagged farther behind the ideals of Jesus than in statecraft. Only there the rule of violence and force still continues. We have attempted to apply his teachings to individual affairs and, although less completely, to social relations within the limits of the nations. But we have never whole-heartedly undertaken to apply them to international relations. The difficulty in so doing is apparent. On the one hand, we cannot appeal to definite rules given by Jesus, and, on the other hand, we must educate public opinion to a sense of Christian duty and fraternity. Here is a new and supremely important field for Christian work. We do not want a union of church and state, but we cannot longer be content to deny political implication to the fundamental teachings of Jesus. To discover some of these implications we must traverse again the fundamental principles considered in Part I of these studies.

Fifteenth day.—§ 108. *Jesus teaches reliance on love and not on force. Non-resistance, even to evil men, is preferable to fighting:* Matt. 5:25, 26, 38-41; 6:14, 15; 18:21, 22. Read the passages from Matthew. In this teaching of Jesus there is no attack upon government or police protection, but it is not mere hyperbole. Hatred is worse than suffering injustice. Love will accomplish more permanent results than force. Do you believe this? or do you believe that love must be backed by force? Do you believe that you ought to fight for your rights? Why?

Sixteenth and seventeenth days.—§ 109. Matt. 6:14, 15. To appreciate this teaching of Jesus more completely recall his teaching as to *forgiveness* (Matt. 6:14, 15), *reconciliation*, and *brotherhood*. How far can these principles be applied by a government to the care of the poor, the sick, the criminal, etc.? Is it in accordance with the ideals of Jesus to make a criminal suffer pain because he has done wrong? Has the individual any right, according to Jesus, to revenge wrong? Has society? What is the Christian basis of punishment?

Eighteenth day.—§ 110. *The opposition of Jesus to the injustice and hypocrisy of his day never involved him in an appeal to force:* Matt. 23:1-37; Mark 1:35-39; 11:15-19; John 2:13-22. Jesus attacked many evils, especially those of respectable people. See Matt. 23:1-37. Non-resistance as practiced by him did not mean passivity or indifference. He saw that spiritual ends could not be reached by physical force, but that spiritual forces alone were competent to accomplish such ends. Thus he thought of messiahship. Note Mark 1:35-39. His cleansing of the temple involved no attack on persons. Read Mark 11:15-19, and John 2:13-22. His loyalty to this faith in the ultimate supremacy of a life of love like that of God, led him to endure the cross rather than resort to even miraculous force (Matt. 26:52-54). The sword he cast into the world was the symbol of division and martyrdom rather than of war. Study Matt. 10:34-39; Luke 12:49-53.

Nineteenth day.—§ 111. *Such trust in God and brotherliness argues against the dependence of the church upon the state:* Matt. 10:16-20; John 8:31-45; Luke 12:13-21; Matt. 20:20-28; 23:8-12. True, there is no precise word of Jesus to this effect, and the history of Christianity abounds in attempts to make the state support the church; but the consequences of such action have too frequently been a reliance of the church upon force. Recall the terrible history of religious persecutions. In how many countries today is there complete separation of church and state? Does not the very genius of the teaching of Jesus make the religious life of the individual one of freedom? Read carefully the references given and consider this statement for yourself.

Twentieth day.—§ 112. *Yet if the principles of Jesus are to triumph they must be the basis of law and national action.* Does not this conclusion lie in the very nature of our life? If we divorce our individual life from our social relations, how much shall we have left? How can brotherhood exist between all men if nations are opposed to each other as armed antagonists, relying finally upon fear and force? Has a nation the right to adopt principles that make it difficult or impossible for individuals—whether or not its own citizens—to live thoroughly Christian lives?

Twenty-first day.—§ 113. *War is essentially a denial of the supremacy of the teaching of Jesus in national affairs:* Luke 19:41-44; Matt. 21:33-45. Can we love our enemies and at the same time prepare to kill them? Jesus wept over

Jerusalem because the city preferred to trust military power rather than him. Read Luke 19:41-44 and compare Matt. 21:33-45. But his principles are far wider-reaching than his specific sayings. Notice how war violates these principles.

Twenty-second day.—§ 114. *War violates the principle of the worth of the individual.* An army is an organization in which the worth of an individual is at a minimum. He is ordered to be killed or to kill. How differently members of opposing armies treat each other in moments of truce! Militarism and individualism are enemies. The effect of war upon the individual in its development of hatred, falsehood, violence, and distrust is too well known to need discussion. Can a democracy be militaristic?

Twenty-third day.—§ 115. *War substitutes un-Christian patriotism for fraternity.* The Kingdom of God is greater than any country. Can we not have a Christian patriotism in the true sense of both words? Suppose we appropriated even a fraction of the money we spend for our army and navy to helping nations with hospitals, schools, and in other ways; would that be any neglect of defense against war? Will not righteousness and fraternity be as effectual in building friendships among nations as among individuals?

Twenty-fourth day.—Matt. 7:20-27. *War substitutes force for love.* That is a flat denial of the supremacy of Jesus. To believe in him implies a confidence in his teaching. Read Matt. 7:20-27. In our modern world are "wars of defense" likely to spring from Christian treatment of other nations? Which is the better exponent of the Christianity of Jesus, a cannon or a missionary?

V. THE PRINCIPLES OF JESUS CAN BE EXTENDED TO THE ACTIVITIES OF THE STATE

Twenty-fifth day.—§ 116. *The state owes to its citizens education in national ethics.* The state is everywhere engaged in educating its future citizens. Should not this education include moral training? Should not education be extended to immigrants as well as to our American-born children? Should it not show war at its true value and give proper attention to the constructive ideals which have appealed to the noblest patriots?

Twenty-sixth day.—§ 117. *The state should protect all citizens from exploitation by selfish, ignorant, and evil men.* Should this extend only to the abolition of evils like the saloon, etc., or also to bad housing, child labor, and similar industrial evils? Consider some specific situation and observe the need of (a) a scientific understanding of conditions and needed reforms, and (b) of the sacrificial spirit of Jesus as a motive to put them into effect. How far can Christian legislation succeed without Christian citizens?

Twenty-seventh day.—§ 118. *The spiritual equality between the sexes recognized by Jesus must be carried into law.* Does this involve equality of wages, hours of labor, suffrage? How far have modern states recognized this spiritual equality of sexes? Would this same principle of spiritual equality extend to races?

Twenty-eighth day.—§ 119. *The principles of Jesus should be expressed in the care of dependents and criminals.* Should the poor be treated as inferiors or criminals? Is a criminal to be treated as a brother? On what basis can punishment be justified? Should our penal institutions undertake to reform criminals?

At this point will it be advisable to question as to how far retribution expresses the spirit of Jesus. What would be some of the aims of a Christian penalty?

Twenty-ninth day.—§ 120. *The principles of Jesus should be the moral basis of international relations.* We have already discussed war as one aspect of such relations, but the matter is far more extensive. Are treaties to be regarded as of no value beyond a nation's power to enforce them? Are there not such things as national as well as individual justice, gentleness, and mutual trust? Must a nation always suspect another's motives? Can we apply Jesus' teaching as to the mote and the beam to international affairs?

Thirtieth day.—§ 121. *The Christian individual is the basis of the Christian state.* A sound ship cannot be built of rotten timbers. The greatest service the church can render the state is to furnish Christian men and women, well grounded in the principles of Jesus and filled with his vicarious spirit, convinced that whatever is injurious is un-Christian, and that whatever is for the good of humanity should be favored at any cost.

After this study of the political life in the light of the teaching of Jesus, do you believe that teaching is practicable? If so, under what conditions? Are you working to bring about a Christian state?

[The next Study will consider the Christian Community, or the Church.]

THE BEST WAY

INDIVIDUAL COMMUNION SERVICE

It is conceded that the individual communion cup is the best.

Why not introduce it now?

It is reverent. It is sanitary.

The Service is chaste and beautiful.

The quality of our Service is the finest on the market.

Quality—not price—should determine your choice.

Write for Illustrated Price List

INDIVIDUAL COMMUNION SERVICE COMPANY
107-109 South Wabash Avenue CHICAGO

The General Theological Seminary of the Episcopal Church

Chelsea Square, New York

The Academic Year begins on the last Wednesday in September, although students are received at other times. Special students admitted and Graduate Course for Graduates of other Theological Seminaries. The requirements for admission and other particulars can be had from
The Very Rev. Winford L. Robbins, D.D., LL.D., Dean

FINE INKS AND ADHESIVES

For those who KNOW



Higgins'

Drawing Ink
Etching Writing Ink
Engraving Ink
Tanning Miscellane
Photo Mounting Paste
Drawing Board Paste
Liquid Paste
Office Paste
Vegetable Glue, Etc.

Are the Finest and Best Inks and Adhesives

Emancipate yourself from the use of corrosive and ill-smelling inks and adhesives and adopt the Higgins Inks and Adhesives. They will be a revelation to you, they are so sweet, clean, well put up, and withal so efficient.

At Dealers Generally

CHAS. M. HIGGINS & CO., Mfrs.

Branches: Chicago, London

271 Ninth Street

Brooklyn, N.Y.



Circular of larger sizes upon request

FELIX E. DAUS DUPLICATOR CO. Daus Bldg., 111 John St., NEW YORK

CLEANLINESS OF OPERATION

is one of the strong features that has helped to earn the present world-wide reputation and endorsement of the

Daus' Improved Tip Top Duplicator

No printer's ink used, thus avoiding soiled hands and clothing.
No expensive supplies. Always ready for use.

100 Copies from Pen-written and 50 Copies from Type-written Original

SENT ON 10 DAYS' TRIAL WITHOUT DEPOSIT

Complete Duplicator, cap size (prints 8½x13 inches), contains a continuous roll of our new "Dausco" Oiled Parchment Back duplicating surface (which can be used over and over again), two bottles of ink, rubber, and powder. Price, \$7.50, less special discount of 33½ per cent, net

\$5.00

Take advantage of our trial offer

Publishers' Remainders and Book Bargains

PHILOSOPHY

There are two prices attached to each title. The higher price is the publisher's list price.

Our special price is in blackface type.

Ethics of Wagner's Ring of the Nibelung, The. MARY ELIZABETH LEWIS. (Putnam)

12 mo, 192 pages; net \$1.50 . . . \$0.30

Kant and Spencer. BORDEN PARKER BROWNE. (Houghton) 8vo, 440 pages; net \$3.00 \$1.75

Steps of Life, The. CARL HILTY. (Macmillan) 12mo, 264 pages, net \$1.25 . . . \$0.25

When ordering mention this advertisement, otherwise these books may be billed at regular prices

THE above books on philosophy are taken from our new Clearance Catalogue. This catalogue contains over 750 titles of publishers' remainders and book bargains, and every title is briefly described. In so great a number of books, taken from the overstock of the largest wholesale dealers in the books of all publishers, you will surely find some you will want. Shall we send you a copy of the Clearance Catalogue?

THE BAKER & TAYLOR COMPANY

Wholesale Dealers in Books

33-37 East 17th Street, Union Square North, NEW YORK CITY

A Simplified Typewriter Remington Junior



As durable as the standard Remington.
Weight less than half the standard model.
For the traveler and for the home.

Authors, clergymen, physicians, students, and others wanting a compact, small, reliable typewriter will welcome this machine as solving for them the typewriter problem.

PRICES

With dust-proof cover - \$50.00

With leather traveling case \$57.50

Write today for catalog

**Remington Typewriter
Company**
Incorporated

327 Broadway

New York

Esterbrook Pens



250 styles

To those
who use
a pen only
occasionally,
Esterbrook

Pens are the most
pleasant and satisfactory
assistant; to those who
write constantly, an in-
valuable ally and friend.

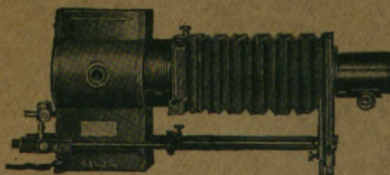
Backed by a half-century's
reputation.

SEND 10c for useful metal box containing
12 of our most popular pens,
including the famous Falcon 049.

Esterbrook Pen Mfg. Co.
New York Camden, N.J.



Ask your stationer



Ideal for Classroom or Lecture Platform

Projects realistic images with brilliant
illumination, extending to the extreme
edges of the field.

Very simple in operation, durable under constant use, and perfected in all
optical and mechanical features.

Bausch^{and} Lomb BALOPTICON THE PERFECT STEREOPTICON

Uses any standard lantern slides—with models for the projection of opaque objects
(maps, photos, specimens, etc.) and also combined models for both forms of projection, with
instant interchange from one to another.

Model C—for slides

has the new automatic gas-filled Mazda lamp which
attaches to any lamp socket.

Price complete - \$35.00

Combined Model

The new Combined Model uses both slides and
opaque objects. Printed matter shown unreversed

Price complete - \$120.00

Write for our interesting booklet circulars about the Balopticons and their use

Bausch & Lomb Optical Co.

554 ST. PAUL STREET ROCHESTER, N.Y.

Leading makers in America of Microscopes, Photographic Lenses, Binoculars, and other high-grade optical products

THE BIBLICAL WORLD

A Journal of the Awakening Church

Volume XLV

MAY 1915

Number 5

Editorial: The Full Social Gospel

It's All in the Day's Work

Henry Churchill King

St. Paul and Stoicism

Frederick Clifton Grant

Rural Interest in the Bible

G. Walter Fiske

Archaeology and the Book of Genesis. VII and VIII

Lewis Bayles Paton

A Prayer for Guidance

The Duty of the Church in Relation to the Struggling Classes. IV

Allan Hoben

The Message of Jesus to Our Modern Life. VIII *Shailer Mathews*

THE UNIVERSITY OF CHICAGO PRESS
CHICAGO, ILLINOIS, U.S.A.

Agents:

THE CAMBRIDGE UNIVERSITY PRESS, London and Edinburgh

KARL W. HIERSEMANN, Leipzig

THE MARUZEN-KABUSHIKI-KAISHA, Tokyo, Osaka, Kyoto

Digitized by Google

THE BIBLICAL WORLD

FOUNDED BY WILLIAM RAINEY HARPER

THE HEBREW STUDENT, Vols. I, II, 1882-1883

THE OLD AND NEW TESTAMENT STUDENT, Vols. IX-XI, 1889-1892

THE OLD TESTAMENT STUDENT, Vols. III-VIII, 1883-1888

THE BIBLICAL WORLD, New Series, Vols. I-XLIV, 1893-1914

SHAILER MATHEWS, Editor

With the Co-operation of the Members of the Divinity Conference of the University of Chicago

Vol. XLV

CONTENTS FOR MAY 1915

No. 5

EDITORIAL: THE FULL SOCIAL GOSPEL	- - - - -	257
IT'S ALL IN THE DAY'S WORK	- - - HENRY CHURCHILL KING, D.D., LL.D.	259
ST. PAUL AND STOICISM	- - - - - FREDERICK CLIFTON GRANT, B.D.	268
RURAL INTEREST IN THE BIBLE	- - - - - G. WALTER FISKE	282
ARCHAEOLOGY AND THE BOOK OF GENESIS. VII AND VIII	- - - - - LEWIS BAYLES PATON, PH.D., D.D.	288
A PRAYER FOR GUIDANCE	- - - - -	298
CURRENT OPINION	- - - - -	305
THE CHURCH AND THE WORLD :		
MISSIONS	- - - - -	309
CHURCH EFFICIENCY	- - - - -	311
BOOK NOTICES	- - - - -	314
AMERICAN INSTITUTE OF SACRED LITERATURE :		
THE DUTY OF THE CHURCH IN RELATION TO THE STRUGGLING CLASSES. IV	- - - - - ALLAN HOBEN	299
THE MESSAGE OF JESUS TO OUR MODERN LIFE. VIII	- - - - - SHAILER MATHEWS	316

The Biblical World is published monthly by the University of Chicago, at the University Press. ¶ The subscription price is \$2.00 per year; the price of single copies is 25 cents. Orders for service of less than a half-year will be charged at the single-copy rate. ¶ Postage is prepaid by the publishers on all orders from the United States, Mexico, Cuba, Porto Rico, Panama Canal Zone, Republic of Panama, Hawaiian Islands, Philippine Islands, Guam, Samoan Islands, Shanghai. ¶ Postage is charged extra as follows: For Canada, 35 cents on annual subscriptions (total \$2.35); on single copies, 3 cents (total 28 cents). For all other countries in the Postal Union, 68 cents on annual subscriptions (total \$2.68); on single copies, 7 cents (total 32 cents). ¶ Remittances should be made payable to The University of Chicago Press and should be in Chicago or New York exchange, postal or express money order. If local check is used, 10 cents must be added for collection.

The following agents have been appointed and are authorized to quote the prices indicated:

For the British Empire: The Cambridge University Press, Fetter Lane, London, E.C., England. Yearly subscriptions, including postage, 12s. each; single copies, including postage, 1s. 4d. each.

For the Continent of Europe: Karl W. Hiersemann, Königstrasse 29, Leipzig, Germany. Yearly subscriptions, including postage, M. 11.25 each; single copies, M. 1.35 each.

For Japan and Korea: The Maruzen-Kabushiki-Kaisha, 11 to 16 Nihonbashi Tori Sanchoime, Tokyo, Japan. Yearly subscriptions, including postage, Yen 5.40 each; single copies, including postage, Yen 0.65 each.

Claims for missing numbers should be made within the month following the regular month of publication. The publishers expect to supply missing numbers free only when they have been lost in transit.

Business correspondence should be addressed to The University of Chicago Press, Chicago, Ill.

Communications for the editor and manuscripts should be addressed to the Editor of THE BIBLICAL WORLD, The University of Chicago, Chicago, Ill.

Entered as second-class matter, January 28, 1893, at the post-office at Chicago, Illinois, under the Act of Congress of March 3, 1879
Copyright, 1915, by the University of Chicago

THE BIBLICAL WORLD

VOLUME XLV

MAY 1915

NUMBER 5

THE FULL SOCIAL GOSPEL

Strictly speaking, there is but one gospel and that is neither social nor individual and is always "full." It is the good tidings of God's saving power revealed in and through Jesus Christ. But speaking of the social gospel in the usual sense of the word, as the application of this message to social conditions, we wish to emphasize the fact that this is more than mere humanitarianism. To be like Jesus is to be something more than a mere reformer, or even to administer to one's fellows. No man may be a follower of Jesus without such characteristics, but to be truly like him one must add to these interests something much more fundamental. He must believe in God.

The motive which led Jesus to serve his fellows was not merely a sense of their need. That sense of need stirred the heart of the Shepherd of Lost Sheep, but it was not his ultimate motive. Jesus served humanity because God had empowered him to feed the hungry, release the captive, and preach the gospel to the poor. His social activity was the expression of the spirit of God. To deny this was to be in danger of an eternal sin. His deeds were brotherly because he was filial. He was the Son of Man because he was the Son of God. His activity, whether of word or of act, was the projection of this inward quality of life into human society.

To be like Jesus is not merely to perform acts like those he performed. It is to have those acts flowing from a religious consciousness of the divine life. An act which does not express immediate love, which in any sense expresses the desire for revenge, or is insistent upon one's own rights rather than the rights of others, is not like Jesus. It can be no higher than the moral life which it expresses; and, on the other hand, a life that purports to have the spirit of Jesus and fails to bear the fruitage of service to one's fellows,

and sacrifice in their behalf, is unlike Jesus. An act must be a sort of sacrifice—an expression of an inward desire—and the inward desire and motive must propel the activity into concrete deeds. To maintain this integrity of life is always difficult. It is easy to standardize our morality in terms of that which is conventional; and just as easy is it to maintain a contemplative selfishness which makes one's entire religious life hardly more than a monologue.

To be like Jesus is not only to do people good; it is to be good in doing good—to have spiritual life born of fellowship with God express itself in kindness toward others. It is to be the brother of one's kind, because all are children of one God.

There is courage and hope in this sort of life because it is in harmony with God's life. To seek to do justice rather than to get justice—that is the heart of Christian ethics. That God himself gives justice and will aid those who live a vicarious life to make that life ever more effective as a basis of social life—that is the heart of the gospel.

The Christian ideal and the revelation of the power upon which an ideal may be based—that is the full social gospel.

IT'S ALL IN THE DAY'S WORK

A SERMON

HENRY CHURCHILL KING, D.D., LL.D.

President of Oberlin College, Oberlin, Ohio

It is not easy to be certain of the precise origin and meaning of the saying in which my theme is stated. The dictionaries take it as essentially synonymous with "It comes in the course of business." And I am using the phrase, myself, in what I suppose is practically its dictionary meaning, as giving a point of view from which one may well think of the work of his life—a point of view that aims not to make too much of any single incident in the day's work; that takes what comes, facing it thoughtfully and energetically, and turning with undiminished energy to the next thing. It is the point of view of the modest man who deprecates the fact that anyone should make over much of the difficulties or suffering that he has had to face, or of heroism that he has shown, or of achievements he has accomplished. He has learned, as Kipling puts it, how many are "the things no fellow can do," and, therefore, from hour to hour and from day to day, would do as matter of course just what befits a man, and under either praise or commiseration is inclined quite honestly to say, "Oh, it's all in the day's work."

This point of view may seem to have a touch of modern grayness in it, as over against the high colors of antiquity or of the chivalry of the Middle Ages. To men of certain temperaments it may even seem to be the mood of the disillusioned,

who know well that they must not anticipate striking achievements for themselves or for others. But one may not forget, at the same time, that no age has had so keen a vision as ours of the large possibilities in common men and common ways.

The real question, then, that I wish to bring is this: How are we to think of our lives as we look forward to them? What mood are we to carry into them? In what spirit are we to take life and to face its vicissitudes? For a man's point of view and his mood toward life have, after all, everything to do with what his life is to mean to himself and to other men. And my thought is that this everyday phrase, "It's all in the day's work," may well indicate both mood and point of view.

Five suggestions it may be said to contain: The true view of life is not the ascetic view; nor the attitude of self-pity; nor the point of view of mediaeval chivalry, with its faith in the aristocracy of certain events; nor a like faith in the aristocracy of persons, even in attempted service; but the straightforward taking on, with cheer and courage, of whatever is involved in the goal one has set himself. These five suggestions seem to me to be expressed in classic form in five passages of Scripture, which taken together may be said to reflect the true view of one's life and work: "I have

learned, in whatsoever state I am, therein to be content"; "Take thy part in suffering hardship as a good soldier of Christ Jesus"; "I therefore so run, as not uncertainly"; "Not to think of himself more highly than he ought to think, but so to think as to think soberly, according as God hath dealt to each man a measure of faith"; "Forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal."

1. First of all, then, I suppose it may be confidently said that the Christian view of life is *not the ascetic view*.

The Christian man is not to seek pain for pain's sake, as though it had some good in itself; and he is not to regard the body as evil *per se*, but as having rather its own proper place and function and good. He is not to belong to those ardent but mistaken souls that seek martyrdom, even in a good cause. And he will still less lay stress on the sufferings that he has had to face in the path of duty. And he is not even willing to take a merely Stoic attitude, that simply stands life's hard experiences and hardens under them. He exhorts his soul, rather, in the language of the old hymn, to "put a cheerful courage on." He does not deny pain nor suffering, nor their possible ministry of good. He does not deny the temptations of the body. He knows well that experiences may come to a man that it will take all his fortitude to bear. He has no doubt that there may even come an hour when a man simply cannot be a true man and at the same time turn away from martyrdom for the cause in which he is enlisted. Nevertheless, the point of view of the Christian man is not to be either that of the ascetic, who believes that deliverance comes by

abuse of the body or by seeking suffering, or that of the mere Stoic who would harden himself against all that life can bring. The Christian man essays a more difficult task than either ascetic or Stoic; he means to retain his sensitiveness of soul, his capacity for joy and suffering, and yet to keep his courage.

No one has stated better than Paul this paradoxical attitude of the Christian man: "I have learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want." Here is no lack of sensitiveness, and here is no perverse choice of abasement and hunger, but the cheerful courage of a true child of God, who believes that God has intrusted to him great and significant work, in the wake of which no doubt will be found many contrasted experiences, but who believes that these, nevertheless, cannot affect the significance of the work.

2. But if the point of view of the true man is not, on the one hand, ascetic or Stoic, *still less is it, on the other hand, the attitude of whimpering self-pity.*

The Christian man may not allow himself to become a soured or sulky or spoiled or embittered soul. He must learn to detest the spirit of constant complaint and the feebleness of will and character that is unwilling to stand anything of hardship. More than work, more than hardship, more than the severest discipline, he fears a dwindling self. It is this—the fear of a dwindling self—not the ascetic spirit, that makes him fear "the easy job," "the soft place." For to be contented with any lot in life that does not task one's powers and demand

growth is to insure life's worst calamity, the dwindling self. An idle, selfish, self-indulgent leisure class is a menace not only to itself but to the whole community of which it is a part. Just because the Christian point of view is not the ascetic point of view, one must say with Jeremy Taylor: "He that hath so many causes of joy, and so great, is very much in love with sorrow and peevishness, who loses all these pleasures, and chooses to sit down upon his little handful of thorns." In the background of our minds, at the very time that we are praying that our lot may be made easy, there may be the discomfiting feeling that if our prayer were granted we should have to take the answer along with diminished self-respect. The words of Phillips Brooks upon this point have become familiar, because they answer so truthfully to the perception of many an honest man: "O do not pray for easy lives! Pray to be stronger men! Do not pray for tasks equal to your powers. Pray for powers equal to your tasks! Then the doing of your work shall be no miracle. But you shall be a miracle."

Placed, therefore, in the midst of an imperfect, developing world, and among imperfect, developing men, and with a nature that demands work that will task its powers, the true man knows that there cannot fail to be plenty of what men call hardship from which he may not and would not excuse himself, and he takes to his own soul, therefore, the old but significant exhortation (as it reads in the margin): "Take thy part in suffering hardship as a good soldier of Christ Jesus." He knows that he ought to have his share in the strenuous and difficult and disagreeable work of the world that must be done, and he

does not mean cowardly to shirk his part.

And however hard our lot may seem—it is well to remember—we certainly cannot improve it by whining, nor get more out of life by permitting ourselves the embittered spirit. That is final defeat. It is no denial of the facts that is asked for; it is no childish pretending that bitter things are sweet; it is no assertion that all lives are equal in hardship, though the differences are probably less than, judging from the surface of things, we are likely to think. It is even true that there may come to one what he naturally regards as a succession of peculiarly bitter and unjust experiences. Nevertheless, it is out of circumstances like these that some of the choicest spirits and some of the world's best work have come. And in any case, there is just one mood in which an experience, however hard, may be safely faced: "Take thy part in suffering hardship as a good soldier of Christ Jesus."

3. But though a man is to fight a good fight, and to take his part in suffering hardship as a good soldier, his attitude toward life, nevertheless, is *not to be that of mediæval romance and chivalry*, as though the meaning and value of life attached only to certain decorative and conventionally romantic scenes and events and careers, that are far away from the prose of common life.

It is a part of the progress of democracy that it tends to deny not only the aristocracy of persons, but also the aristocracy of events and careers, and glories in the significance of the commonplace. Democracy is not willing any longer to believe that it is only knights and pirates and warriors whose careers offer the elements of romance. It is

quite certain that heroics and trumpets and the fife and the drum and all the fuss and feathers of military glamor are not requisite to the significant event. It may feel the fatal fascination of these things, and protest against it with Richard le Gallienne:

War
I abhor;
And yet how sweet
The sound along the marching street
Of drum and fife, and I forget
Broken old mothers, and the whole
Dark butchering without a soul.

Without a soul—save this bright treat
Of heady music, sweet as hell;
And even my peace-abiding feet
Go marching with the marching street,
For yonder goes the fife,
And what care I for human Life;
The tears fill my astonished eyes,
And my full heart is like to break,
And yet it is embannered lies,
A dream those drummers make.

Oh, it is wickedness to clothe
Yon hideous, grinning thing that stalks
Hidden in music, like a queen
That in a garden of glory walks,
Till good men love the things they
loathe;
Art, thou hast many infamies,
But not an infamy like this.

Still, democracy is certain that it is not the trappings of the scene or event that bring meaning and value into it, but the content—the spirit and the aim there shown. This was the lesson that Sir Launfal learned when he returned, hopeless and defeated, from his years of search for the Holy Grail, to find at the very gates of the castle whence he had gone out the Christ in the guise of the beggar to whom he had cast a careless coin as he set out on his romantic quest.

And Eggleston's circuit-riding minister was sure that, even if the end of the world were at hand, it could find him no better employed than riding quietly on to meet his next appointment. There is no aristocracy of events.

It is a wholesome tendency, thus, that leads so many modern writers of fiction to uncover for us ideals, none the less real because they appear in so strange disguise, and that sees in the most unpromising surroundings and in the commonest tasks and scenes opportunities for what men have called the romantic. It is the superficial and unimaginative soul that can see the ideal only when it is duly labeled and conventionally garbed.

But just as the denial of the aristocracy of persons does not mean that all persons are of equal importance, but rather that every one is of priceless significance, so the denial of the aristocracy of events and places and careers does not mean that all are to be put on a dead level, but rather that in any one a man's spirit may be shown, and that therefore every day, as Emerson says, is a doomsday.

Nor can we pick out the important event or place or career by any external test. We do not know which, in the outcome, are to prove most significant. We cannot forecast the unconscious moment when we shall be weighed in the balances; we cannot anticipate the moment of crisis. The history both of the individual and of the world declines to be divided into dramatic epochs by the ringing down of the curtain or the shifting of the scenes. The great events, as they later prove themselves, still refuse to sound a trumpet before them. As scientific investigation cannot safely decide before-

hand what facts or truths are to prove most important, but must search impartially for the whole truth, and as democracy cannot safely overlook the value of any human soul, so the man who means manfully to face his work may not lightly estimate any least bit of it, but is to be sure that in every portion he may prove himself a man, and that that portion, however commonplace it seems, is thereby glorified. Any hour in which a man has been utterly true is an hour of glory, however gray and dull its garb.

Places and careers may differ greatly in their conspicuousness and their outward glamor, but these are no measure of the service that may be rendered in them. And the same kind of fidelity unto the uttermost that the world has always asked from soldiers, it has long asked from captains of vessels, and is asking from locomotive engineers. It is coming to see that it must apply no less a standard to every other calling. And the physician and the scientific investigator are already measuring up to this standard. For science and medicine have their martyrs as well as religion; nor these alone.

'Twas said: "When roll of drum and battle's
roar

Shall cease upon the earth, O, then no more
The deed,—the race,—of heroes in the land."
But scarce that word was breathed when one
small hand

Lifted victorious o'er a giant wrong
That had its victims crusht through ages
long;

Some woman set her pale and quivering face
Firm as a rock against a man's disgrace;

A little child suffered in silence lest
His savage pain should wound a mother's
breast;

Some quiet scholar flung his gauntlet down
And risked in Truth's great name, the
synod's frown;

A civic hero, in the calm realm of laws,
Did that which suddenly drew a world's
applause;

And one to the pest his lithe young body
gave
That he a thousand thousand lives might
save.

Thus to deny the favored aristocracy of any place or event or career, thus to affirm the possible glory of every hour and every place and every event, is to remember that "it's all in the day's work." "Even so run; that ye may attain." Has anyone ever put more pointedly than Paul this determination to make every stroke count? "I therefore so run, as not uncertainly; so fight I, as not beating the air."

4. But when a man has determined to make his life one of service to his fellow-men, and to give himself with all earnestness to that service, there is involved in this very determination a subtle temptation—the temptation of the favored man, with earnest and benevolent aims, who finds it easy to assume superiority, and drifts into an unconscious pharisaism of intellectual and spiritual pride.

Once more, then, when one says, "It's all in the day's work," he is to make sure that that does not mean the assumption of the aristocratic point of view in the service rendered. Readers of Tolstoy will remember how vehement is his protest at this point; how almost scornfully he would sweep away the attempted benevolence of the favored classes in their endeavors to help an uneducated peasant class; how certain he is that it is highly probable that those who feel so

competent to help are themselves less and have therefore less to give than those they desire to aid; and how certain he is, too, that they give themselves in less degree to others than these others give, whom they would help. This false idea of service seems to Tolstoy to lie

at the base of all the crimes which are being daily committed. I refer [he says, in a letter to a friend] to the opinion that men, provided or not provided with diplomas, as narrow-minded as they are uncultivated, but possessing great assurance, conclude, one knows not why, that since they are so intelligent and worthy, they need not try to govern themselves, but that their vocation and sacred duty is to enlighten, organize, and direct the lives of others. . . . The condition *sine qua non* of all good and all useful activity is humility. As soon as humility is lacking good becomes evil. The highest virtue is love; but love without humility, haughty love, is the negation of love. . . . Today the disease seems to affect everybody. Boys and girls in the high school do not think a moment about the evil that is in them and how to make themselves worthy citizens. Their sole care is to know how best to educate the people.

One suspects in Tolstoy's vehemence a disproportionate emphasis—forgetting the indispensable need of fellowship among all—and yet he warns, I cannot doubt, of a real and serious danger. Let a man, therefore, first of all, be utterly true to the trust of his own moral life; let him make certain that his own inner spirit is of such a quality that its even unconscious contagion cannot help being lifegiving, and to that end let him be stern in his own self-discipline. Let him, in the second place, be ready to see the best in the other man, and eager to learn from him—willing to receive as well as to

give, to learn as well as to teach; and this some temperaments find the more difficult task of the two, essential though it be. And then let him render in deep humility such service as God gives him power to do, "not thinking of himself more highly than he ought to think, but so to think as to think soberly, according as God hath dealt to each man a measure of faith." One is not to be an aristocrat in his work.

5. But that a man should say, "It's all in the day's work," has a still further vital bearing on his outlook on life. So saying, one should mean that he *takes all that comes, pleasant or painful, bitter or sweet, as simply involved in the goal he has set himself*, in the work assigned, in the trust assumed, in the ideal cherished, in the kind of man he purposes to be. He has chosen his goal, and whatever is necessary to that goal he takes as simple matter of course. He finds Paul once again expressing with exactness his own viewpoint: "I count not myself to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal." One's sufferings and sacrifices appear in a different light when one looks at them as simply involved in the goal that he himself has chosen. Though the point of view is neither that of the mediaeval knight nor that of the modern aristocrat, it is still not a dull and hopeless drudgery to which a man is doomed. The goal illumines all the course toward it.

For after all, life is much like a *game*, and it is "the checkered game of life" that we all have to play. Life is more than life's prizes. The team that has played squarely and cleanly, and with

every faculty alert, the best game that it was in them to play may go off the field with thorough self-respect, though defeated. And the team that has played a dirty game or in any way won unworthily will have to go off the field with self-contempt, though victorious. General Lee was the defeated commander-in-chief of a defeated cause, but to have lived such a life as he lived, and to have won the honor of foe as well as friend, was no defeat. It is no small part, indeed, of life to have learned to be in the true sense a good sportsman; to have learned to be a good and not a poor loser; to have learned to be a generous winner. Shall a man ask less from himself on the field of life than on the baseball diamond or the football field? Is he to find it impossible to say in life what he found grace to say in the game? "You deserved your victory and made a splendid fight"; or, on the other hand: "Hard luck, old fellow, better luck next time." It means very much for a man's life and work that he should be neither soured nor glum nor mean nor petty; that he should get thoroughly out of him every trace of jealousy and envy, and that he should get grace to do what is even more difficult than to "weep with them that weep"—namely, to "rejoice with them that rejoice." And, fortunately, in life's truest successes there is no rivalry of claim. One's victory in the highest not only means no other man's defeat, but means, rather, his more certain victory. For achievement in character and in loving service is open to every soul.

And just as it is helpful sometimes to look at life from the point of view of the game, so also help may come when we view it as an *adventure*, and see that

every man who sets out on an adventure accepts willingly all the risks involved; they are anticipated and taken as a matter of course, as, once again, involved in the goal that he has set himself. The hunter or discoverer or explorer, the pioneer, the scientific investigator, know well from the beginning the risks they may have to run. They know that there is likely to be much of hardship on the way, and they have faced it beforehand. None of these adventures have been forced upon them; they have voluntarily taken up some great challenge that nature has flung at their feet, and they do not blink the perils involved. Think of Scott and his company at the South Pole. They recognize even that life itself may be the price required, but they press none the less toward the goal, bearing with fortitude what comes, grimly fighting what must be fought, calling on their sense of humor by the way, and paying, if they must, the price of life. It is in a spirit much like this that the Christian presses toward his goal in the adventure of life or in the great adventure of death. And in the vision of the goal he does not make overmuch of the intervening experiences. "Forgetting the things which are behind, and stretching forward to the things which are before," he presses on toward the goal.

And if the game and the adventure have help to give for one's mood in life, the point of view of the artist or of the expert worker has no less help. Both set before them the goal of *high achievement*, of an ideal embodiment of the ideal they cherish. And they know the cost involved. They understand the months of steady toil and the monotonous drudgery that must intervene before the

satisfying work of art or the scientific achievement they seek can become a fact, and they grudge not one step of the way. The goal is worth its cost, and they do not grumble at the cost. Shall the Christian man or woman (or church or nation) who seeks still more perfectly such ideal embodiment of the ideal chafe and complain at the cost of his still greater achievement? He, too, is to remember his goal and to take all else as incidental to that goal. When he chose his goal he chose with full purpose of heart all that was necessary to it.

Moreover, it is always impossible to separate a man's work from the man himself. And the cost of achievement in work involves, therefore, at every step *a like cost in the discipline of the man*. That we ourselves may become the larger men and women we ought to become, there must be the steady calling out of "our too reluctant wills." The discipline of the struggle the true man would not spare. For he knows how flabby often is both his intellectual and his moral fiber, and he does not mean to shirk the discipline that will make firm and strong the inmost fiber of his life. Let no man forget his peril at this point. It is a wholesome good sense, after all, that exhorts a man to stop his complaining and to "take his medicine."

In the vision of the great goals of life, therefore, happiness inevitably takes on a different aspect, and it is not strange that one of the recent Gifford lecturers closed his series of lectures by quoting the often-cited passage from the Epilogue to George Eliot's *Romola*:

We can only have the highest happiness, such as goes along with being a great man, by having wide thoughts and much feeling

for the rest of the world as well as for ourselves; and this sort of happiness often brings so much pain with it that we can only tell it from pain by its being what we should choose before everything else, because our souls see it is good.

The true man, that is, cannot give up his goal. He cannot surrender the ideal cherished. He would not fail in the task assumed, or deny the largeness of his nature, and he pays with gladness, therefore, the price of attainment. He would look clear through to the end and actualize the paradox of Christ: "Except a grain of wheat fall into the earth and die, it abideth by itself alone, but if it die, it beareth much fruit."

It is a part of the truth we have been considering, to remember the immense significance of any day in which a man girds himself for his task. I have been asking you thus to adjust spirit and mood to the coming experiences of life:

First of all, in the calmness of high and unswerving purpose, and yet in no hard ascetic or Stoic mood, may you be given power to say, with cheerful courage as the years go on, "I have learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound; in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want."

Set free, too, in the second place, from self-pity and the spirit of complaint, put steel into your soul with the old words, "Take thy part in suffering hardship as a good soldier of Christ Jesus."

Certain, also, that any hour, any place, any career may hold, though deeply disguised, its own glory, say again, "I therefore so run, as not uncer-

tainly; so fight I, as not beating the air." There is no aristocracy of events.

With earnest desire, moreover, to serve in work worth doing, and with self-respect as one member of the body of Christ, yet with heartfelt humility in view both of the much that you must receive from the other members of the body and of the divine ideal for yourselves, may God give you grace to do your work, not thinking of yourselves more highly than you ought to think, but so to think as to think soberly, according as God hath dealt to each man a measure of faith. Let no mental or moral conceit mar your life and defeat even your purposes of good. There can be no aristocracy in service.

And once more, keep the vision of your goal, and take with equanimity whatever that goal involves. Have the spirit of a good sportsman; don't chafe under the rules of the game. Be a good loser and a generous winner. You are in the midst of the adventure of life. Do not resent the risks of that adventure. Be willing to pay the price of high attainment and of an endless self-discipline. For you cannot choose with satisfaction a selfish happiness. Forget the things that are behind and press toward the goal.

There is almost an epitome of what I have been trying to say in an incident

which one of Norman Duncan's characters tells of his childhood and of his mother:

She took me in her lap.

"Look into your mother's eyes, lad," she said, "and say 'after me this: 'My mother'"—

"My mother," I repeated, very solemnly.

"Looked upon my heart"—

"Looked upon my heart," said I.

"And found it brave"—

"An' found it brave,"

"And sweet"—

"An' sweet."

"Willing for the day's work"—

"Willing for the day's work," I repeated.

"And harboring no shameful hope"—

"An' harboring—no shameful—hope."

Again and again she had me say it, until I knew every word by heart.

"Ah," she said at last, "but you'll forget."

"No, no!" I cried. "I'll not forget. 'My mother looked upon my heart,' I rattled, 'an' found it brave and sweet, willing for the day's work an' harboring no shameful hope.' I've not forgot! I've not forgot."

"He'll forget," she whispered, but not to me, "like all children."

But I have not forgotten—I have not forgotten—I have never forgotten—that, when I was a child, my mother looked upon my heart and found it brave and sweet, willing for the day's work and harboring no shameful hope.

ST. PAUL AND STOICISM

FREDERICK CLIFTON GRANT, B.D.

Dixon, Illinois

The theory of a dependent relationship, one way or the other, between St. Paul and Stoicism is by no means a novelty, nor the offshoot of a recent scholarship. As early as the time of St. Jerome there was in circulation a series of letters purporting to be a correspondence between Paul and Seneca. The forgery dates, probably, from early in the fourth century; and its sole value is as evidence of the early recognition of the similarity between this phase of advanced paganism and Christianity. Of course, it was an effort to make Seneca dependent upon Christianity for his best thoughts; just as the Alexandrines had made Plato dependent upon Moses. St. Jerome apparently credits the letters. Tertullian, much earlier, had spoken of Seneca as "often our own." Lactantius, and others of the apologists, alluded to Seneca and Epictetus as *nostri*. This spurious correspondence, and the early patristic esteem (which more likely produced than resulted from the forged letters), taken together with certain early mediaeval traditions, all combine to indicate the Christian appreciation of Stoicism and of the mental kinship between the Apostle to the Gentiles and his great Stoical contemporaries.

The old effort to relate the two, "Paulinism" and Stoicism, has taken a somewhat different form in certain recent works. Instead of Christianizing Seneca, they stoicize Paul. For examples:

Professor Percy Gardner, on pp. 141 f. of his *Religious Experience of St. Paul*, says: "Tarsus, where Paul was born, was one of the chief seats of the Stoic philosophy, and the apostle was almost as much born into the ethics of this sect as he was into rabbinic ways of argument. This was his starting-point, and, alike in the phrases he uses and his ways of regarding vice, he is under strong Stoic influence." Professor J. Weiss, in his *Paul and Jesus* (Eng. tr., p. 61), says: "In Paul we have constant echoes of the thought of the Stoa, however popular in form; we cannot expect that the gospel of Jesus should retain its original form in passing through the mind of his apostle." Our own American Professor B. W. Bacon writes, in *The Story of Saint Paul*, (p. 24): "Some of his [i.e., Paul's] profoundest and most characteristic ideas are, to say the least, not mainly rooted in the soil of Judaism, but draw their principal nourishment from sources directly or indirectly Stoic." And we are accustomed to reading, in works by writers of lesser eminence than these scholars, the claim that Paul, not having known our Lord, and possessing only a vague notion of his life and teaching—and that largely adapted to suit his own convenience and exigency—really got his ideas, in theology and ethics, from Stoicism.

We shall here undertake to examine the grounds for these claims; and ask

just *how vitally*, if at all, Paul was influenced by Stoicism. It cannot, we must recognize at the outset, be a matter of *accurate* knowledge. Paul, so far as we know, has made no "acknowledgments" to Stoicism, if he had any to make; nor has he favored that philosophy with a criticism of its tenets; nor did the Stoics ever, so far as we know, recognize Paul, except to hoot him out of the Areopagus in Athens with the epithet "Seed-gatherer!" when he attempted to address them. The slang phrase was applied to those men of small learning who, though not pupils of any of the philosophic teachers, had gained a scattering knowledge of philosophic terms—"pickers-up of learning's crumbs"—and went about venting their doctrines.¹ The mutual relationship which we shall attempt to investigate must therefore be mainly a matter of conjecture; hardly dependent upon chronological or textual accuracy; more dependent upon a sympathetic understanding both of the principles of Stoicism and of Paul's Christianity. Without this latter we are quite incapable of forming any judgment in the matter.

I

We cannot look to Stoicism for a definite dogmatic teaching. True, Stoicism was a school; but its principal teachings were not drawn from a book or a creed; rather they were the expression of an attitude of mind working upon the older and accepted dogmas of philosophy and common thought, seeking out its correlatives here and there in the thinking of the age. In the course of 450

years, from Zeno of Citium and the lectures in the *Stoa Poikile*, to the emperor Marcus Aurelius and his "Ad se ipsum," divers teachers arose representing various combinations of Stoical tradition with the free currents rising in the Hellenistic culture. Few are the points on which the whole body of Stoical philosophers would have reached a consensus. But their distinctive and main point is the independence of the individual, his ability to rise superior to environment and the events of life. This freedom of the will, and this individualism, are both well expressed in the teaching of Epictetus—and in his life, quite as well as in his teaching. When the tyrant threatens him, "Tell me the secret which you possess, or I will put you in chains," he replies, "Man, what are you talking about? Me, in chains? You may fetter my leg, but my will not even Zeus himself can overpower." And he quotes with admiration the saying of Socrates, "Anytus and Melitus can kill me, but they cannot hurt me. . . . If it so pleases God, so let it be."

But is it not strange to call this a statement of the essence of Stoicism? This is hardly philosophy, but strong manly courage, good in all ages. Yet it was this spirit, expressing itself in protest against the growing fatalism, which gathered disciples into a school and generated the Stoical beliefs. These beliefs formed no system; the Stoical speculation was hardly more than, in certain teachers here and there, the academic, or devotional, extension of this principle of daily living into the sphere of metaphysics. The Stoics were

¹ Cf. Deissmann's *Paulus*, p. 132; Preuschen, "Acts 17:18," *Handbuch z. N.T.*

positivists and realists, on the human side. They cared no more for metaphysics than their ethics demanded. The Academy and Lyceum had already furnished the age with its metaphysics. Weber says, in his *History of Philosophy* (Eng. tr., p. 145): "The Stoics had no fixed dogmas concerning theoretical questions . . . ; one might believe in immortality or not, without ceasing to be a disciple of the Stoa. What constituted the Stoic and united all the members of the school was the moral idealism which had been taught long before the times of Zeno by men like Socrates, Plato, and Antisthenes; and their motto was 'Virtue for Virtue's sake.'" In the practice of duty, virtue as virtue, the Stoic found the freedom and independence he craved, and his ethical highest good. What his ideal demanded on the speculative side rarely worried him. Speculation had been the foundation of the earlier schools of philosophy: and it had had no *practical* results. Stoicism was the serious grappling with the problem of actual practical virtue—how to attain it in daily life; the positive act of a man taking himself in hand, looking himself squarely in the face, examining his own character, finding out his faults; the determined effort, not to know what virtue essentially *is*, nor why virtue is virtue, but to *get* virtue, to *be* virtuous. In this movement, theology and metaphysics had no inherent part.

And yet, the greater lights of the school, the more spiritual or devout, did look to a wider horizon; not as the necessary premise to their code, but either as the more or less logical extension of its implications, or else in line

with the religiousness of the age. "The gods were dead"—I think it was Lucian who made the announcement. Anyhow, long before Lucian's time, the gods of popular religion had begun to lose their power over the imagination of the mass of Greeks. What devotion remained was coming to be spent upon the goddesses 'Ανάγκη and Τύχη, Fate and Luck—as utterly pernicious principles of belief, or objects of worship, as could be devised. And, to fill the breach left by the decay of polytheism (in part the work of Stoicism itself, but more the effect of political changes, in the consequent widening of horizons), and against the popular fatalism and magic, the better spirits of the age turned to mysticism, to a spiritual, though pantheistic, view of the universe and God and of man as related to both. Professor Wendland says, in his *Hellenistisch-Römische Kultur* (p. 61), summing up the first two hundred years of Hellenism: "One cannot call this period irreligious. The stamp of the first two centuries of Hellenism is certainly Rationalism; but there were not lacking religious undercurrents. The religious need of men was seeking a new means to its satisfaction and new gods. The oriental and Egyptian cults made steady advance. The influx of new gods and the repudiation of the old went parallel. The religious tendency of philosophy, given it by Poseidonios, and Augustus' attempt at a religious reformation, were the forerunners of a religious reaction, which, increasing mightily in volume in the second half of the period, gave to the following development its fundamental direction."

In this religious tendency, we can see the working of the Stoics. And it was

their search for *actual virtue* which led them into religion. "They pursued science for the sake of life; truth, in so far as it is good and useful; the search for the *first* cause of being, in order to discover the *final* goal of life. Wisdom, i.e., theoretical and practical virtue, is the goal. Theoretical virtue consists in thinking correctly and in having correct notions of the nature of things; but practical virtue, which consists in right living and in acting according to reason, is the highest type of virtue, the goal aimed at by theoretical virtue, which is but a means. Whatever does not tend to make us better, and has no influence on our impulses and actions, is indifferent or bad. Logic, metaphysics, and the sciences have no *raison d'être* except in so far as they are of practical value. They introduce us to the study of ethics, and this gives them their importance in the teachings of the school."¹

We find Stoicism to be, then, not a system, either ethical or theological or metaphysical, speculatively; but a mood, an attitude, a spirit tending religiously, which renders a comparison of Paulinism and Stoicism of extreme difficulty. The physics and metaphysics, sometimes called Stoical—as if they were distinctive of the school—are little more than the adoption of the current Heraclitean ideas, which had held scientific sway for nearly two centuries, by the earlier teachers of the Stoics (the First Stoa). Others, especially the later Stoics, took Aristotle's physics as their basis, thinking of the world as an animal, ζῷον. There was no distinctive speculative physics among the Stoics; they

adopted various current theories; they themselves were moralists. Heraclitus taught that the basis of all things is fire; that the universe arises from and returns to fire, and is, at the moment, fire in process of transformation. He identifies the soul or life (ψυχή) with fire; purified, it is to return to earth, as fire. The elder Stoics took this materialistic teaching—as the *current science*—and spiritualized it. As represented by them, the foundation of Heraclitean physics took this form: the world was originally created out of πνεῦμα (which was originally a medical term), or φλόξ, as they sometimes called it, and passes through periods of growth and decay, in continual metamorphosis. The primal *Pneuma* is both God and the world, making Heraclitus' materialism pantheistic. Things, phenomena, are developed by "seed-ideas," (λόγοι σπερματικοί); for the *Pneuma*, "soul of the world," from which these λόγοι σπερματικοί are derived, is intelligent—which Heraclitus' *Law* need not have been. The *Pneuma* holds all things together, is in stones, metal, etc., explaining continuity and numerical identity. The warmth of earth is one of the last vestiges of the creative *Pneuma*. The growth and decay, heating and cooling, produced in the world the various stages and classes of phenomena, which were represented, borrowing the figure from astronomy, as layers and rings around the earth.²

This materialistic spiritualism would be no stumbling-block to men who came from Eastern soil, whence the elder Stoics seem to have come. A concrete spiritualism seems to have been the highest reach of which the oriental

¹ Weber, *op. cit.*, p. 141.

² Cf. Hicks, "Stoics," *Encyc. Brit.*, XXV, 942.

imagination was capable. Forgetting this, "it would be easy enough for us to point out the contradictions in these theories, to contrast the moral idealism of the Stoics with the thoroughgoing realism of their ontology."¹ But Stoicism was not science, but morals; the "moral idealism" was the essential thing. And their "realism" was the result, merely, of an endeavor to bring the religion of virtue for virtue's sake into contact with the current "scientific" ideas. It was thus that their pantheistic physics and their ethics came together in the phrase, "Live according to nature": ζῆν κατὰ φύσιν.

They themselves, asked to define what philosophy meant to them, would doubtless have replied: "Knowledge, so far as it can be realized in virtuous action, the learning of virtue by exercise and effort and training."² So identical is "the rare and priceless wisdom" of our search with *virtue* that philosophy—as logic, physics, ethics (according to the current division of the subject)—has entirely to do with virtue; these, logic, etc., are "virtues"; and ethics is their crown and chief.

Zeno used another term taken from Heraclitus and already in use among the Cynics. He had come to Athens at the end of the fourth century and visited all the schools; for a while he was a Cynic, and from the Cynics he borrowed the doctrine of the Logos. The Cynics had added to the ordinary Heraclitean meaning of the term. To Heraclitus, it meant merely the orderly principle in the universe. To the Cynics, this became the name for the *ethical* and *psychological* principle in *man*. And

Zeno made it the reason which is both the law and the conscious director of the universe—the ethical and psychological principle of the Cosmos! That is, he put the word to a wider use; and it afforded a further step in the spiritualizing of the Heraclitean physics. The Logos is the unifying principle in the world of men, just as the fiery *Pneuma* is the cohesive principle in Nature. But there was no distinct dualism between Logos and *Pneuma* as world-principles. Rather, "Logos" seems to have supplanted "Pneuma" in the terminology of the Middle Stoa; and its prevalence is an indication of the importance laid upon the intellectual life—the ideal of intelligence supplanting the ideal of elemental physical power. Also, this development was the expression in Stoicism of one mighty tendency of the age, the tendency toward humanism, and the ideal of humanity. "They called the human reason λόγος, the name given to that divine power whose offshoot the human λόγος is; it was purely intellectually conceived by the Stoa, which saw in the emotions errors of understanding. The λόγος through which the man becomes a ζῷον κοινωνικόν, is also the creative principle of society. Upon it rests the bringing together of all rational beings, gods and men, into one immense community."³ Whence came the notion this word was adopted to express? "The Stoa found the adequate expression for the world-view of the new (Hellenistic) period."⁴ It is always a question how much a school of philosophy is the extension of the viewpoint and teaching of its founder, or even of his main principles,

¹ Weber, *op. cit.*, p. 146.

² Hicks, p. 943.

³ Wendland, *op. cit.*, p. 16.

⁴ *Ibid.*

rather than an expression of a certain temper of the age in which the school flourishes. At any rate, Stoicism was the efficient exponent of the new cosmopolitanism. Most of the Stoics avowedly made the world (*oikouμένη*) their fatherland—the good their kindred, the bad their enemies. Cosmopolitanism and democracy were in the air; and found their best representatives in the Stoic moralists. Epictetus strongly rebukes a man for impatience with his slave, and bases his rebuke on an appeal to brotherhood; “Slave yourself, will you not bear with your own brother, who has Zeus for his progenitor, and is like a son from the same seed and of the same descent from above?” It is needless to say, Plato or even Socrates could never have spoken these words, or taken this position on the treatment of a slave.

Speculatively, as far as speculation was pushed, this Logos-nature, “the rational part”—as, later, Marcus Aurelius called it—was the ground and explanation of the universal-democratic feeling of the age. It seemed to strike men all of a sudden, as a truth too long overlooked (as indeed it had been), that barbarians and slaves had souls and were men. The Logos-hypothesis voiced this new truth, that that which makes men human also makes them social, and vice versa; and that that which is rational in man is rational also throughout the whole universe. Thus cosmology, which always interested the Greek mind, was merged in a way into anthropology. “Through the public medium of the Middle Stoa, through Cicero, Seneca, and the whole teaching

of known and forgotten moralists, have the ideas of humanity and cosmopolitanism been made effective to the widest circle, and even to the present day. Man and woman, Greek and barbarian, freedman and slave were embraced under the common concept of humanity. And the Stoic preaching . . . of human dignity contributed to the leveling and equalization of social contrasts, and also to the elevation of the position of woman.”¹ This teaching of the Middle Stoa lay latent in Zeno’s first work, on the *Politeia*; but it also lay latent in the outcome of the battle of Issus. It is hard to imagine any philosophy making this great contribution spontaneously and in independence of its period in history.

Zeno of Citium, a colony on the island of Cyprus, came to Athens in 304 B.C. He was of Phoenician origin or extraction, it is probable. All of the great teachers succeeding him seem to have been men of the East. Thus, though Stoicism arose on Hellenic soil, from lectures delivered in a public place in Athens, and although the Stoics reckoned themselves one of the Socratic schools, yet it is scarcely to be considered a product of purely Greek intellect, but rather as the first fruits of that interaction between East and West which followed the conquests of Alexander. For instance, one of its strongholds was located at Tarsus in Cilicia, on the very frontier and fast-disappearing boundary line between East and West. And as it spread far and wide, it took special hold in towns where Greek, Roman, and Oriental met and mingled, as Syracuse, Carthage, Rome; it reached even to the town in Spain whence Seneca came.

¹ *Ibid.*, p. 17.

By the time it reached Rome (Panaetius, 175-112 B.C., marks this event), Stoicism was a religion, and successfully supplanted the older religious thought among the educated classes. It was never a thoroughly popular religion. It lacked the prerequisites to becoming popular. It was rationalistic, and had no myths, no rites, no creed. But it was the nourishment and stay of many of the greater personalities of later Rome. Its chief glory is in having influenced, and influenced for good, certain great spirits in a time of intense stress and strain. "The Middle Stoa brought into consciousness the highest moral ideal of the educated Romans, and effectively preached it; it gave the impulse toward making religion spiritual, a thing of the inner life. . . . The church found the conscience of the educated dominated by Stoic religiousness."¹

II

Among others who are supposed to have been influenced by Stoicism is Paul. No man traveling the Hellenistic world could very well escape contact with the foremost moral philosophy of the age—no writer or thinker, certainly. But to account for a deeper, more fundamental influence of Stoicism upon Paul, it is held that this philosophy entered into his earliest education and affected his earliest years, in Tarsus. Wendland says (p. 140): "His education was certainly, without doubt, the Jewish-theological; but the Hellenistic-Roman world lay before his eyes from the first. It is safe to say that even in his youth in Tarsus he learned Greek and read the Bible in the Greek tongue—

with the language came the Greek ideas—and that he had seen Greek life." From his father he received the Roman citizenship, which dignity he felt keenly; he knew the Roman law and how to use it. His appreciation of the Roman government and its ideal was strong. This must have been due to his early years in Tarsus. But what influence Stoicism, strongly centered in Tarsus, had upon him, is more of a conjecture. Pfeleiderer holds that "Paul would not need to visit the lecture-rooms of the Stoic teachers in order to become acquainted with the Stoic philosophy of life. This, in the practical popular form in which we know it from Seneca and Epictetus, was daily set forth in the streets and markets of the town by the popular orators, who called themselves philosophers (Cynics), 'Soul-doctors,' 'Messengers of Truth.' The Stoic philosophy was at that time the religion of the thoughtful, of the seekers, of the progressive elements in Greco-Roman society. How could it remain unknown to a keen-eyed Jewish boy or youth in Tarsus, however narrowly Jewish and strictly Pharisaic the spirit of his parents' house might be?"² Surely the young Saul could not have been ignorant of the famous teacher Athenodorus, the preceptor of Augustus, one of the glories of his native city.

But it is hard to imagine a Jew who claimed to be a Pharisee, of the strictest sect of his nation, the son of a Pharisee, and a Pharisee all his life, going about Tarsus as a boy and stopping to listen to the propagandists preaching on the corners. It would have been a truancy inexcusable in the eyes of a strict

¹ *Op. cit.*, p. 4.

² *Primitive Christianity*, I, 41.

Pharisaic father, especially the Pharisaic father of a son destined for a theological education. This is surely a slender premise upon which to base the conclusions which Professor Pfleiderer draws in support of his hypothesis of Paul's dependence upon Stoic teaching for his ethical and human ideals! It is no whit easier a conjecture than the one that Paul attended the Stoic schools. How could a child pick up street-corner sermons and mold them into a consistent ethical teaching, especially a child brought up in the atmosphere of prejudice—of others' prejudice against himself as a Jew, of his own anti-Gentile prejudice?

Any indebtedness of Paul to the Greek schools of Tarsus seems precluded by a consideration of his style. A French writer, Father Prat, points this out in his *Théologie de St. Paul* (p. 20): "At the age of five years the Jewish child frequented the school. . . . But it was not from the rhetoricians that Paul learned the elements of letters. His Greek is not the Greek of the schools; it is a language picked up by usage, haphazard in conversation, vivacious, full of imagery, picturesque [rather than imaginative, he might have added], admirable in expression, originality, and movement, but a stranger to the precepts of professional grammarians." And on p. 23 he adds, "The learning of St. Paul is not bookish." If his Greek is not the Greek of the schools, still it is not thoroughly Septuagint. It is rather the colloquial *Koiné* picked up by a theologically minded Jewish tent-maker.

At the age of fifteen, probably, Saul was sent to Jerusalem to sit at the feet

of Gamaliel, the purest Pharisee of the day. "The Jewish . . . instruction was exclusively religious. Mathematics, geography, profane history, philosophy—all this was non-existent for the orthodox Jew. He had only morals, the positive law, and the sacred history: and the Bible was all this."¹ "All the learning of the youthful Saul was interpretation of Scripture."² How, consciously or unconsciously, the great ideas of Stoicism could have survived in Saul's mind—supposing that they had been previously absorbed—in an environment such as this, is hard to see.

For a time, "he returns to Tarsus, a mature man. . . . It is then [so Prat assumes] that he notices the baseness and absurdity of the pretended philosophers who made a profession of vending wisdom, their intrigues, their mean jealousies, their insults, their greediness for gain, . . . their secret corruption, their insupportable pride raised over a vast abyss of ignorance. The portrait which we trace in the Epistle to the Romans of these false teachers called wise has less the air of a copy from memory than of a picture drawn after nature." Whether or not the *Stoic* preachers justified this picture, there can be little doubt that it is a correct representation of Paul's opinion. He had little use for the "philosophers." In one epistle he warns his readers, "Beware lest any man deceive you with philosophy and vain deceit, after the tradition of men, after the elements of the world."³

Supposing chance infiltrations of Stoicism acquired in youth—stray words from street-corner sermons—had

¹ Prat, *op. cit.*, p. 27.

² Weinle, *St. Paul*, p. 56.

³ Col. 2:8; cf. I Cor. 1:26-31.

survived his Jerusalem education and rabbinic tempering, still as a missionary, out in the world, meeting philosophers here and there, his repugnance for philosophy would more than ever have stiffened his resistance. After his unsuccessful effort to win over the Areopagus, he writes in dejection his determination "to know nothing henceforth save Jesus Christ, and him crucified."

III

But barring a *direct* and *conscious* influence of Stoicism upon Paul, we need not be hindered in looking for remoter points of contact. Paul certainly was not a Stoic. Most of his principles were diametrically opposed and utterly alien to Stoicism. But the *effects* of Stoicism were in the air. The general culture and thought of the times, to which Stoicism as well as other movements contributed, may have influenced him. The philosophy of the day was widespread. This philosophy, as we have said, was not to be found only in the speculative theories of the elect few, but was a popular possession. It took the place of religion, in the decadence of the old worships, among those uninfluenced by the thought of the mystery-religions. It was not only philosophy, it was philosophy of *life*, it told men how to live. It may have been through the spirit of the times that Stoicism influenced Paul.

It is probable that Pfeiderer is the chief exponent of the view that Paul was dependent upon Stoicism. We shall attempt to sum up and consider the parallels which he draws between Paul and Seneca, in Vol. I of his *Primitive Christianity*, and which he adduces in support of this view:

1. It is said that Paul took his *pessimistic view of the world* from the Stoics. I think it is regrettable that Pfeiderer has made Seneca the representative of Stoicism. Seneca was Paul's contemporary; but we have no means of knowing how much of Seneca is original—how much is purely the work of his own literary genius—and how much is drawn from the older Stoicism, preached in the markets; some of Seneca's best things are really Plato's. And certainly this literary pessimism of Seneca's, which was reproduced in the sweet melancholy of Marcus Aurelius, we do not find in Epictetus. *He* is courageous and militant on every page. How much of this is characteristic of the school, and not chargeable to the literary viewpoint of the whole post-Augustan age, is at least a question for consideration.

But to compare Paul and Seneca: Pfeiderer cites I Cor. 7:29 ff. But what is this? Eschatology! If pessimistic antecedents were to be sought out for Paul, they could be found in plenty in the literature of late Judaism, among the apocalyptic writers. It was their paradoxical ground of hope in the approaching Judgment and Restoration of Israel. Seneca counsels (*Ad Marc.* x. 11), "Therefore we should love our friends and wives and children . . . (and make the most of life), for *death* is at hand." Paul, feeling that *the Lord* is at hand, draws exactly the opposite conclusion: "For the fashion of this world passeth away. And I would have you free from cares." Pfeiderer also refers to Rom. 3:9 ff.; but this pessimism—"all have sinned; there is not one righteous"—is mainly a quotation from the Psalter; it is a feeling

that had expressed itself long before in Jewish literature, especially among the prophets and psalmists. It is not a pessimism forced on the mind by the specter of death, but a sadness born of a religious view of the world confronted with the actual state of moral affairs.

2. *The tracing of evil to an inner, rather than to an outer, source.*—Pfleiderer cites Seneca, *Ep.* i. 4; "Why do we deceive ourselves? Evil is not without us, it has its seat within us, in our inward part. And therefore it is that we come so hardly to healing, because we know not that we are sick." But it is safe to say that the Fifty-first Psalm was known to Paul long before he had heard of Stoicism. And if not the teaching of Jesus ("Not that which entereth into a man defileth him"), then the experience recorded in the seventh chapter of Romans had taught Paul where lies the source of sin. It is curious to note that Pfleiderer speaks of Stoicism as "a morality which led a man to look into his heart and freed him from the outer world with its allurements and terrors,"¹ when at the same time he gives us the two excerpts from Seneca just quoted! Was this the Stoical freedom?

Seneca looked upon death as the termination of the struggle between the soul and its imprisoning body, an event which he could bring about whenever he chose (*Ep.* lxxv. 23; cii. 21 f.). But Paul abhorred suicide; and would not have seen in death any gain whatever without "the redemption of the body" (Rom. 8:23, 18); it was not the easiest retreat from the conflict, but was itself to be triumphed over, as Christ had

conquered it. At most, it was "departing to be with Christ."

3. *Cosmopolitanism.*²—But Paul's cosmopolitanism is an inference from his religious principles. It would seem that he consciously felt this; that in giving up his Jewish prerogatives, he had done so in obedience to Christ; for he always states his "cosmopolitanism" as *in Christ*; e.g., Col. 3:10, 11: "Ye . . . have put on the new man . . . where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all." Paul was no democrat. He realized the sweeping universalism of his religion, is all.

How effective had been the Stoical cosmopolitanism? Long before, one of the old philosophers had called himself "a citizen of the world." Terence had written his oft-quoted saying, "I am a man, and therefore nothing human is alien to me." But that had not made of philosophy a world-embracing religion. The Stoic "universalism" seems to have been a recognition of the facts pressed home upon the age, that all men are possessed of the rights of reason; beyond that, it was merely a figure of speech, derived from the democracy of the age. But Paul derives it as a fact from his faith in salvation. Stoicism had no gospel to make universal; Paul had a gospel which, rightly understood, *was* universal. The great religious universalism of the day came not from the Stoa and lecture-room, but from the Eastern religions. They seemed ever bent upon conquering the world, Hellenistic Rome as well as Asia. After the Diaspora, even Judaism endeavored to adopt a

¹ *Op. cit.*, I, 58.

² *Ibid.*, pp. 48-49.

universalistic outlook. The oriental cults, being individualistic, and not national or racial, religions, promised something for all men.

4. *The need for a human ideal.*¹—But how much did a human ideal mean to Paul? "The measure of the stature of the fulness of Christ" (Eph. 4:13) is not an individual ideal, but the ideal of the church, his body. A kind of "hero-worship" of the Stoical type seems not to have been foreign to the Jews, as Ben Sirach and the Epistle to the Hebrews testify to it. But it seems never to have taken hold of Paul. He never appeals to Old Testament examples as, for instance, does the Epistle to the Hebrews in the catalogue of the heroes of faith. Christ was all things to him; and even Christ was not a human ideal—"though we have known him after the flesh, yet know we him so no longer."

5. *The world-spirit; the Pnema.*—But what would this Stoical doctrine have meant to Paul? To him, the spirit of this world is *the devil*. And as for living "according to nature," nature seems never to have impressed him; certainly not to the extent to which it impressed our Lord.

6. And as for *freedom of spirit*, or *the dignity of human worth*, these terms meant little to him. "God is no respecter of persons" had been the ingrained prophetic axiom of his ancestral religion. Always he called himself "Christ's slave." The only "freedom" he knew was freedom in Christ—from the law of sin and death. "Human nature," to his mind, had lost all dignity;

it was corrupt and perverted; the "natural man" was a wreck. Contrast, for the sake of seeing how variously the gospel of "freedom" could be taught, Seneca and Paul in their treatment of the ills of life. "What then," says Seneca, "is it death, bonds, fire, all the shafts of fortune, that the sage will fear? Not he. He knows that all these are not real but only apparent evils. He regards them all as mere terrors to human life."² Entirely different is the feeling of Paul: "Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Nay; in all these things we are more than conquerors through him that loved us." "The philosopher rises above calamity by firmness of resolve; the Christian soars above it on the wings of love."³ "The type of Christianity represented by Paul is one of conversion and redemption; the ethical system connected with it is accordingly one supernaturally inspired."⁴

Professor Weiss follows up his statement (which we quoted in beginning) that "in Paul we have constant echoes of the thought of the Stoa," by giving a list of words used by Paul which received their meaning from Stoical usage, borrowed from the terminology of that school: πνευματικός, ψυχικός, σάρκικος; νοούμενα καθορᾶται (Rom. 1:20); νόος (Rom. 7:23-25); συνειδήσις; φύσις (I Cor. 11:14); ἀπεριωπιάτως (I Cor. 7:35; cf. Epict. i. 29, 59; ii. 21, 22; iii. 22, 63); θεότης, θεότης; ἀφθαρσία, αἰδίων, δόξαρον—characteristic signs of

¹ *Op. cit.*, pp. 56-57.

² P. Gardner, *Religious Experience of St. Paul*, p. 142.

³ *Ibid.*

⁴ J. Weiss, *Paul and Jesus*, Eng. tr., p. 110.

the idea of God; delicate distinctions like *μορφή* and *σχῆμα*, *μεταμορφοῦσθαι* and *μετασχηματίζεσθαι*, *μόρφωσις*; *ἀνάρκεις* (Phil. 4:11, 12); "Freedom" (I Cor. 9:19; Gal. 5:13); *νικᾶν* (Rom. 8:37; I Cor. 6:7, 12)—words either *coined* or *popularized* by the Stoa. Grant this; but we also find a number of these words to have been in common use, with the meaning Paul evidently attaches to them, from the times of Homer or at least Plato (a good lexicon will sufficiently demonstrate this); several are found in the LXX and in the Book of Wisdom, both of which were certainly known to Paul; but grant that the popularization or the coinage of some of them, if not all, is due to the Stoa. What does it prove? Dependence of Paul upon the Stoa for the ideas he wished to convey by them? We cannot see that it does.¹

It is not to be doubted that Stoicism had contributed to the language of the day. Zeno died in 260, Chrysippus in 210. Stoicism had put in almost three centuries of activity, contributing to the life, thought, and language of the Hellenistic world. The Stoa probably affected more or less the *form* of every man's thought in the Greco-Roman world. It doubtless affected the form of Paul's thought and his vocabulary, as that of a man widely traveling the heart of the Empire. Or even if we must imagine

him to have heard and used these terms from boyhood (though we do not see any strong reason why he should have done so), there had been two centuries for the language of the Stoa to permeate to some degree the entire atmosphere of Cilician Tarsus. Everyone there, certainly, if not in the whole Roman Empire, might be unconsciously using Stoic terms, just as many very popular terms of today—for instance, "evolution," "mind-cure"—are commonly used by persons lacking the most rudimentary scientific training. (And these terms are only recently in vogue.) Granting that Paul used these particular terms with the specialized meanings given them by the Stoa, does it then follow that the Stoa affected the essence of his Gospel, or even the essential form of his expression of it?²

Weiss further says (p. 68), speaking of the Christology of Colossians, chap. 1, that it is "unintelligible apart from the influence of the Stoic Logos-doctrine." But where do we find an iota of direct evidence that the Stoics thought of the Logos as a *person*, or in personal terms? Stoicism would make no suggestion to Paul to identify our Lord and this Logos. If he adopted the Stoic Logos-doctrine to express what he conceived to be the relation of Christ to the entire universe, as Creator and End, as the rational principle holding together all existence,

¹ It is to be noted that Professor Wendland (*Hell.-Röm. Kultur*, 2d ed., p. 156) credits most of these terms to the mystery-religions!

² Weiss compares (p. 116) the Stoic maxim, *θεοῦ εἶναι τοὺς θεοὺς*, and Eph. 5:1, "Be ye therefore imitators of God, as beloved children." But against the inference which he obviously would urge may be cited our Lord's words recorded in Matt. 5:48, "Ye therefore shall be perfect, as your heavenly Father is perfect." And Paul's "walk in love" is certainly not the Stoical teaching on this point. Love as the fulfilment of the Law (Rom. 13:8-10) is wholly un-Stoical; just as "Christ in you" is utterly un-Hellenic. And if, further, it be urged that I Cor. 15:28—God is to be "all in all" at last—is Stoical, it may also be pointed out that this is Jewish messianic doctrine.

that is another matter. He would only be adopting the current philosophical-scientific terminology, popular and well known. For nearly five centuries, the Logos-theory had been in some form or other the basis of cosmology in many schools, especially the schools in the eastern half of the Mediterranean world. If Paul had picked up only the very slightest acquaintance with scientific terms, he would have known of this theory.

But Paul seems closer, in many points—especially in his Logos-doctrine—to the thought of the Wisdom school in Jewish culture; or closer even to his great contemporary, Philo of Alexandria, than to the Stoa. It would be hard indeed to understand Paul without Philo; much harder than to understand him without recourse to Stoicism.* That Philo and the Book of Wisdom have obligations to the Stoa is probable—Philo incontestably has. But these also witness to the widespread influence of Stoical *terms* without an understanding or acceptance of the full meaning which the Stoa had attached to them, the influence of Stoic terms minus their full Stoic connotations. There was a certain risk of misunderstanding in the popularization of philosophy. Dio Chrysostom says that “boys and fishermen were the only ones to listen to the Cynic street-preachers in Alexandria.” The speculative side of philosophy was by no means at a parallel with the ethical, in the Jewish race. Speculation was a novelty among the

Hellenists, the Jews of the Diaspora; but ethics was the old-time glory of their race. Here Paul and Philo stand in the same category, as Hellenist Jews, “thinking Hebrew, speaking Greek.” Philo has been justly accused of taking over Platonism without really understanding it. The same charge could be brought against him in his adoption of Stoicism, or, rather, of Stoic terminology. *The lines connecting Paul and Stoicism do not run short and direct, one to the other; but spread out widely through the general culture and speech of the Hellenistic world, leavened by three centuries of Stoic and Platonic philosophy through the labors of unnamed and unnumbered teachers, by still more centuries of Heracleitean science; and only begin to converge after they have passed into that nebulous haze of syncretistic thought which characterized the Jewish Diaspora, which vitally influenced the Wisdom school, and, also, produced the philosopher Philo.*

IV

The Hellenistic age saw the popularization of philosophy. It was the conscious aim of the Stoa, as of other schools, to effect this. Philosophy and speculation were in the air; the language of the schools entered the language of daily life, risking, in doing so, the loss of its particular philosophical connotations. The age which saw, in its last period, a type like the porter in Kingsley's *Hypatia*; when everyone in the great intellectual centers was an ardent propagandist of some philosophy or

* That is, to understand Paul's personality, not his Epistles. Both Paul and Philo were Hellenists; both were dependent on the haggadic interpretation of Scripture; both were influenced by the Wisdom school. Though neither was dependent on the other, they arose in similar environments, representing two similar, though distinct, phases of the Diaspora.

other; when "the very barbers put Arianism to music and called themselves theologians";¹ this age, before its culture had gone to seed and fizzled out in grotesques, must already have been, by the middle of our first century, accustomed to philosophy and philosophical language entering its everyday affairs. Paul, the traveler and Roman citizen, could hardly have avoided contact with Stoicism in some sort. It would reach him through the current of intellectual and moral culture in which he found himself; which he must in part absorb, even in order to affect—just as every man must be influenced by his environment; just as every man who hopes to influence his contemporaries must have something in common with them. In what diluted form Stoicism was present in the general culture, we can only conjecture; but we would have slight reason, *if the Pauline Epistles were our only documents*, to suppose that it formed a strong element in the solution. It had contributed to affecting the general thought of the time, giving it a vocabulary of moral terms. Closer than this it does not seem to have come, nor to have had the chance to come, to Paul. Popular, semi-philosophical language may have come to his hand and

may have helped him in forming, in expressing, his theology. It did not contribute to its ground.

We can hardly fail to see in Stoicism a moral leavening of men's minds and of the society about them which is to Christian eyes the working of God's Spirit in preparing the world for the gospel. We cannot but appreciate the grandeur of some of the Stoic ideals and principles. We can never cease to note their likeness to Christian ideals and principles. It was the Christianity of the world before it knew Christ, as St. Augustine said. We can confess this even while we deny any considerable historical dependence of the one upon the other. If one holds that God really works in history, it is of deeper significance that they were independent of each other. And if religion and morality be one thing reached out for by all minds throughout time and the world, if the moral ideal is a universal reality, it is quite possible for Paul and the Stoics to have aimed toward a common center, working in the same period, the same atmosphere, though from different points of view and approach. They may easily have done so without in the least recognizing each other. That has happened both before and since. And that happens also today.

¹ Hart, *The Hope of Catholic Judaism*, p. 23.

RURAL INTEREST IN THE BIBLE

G. WALTER FISKE

Junior Dean, Oberlin Theological Seminary, Oberlin, Ohio

It is generally recognized now that we have a "city problem" which requires special preparation on the part of social and religious leaders. We do not expect a man to succeed in the city who does not understand the social structure and the social movements there. He must master his environment before he can adapt his work to it. He must know the social struggle and economic strain of the modern city and then adapt himself to conditions as he finds them, if he would succeed in city social service or religious work today.

Common as this viewpoint is now, its correlative is not so common. We are only beginning to recognize that the price of success in the *country* is likewise special preparation and adaptation. Just because social conditions in the country are radically different from the city, specialization is necessary for both. In these days of the new rural civilization, with remarkable development in all rural interests, special preparation for successful rural leadership is increasingly necessary.

Let it be clearly understood that a plea for rural specialization and adaptation to rural needs is not in any sense a criticism of country people or country life. If country folks are different from city people it may be quite to their credit. The discovery of the uniqueness of the city problem involved no criticism of the people of the city. It simply forced us to see the need of special

study and readjusted methods, that was all. It is beside the mark to echo the superficial dictum, "Human nature is the same the world over." That is a half-truth which will not bear investigation. To be sure, it is true that human nature in all races, and in city and country, is essentially the same in its fundamentals, in its deeper instincts, impulses, emotions, and in its capacity for moral and spiritual growth; but this is only half the truth. It is equally true that there are some essential differences between city and country people, because of their radically different life problems and interests, their different vocational activities and everyday thinking, due of course to the radical difference in their environment and manner of life. This results, when given free scope, in an urban mind and a rural mind, somewhat different in their psychology, with an even greater divergence in their social problems and institutions. It is true, however, that there are many rural-minded people living in the city—newcomers not yet adapted to city life. They still think in country terms and the very atmosphere of the country is in their homes. Likewise it is natural that country residents newly come from the city for a long while think in city terms, and adjust themselves to country life very slowly, and seldom quite successfully. The social psychology involved is not so simple as it seems.

Because of the simpler social structure in the country, it has been assumed that church success must be simpler and easier there than in the city and that it requires no special preparation. Hence the rural sections have suffered from a host of experimenters who have made the country posts merely stepping-stones to future city fields. Yet the conviction is gradually gaining that the social conditions of country life are just as unique as are those of the city and require and deserve just as thoroughly prepared leadership and specialization. And this affects evangelism just as truly as social service, for it relates to the minds and hearts of the people as well as to their social groupings and activities. Adaptation to environment is the first law of success in social and religious endeavor; hence the inevitable modern emphasis on the scientific method of the social survey.

All this has a very definite application to the country Sunday school. This institution is even more widespread than the church, but it is only moderately successful. The key to a better success is a better adaptation to the rural environment. If we only realized it, we have in the Bible a wonderful content of teaching to interest country boys and girls as well as adults. The Bible is full of rural interest, from the Garden of Eden down, even though we find its climax in the city of the New Jerusalem. Yet in countless cases country young people find little inspiration in Bible-study and respond to its appeal with no enthusiasm. One cannot help thinking that this may be partly due to the fact that most of the lesson literature, like most other text-

books, is prepared in the city by city-minded writers who have city children and young people in mind.

The Unique Importance of Rural Religion

We are reminded of the great responsibility of the country Sunday school when we reflect that the religious experience of every nation has been usually a rural product. Seers, prophets, religious leaders have usually been men of the open sky, men of the soil, the solitudes, the wide spaces, the far visions. The rank and file of our churches, as well as the leadership, are largely recruited in the country. At all hazards, then, we must safeguard the springs of spiritual power, of religious mysticism, and of clarity of conscience, as we would safeguard the forests that preserve our rainfall. Both of these sources are in the country. There is a certain quality of religious mysticism which is naturally a rural product; and it is an enriching element in religious experience which our practical age peculiarly needs. It is gained from the sense of God's nearness, from the sense of harmony with his life in nature, and co-operation with the great life forces, of which every rural prophet has been conscious. This warm spiritual quality of mysticism not only sent the ancient prophets forth to speak for God—it is the same thing which today sends young men into the ministry from country homes. I do not say that religion is a product of the country; but I do say it is far more naturally a product of the country and the open-sky life, and probably always will be.

At the heart of this religious mysticism you find the instinct for nature-worship which is found in all heathen lands, which when spiritualized and Christianized becomes the instinct for finding God in and through nature. Akin to this is the inherent tendency in all the nature-religions to deify the processes and functions of nature, which has filled the world's mythologies with myths and legends which have been dear to the nature-loving hearts of men. The recognition of the religious character of the harvest festivals and of the crises of the passing seasons is a luminous point of human contact between heathenism and Christendom. It suggests that there is something here elemental and divine. Rural religion must surely express the spiritual interpretation of natural forces and functions, and interpret to men with each passing season the eternal miracle of life and resurrection, of seed time and harvest, of the divine spirit clothed in the beautiful body of natural life. The great poets, almost always countrymen, have served us best as the prophets of a mystic faith. Perhaps Wordsworth interprets this to us best of all:

I have felt a presence that disturbs me with
the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting
suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man,—
A motion and a spirit that impels
All thinking things, all objects of all thought,
And rolls through all things. Therefore am
I still
A lover of the meadows and the woods,
And mountains, and of all that we behold

From this green earth; of all the mighty
world
Of eye and ear,—both what they half create
And what perceive; well pleased to recog-
nize
In nature and the language of the sense,
The anchor of my purest thoughts, the
nurse,
The guide, the guardian of my heart, the
soul
Of all my moral being.

Often there is too little poetical feeling in the country Sunday school, but somehow the spirit of Wordsworth must come back. It is in country children that we see best this response of the soul to the appeals of nature. Happy the child that has this privilege!

Social Evangelism in the Country

But the opportunity of religious education in the country is unique not only in relation to the mystical quality of essentially rural religion. It has a definite *social* allusion and responsibility as well. The new socializing of country life, its redirection, the rebuilding of the rural social fabric, and its readjustment to the new world which has dawned in the country, constitute a prodigious task. How and where shall all this be done?

A variety of institutions share this responsibility, but the one institution which potentially includes all classes of the rural population is the Sunday school, and there is no other to which they are more loyal. It is more widespread even than the church. The Sunday school should face the problem of vitalizing country life with a new purposefulness, of training a rural citizenship of high character, loyal to country life. A new rural civilization is

already in the making, with its modern equipment, its scientific agriculture, its wonderful machinery, its gradual conquest of isolation and drudgery, and its need of social co-operation in every phase of life. We rejoice in our "bumper crops," the foundation of our perennial national prosperity; but whence shall come the high ideals which shall thwart our increasing rural materialism? Whither shall we look for a leadership of the spirit which shall keep country life sound and true at heart? Our rural leadership must not simply be corn-fed. It must be an illumined leadership; not merely intelligent, but prophetic, keen in insight, and with spiritual perceptions. Our country boys and girls must come to the purest springs of inspiration which the world has known, the literature of the Old and New Testaments, and here kindle the noblest enthusiasms of their young lives and see the visions of the world's greatest seers and share the heart-throbs of God's prophets who felt the divine impulse in their lives, the call to the religious social service of their day.

The aim of the country Sunday school must then include social evangelism. It must have a social creed as broad as the gospel of Jesus and the prophets, and a social platform no narrower than that of Galilee, interpreted in terms of the modern country-life movement. In short, the community interest must prevail, not the parish ideal, nor denominational ambition. It must all merge in the one social aim of redeeming that community and making it an effective segment in the perfect circle of the Kingdom of God. And in this social interest, developed in a generous way, the rural Sunday school will find its

own salvation; for it will thus find unexpected chance for helpful service, and it will tap unexpected reservoirs of power and of appreciative loyalty. Surely this is a great educational aim: the production, through rural religion, of a country character and a rural conscience—a character strong not only in individual religious experience but also in social experience, and a conscience keen for both social and personal duty. Obviously this educational aim requires two essential elements as means for its fulfilment: a loyal, trained leadership, and adequate materials for pedagogical use.

The Bible a Book of Rural Life

Is it not true that Sunday-school helps made for the city do not always meet the country need? They do not furnish quite the inspiration for developing rural religion nor for directing rural social evangelism. They do not strongly appeal to the rural interests of country boys and girls, nor utilize the rich rural materials in their environment to interpret the rural messages of the Bible and develop their loyalty to, and efficiency in, country life.

Yet the Bible itself is a book of rural life, with the exception of Paul, Jeremiah, and the Apocalypse. The Gospels breathe the free air of Galilee and Peraea, and the Old Testament is rural from the beginning almost to the end. No wonder country folks appreciate the Bible. As Dr. Franklin McElfresh so beautifully says:

The Bible sprang from the agonies of a shepherd's soul, from the triumph of a herdsman's faith, and the glory of a fisherman's love. Its religion keeps close to the

ground and interprets the daily life of sincere men who live near to nature. The Bible can best be interpreted in the country. It sprang from a pastoral people. It is full of the figures of the soil and the flock and the field. Its richest images are from the plain face of nature and the homely life of humble cottages. One of the great days in the history of religion and liberty is on record when a vine-dresser named Amos stood up before the king of Israel to speak the burden of his soul. "Prophet," said he, "I am no prophet; only a plain farmer; but I came by God's call to tell you the truth."

Our practical question, then, is this: With so much valuable material in the Bible adapted to country life, how can we utilize these great rural assets so as to accomplish the maximum of results? Some Bible helps ignore much of this material in a surprising way. For instance, I recently took down from my study shelves a big *Topical Index of the Bible*, the most complete I know of. It has 1,615 pages and is encyclopedic in its thoroughness. I looked up the topic "Nature," to see what the Bible had to say on the subject; but the word was not to be found in its classification! There was simply a half-hearted reference to "natural religion." Then I looked under "Trees"; but found only a mention of the "tree of life" in Genesis and Revelation, and the "trees of knowledge" in the story of the Fall, also the figurative use of the word in Psalms 1:3 and Jeremiah.

Yet there are in the Bible nearly two hundred references to *trees*, and some of them are wonderfully suggestive. Under sympathetic guidance a class of country boys could spend a month of Sundays, or longer, studying these passages,

until God spoke to them through the trees forevermore. Have you forgotten that it was *under the trees* that many of the ancient prophets caught their messages of God? It was because Jehovah spoke to him through the whisperings of the tree tops that Abraham made his home under the oaks of Mamre (Gen., chap. 18). It was under the terebinth of Shechem, or the oak of Moreh, where the divine promise and covenant first came to Abraham in the Promised Land. It was there he could best hear Jehovah speak to him. It was from the flaming bush of revelation in the Wilderness that the great message came to Moses which revolutionized Hebrew religion and Hebrew history. It was under the sacred terebinth that the divine challenge came to Gideon which sent him from his threshing-floor to the battlefield and made him the savior of his oppressed people. It was under the sacred oak in Shechem that Jacob buried the idols of Laban. To this same sacred oak Moses appealed in his wonderful address at Sinai long after; and still later, under this same sacred oak where Jehovah had spoken to Abraham, Joshua deposited as a memorial his farewell covenant with the children of Israel at the end of his career. It was when David was under the mulberry trees or balsams, and when he heard "the sound of marching in the tops of the mulberry trees," that he bestirred himself and said, "Jehovah has gone out before me to smite the hosts of the Philistines."

Truly these ancient people, with the love of nature in their oriental souls, almost worshiped trees; at least *they worshiped best under trees*. They

believed that in a great, beautiful tree, instinct with the quiet strength of life, there was a living spirit. And then when they heard the whisperings of the leaves as the wind blew gently or more violently through the upper branches, they thought the tree spirit was trying to tell them Jehovah's will. At least by a powerful suggestion it put them into the spiritual mood in which God could speak to their souls. Therefore some of these holy trees, the terebinths, became very famous shrines for many generations. Was it pure superstition, you suggest? I do not think so. God may never have used vocal cords directly; but he certainly whispers his will to the hearts of men whose life chords are synchronized to his wireless messages. And evidently those ancient nature-worshipers learned God's will through the suggestive power of the terebinths which put them under their hypnotic sway and left them in the mood in which all earthly thoughts vanished before the still, small voice of God. Rural religion with its wholesome mysticism may still be taught *under the trees*, those oldest and most permanent of all visible living things, and there is ample material in the Bible to interpret the message to responsive rural souls.

The rural materials in the Bible have vast inspirational power for people living in the country. Its matchless gospel of the mountains, its warnings in the grandeur of the thunder, its sublime lessons in clouds and stars and suns, in rivers and fruitful fields, all enrich the rural character by developing the personal phase of rural religion. But more important than all this is the vast body of biblical material describing and inter-

preting the common life of country folks living by agriculture, which furnishes endless suggestion for the social phase of rural religion and for the development of motive power for social evangelism in the open country. Professor Earp has called our attention briefly to this in his recent book, *The Rural Church Movement*. He speaks of the "rural-mindedness of Jesus and the prophets." He refers to the "rural survey" outlined by Moses when he sent the twelve spies into the land of Canaan, and the rural survey and program projected by Jesus when he sent his twelve disciples through the villages and open country of Galilee.

The prophetic literature of course is full of rural values. Amos, Joel, Isaiah, Ezekiel, et cetera, constantly furnish us materials of rural interest. The historical books, especially in their prophetic sections, furnish invaluable material also; and the Psalms and Wisdom literature overflow with suggestiveness and inspiration welcome to the rural soul. It is hard to find a psalm which is not rural in its setting or its imagery, but Pss. 23, 42, 104, 50, and 65 are especially suggestive to country people, also Pss. 1, 8, 18, 19, 29, 33, 34, 46, 63, 96, and 97. Naturally we turn to the Man of Galilee, his rural ministry and his open-air teaching, for the finest rural material in the Bible. Almost all the parables serve our purpose well and country people love them, for they speak the Master's message through plowing, sowing, and reaping, and the everyday life of the farm and the vineyard. His spiritualizing of the commonplace, his transfiguration of the simple life, put a new meaning into rural routine.

Surely there are abundant values in the Bible to refresh the rural soul every day in the year, and ample material for interesting Bible-study which should win the attention of country boys and girls, and effectively develop their Christian characters.

Little has yet been attempted in the way of specific rural Bible courses for country Sunday schools, though the International Sunday School Association now has a commission appointed for the purpose. Perhaps the pioneer attempt in this line has been published the past year in *Rural Manhood* (Association Press, New York) under the general title, "Heroes of the Open Fields." This is a course of Bible-study for country boys and includes the

suggestive topics, "The Gardener's Sin," "The Farmer's Murder," "Laban's Hired Man," "A Country Boy's Hike," "The Shepherd of Sinai," "A Nation Outdoors with God," "A Big Fellow and a Lion," "Hunting Lost Asses," "A Prophet with a Cow," "A Slinger's Fights." After all, the whole matter is mainly a question of following the principle of apperception and appealing to the natural interests of country young people. There is plenty of appropriate teaching material and plenty of rural interest in the Bible, if we only discover it and utilize its great assets for the making of country character and for inspiring rural religion to function socially in the redemption of country life.

ARCHAEOLOGY AND THE BOOK OF GENESIS

LEWIS BAYLES PATON, PH.D., D.D.

Hartford Theological Seminary, Hartford, Connecticut

VII. The Akkadian Period (3500-2500) B.C.

A. The Sources for This Period

In this period we possess for the first time extensive written records both in Babylonia and in Egypt.

1. *Babylonian sources.*—The excavations that have been carried on in recent years in the mounds of Babylonia have resulted in the discovery of numerous works of art and of a vast number of inscriptions, either carved on stone or written on clay tablets, that were after-

ward baked, and so became indestructible except through breaking. In 1889 excavations were begun by the University of Pennsylvania at the mound of Nippur in Southern Babylonia. Here was discovered the tower-temple of Enlil, the chief god of ancient Babylonia. To his temple inscribed objects were presented by princes from all parts of the land and from these inscriptions the earliest history of Babylonia has been

reconstructed with surprising fulness.¹ These discoveries have been supplemented by the rich finds of the French excavations at Tello. Here also thousands of tablets have been excavated in the temple archives, that belong to the very earliest period of Babylonian civilization.² The French expedition to Susa has also unearthed many important monuments of early Babylonia that were transported thither as trophies by victorious kings of Elam.³

The principal historical texts have been published in transliteration and German translation by Thureau-Dangin.⁴ Among the tablets from Tello, Scheil discovered in 1911 an extremely important document giving a list of seven dynasties that reigned during this period with the names of the kings in chronological order and the number of years of their reigns.⁵ This tablet has revolutionized our conceptions of the chronology, and has necessitated the rewriting of the history of this period. We have also occasional references to the history of this period in the inscriptions of later kings.

2. *Hebrew sources.*—In Gen. 10:8-12(J) a tradition is preserved of the origin of the Babylonians and Assyrians, and in Gen. 11:1-9 we have an episode that probably belongs to this period.

3. *Egyptian sources.*—The Old Empire in Egypt, which included Dynasties

I-VI according to the latest chronological investigations, was contemporary with the Akkadian period in Babylonia. The records of these dynasties carved in stone on the walls of their pyramids, tombs, and temples have been published in English translation by Breasted.⁶ This translation supersedes all former ones.

4. *Palestinian sources.*—The excavations of the Palestine Exploration Fund at Gezer (1902-9) have disclosed in the lowest level the remains of a cave-dwelling race that flourished during this period.⁷

B. The Semitic Babylonians and Assyrians

As early as 3500 B.C. a people speaking a language closely akin to Hebrew and Aramaic moved out of North Arabia and settled on the banks of the Tigris and Euphrates, where they dispossessed the earlier Sumerian population. These Semites entered Babylonia from the west and settled in the northern part of the country in the districts of Kish and Agade, or Akkad, as it was called in Semitic. The Assyrians were a colony from Babylonia that in remote antiquity settled on the upper waters of the Tigris. In language, religion, and civilization they were identical with the Semitic Babylonians. The Semites also pushed

¹ Peters, *Nippur* (1897); Hilprecht, *The Excavations in Assyria and Babylonia* (1904); *Explorations in Bible Lands* (1903).

² De Sarzec et Heuzey, *Découverts en Chaldée*, 1877 ff.; Heuzey, *Catalogue des antiquités chaldéennes du Louvre*, 1902.

³ De Morgan, *Délégation en Perse*, 1902.

⁴ *Die sumerischen und akkadischen Königsinschriften* (1907).

⁵ *Comptes rendus de l'Académie française*, 1911, p. 606.

⁶ *Ancient Records of Egypt*, Vol. I (1906).

⁷ Macalister, *The Excavations of Gezer*, 1912.

eastward as far as the foot of the Zagros Mountains where they founded the kingdoms of Lulubu and Gutiu, whose rulers have left us early Semitic inscriptions. Southern Babylonia still remained in the hands of the Sumerians. Since Akkad was the chief center of the Semites, the ancient name for their language was Akkadian. It is so called in the dating of a tablet from the reign of Samsuiluna (2080 B.C.).¹ For this reason it seems better to call these invaders Akkadians rather than the vague term Semitic Babylonians. Sumer and Akkad were thus the names respectively for the southern portion of the land that was occupied by the non-Semitic aborigines and the northern part that was occupied by the Semitic invaders.

The sculptures of this period distinguish sharply between the ethnological types of the Sumerians and Akkadians. The Sumerians shaved their heads and their faces, while the Akkadians wore long hair and full beards and mustaches. Hence the phrase "black-headed ones" originated in this period as a description of the Akkadians in contrast to the Sumerians. Semitic kings say that the gods have given them sovereignty over the "black-headed ones." The Sumerian dress consisted of a thick woollen petticoat fastened around the waist with a girdle. Sometimes there was a series of skirts one above the other in horizontal flounces. Sometimes it was perfectly plain, at other times it was scalloped around the bottom. The Akkadian dress, on the other hand, consisted of a loin-cloth, over which was worn a long narrow strip of

cloth, wrapped around the body in spiral folds, and thrown over the left shoulder. Both of these types are depicted side by side in battle-scenes and other artistic representations. Sumerian and Semite were both in the land at the time of the First Dynasty of Kish and the contemporary kings of Lagash (about 3100 B.C.), so that we must suppose that the first entry of the Semites into Babylonia occurred much earlier, perhaps as early as 3500 B.C.

C. History of the Akkadian Period

The history of this period is a long series of conflicts between the Semitic dynasties in the north and the Sumerian dynasties in the south, in which the Semites continually gained the ascendancy. Kish, Upi, and Agade successively held the hegemony in the north and reduced the kings of the south to the rank of *patesis*, or vassal kings. Through all the struggles the city of Lagash remained the chief capital of the Sumerians, and although it was tributary to the Semites, it never lost its identity. Little by little, however, the Akkadians encroached on the Sumerians until by the end of this period the population of Babylonia was mainly Semitic. Nevertheless, Sumerian civilization held its own and conquered the conquering Semites. The Semites had no writing and were compelled to use the Sumerian script. There was no way at first in which they could write Semitic in the Sumerian characters, so that they were obliged to use the Sumerian language. Thus it comes about that all the inscriptions of the rulers of Kish and Upi in the north are written in Sumerian,

¹ See Messerschmidt, *Or. Lit. Zeit.*, 1905, col. 268 ff.; King, *Chronicles*, I, 180, n. 3.

even though the kings themselves may bear Semitic names. There is no Semitism in any text from Ur-Nina (*ca.* 3040 B.C.) to Lugalzaggisi (2800 B.C.). Sargon of Agade (*ca.* 2775 B.C.) and his dynasty are the first to write Semitic with Sumerian signs. This custom eventually prevailed for purposes of daily life, although Sumerian remained the sacred language for the transmission of all religious texts, like Latin in the Middle Ages.

From the inscriptions the astonishing fact has been made clear that Palestine was ruled by South Babylonia between 3500 and 2500 B.C. and that active trade was kept up between Babylonia and Syria all through this period. Ur-Nina, who, on the minimum calculation, lived *ca.* 3000 B.C., brought cedar-wood for his temples and palaces from Mount Amanus and Mount Lebanon. Lugalzaggisi, who reigned *ca.* 2800 B.C., has recorded that he subdued all the lands from the Sea of the Rising Sun to the Sea of the Setting Sun, and that he set up his statue on the shores of the Mediterranean as a symbol of his sovereignty. Sargon, king of Agade, who reigned about 2775 B.C., not only subdued Syria, but even crossed the sea in ships and established his authority in Cyprus. Gudea, king of Lagash, about 2575 B.C., brought cedars from Mount Amanus, building stone and alabaster from Lebanon and Anti-Lebanon, copper from Mount Hermon, and gold from Arabia to adorn the temple of the god of his capital city.

D. The Tower of Babel

In Gen. 11:1-9 we are told that men settled in the land of Shinar (*i.e.*,

Sumer), and that they started to build a tower of baked clay bricks, but were prevented from finishing it by the confusion of languages, and that the place where this happened was called Babel (*i.e.*, Babylon). This tower is referred to also in the inscriptions of Nabopolassar, king of Babylon (625-604 B.C.). The passage reads as follows:

As for Etemenanki, the temple-tower of Babylon, which before my time had become weakened and had fallen in, Marduk the lord commanded me to lay its foundation in the heart of the earth [and] to raise its turrets to heaven. Baskets, spades [?], and U.RU I made out of ivory, ushu, and mismakanna wood; I caused the numerous workmen assembled in my land to carry them. I set to work [?]; I made bricks, I manufactured burned bricks. Like the downpour of heaven, which cannot be measured, like the massive flood, I caused the Arahtu to carry bitumen and pitch. . . . Unto Marduk, my lord, I bowed my neck; I arrayed myself in my gown, the robe of my royalty. Bricks and mortar I carried on my head, a hod of gold and silver I carried; and Nebuchadrezzar, the first-born, the chief son, beloved of my heart, I caused to carry mortar mixed with wine, oil, and [other] products along with my workmen. . . . I built the temple in front of Esharra with joy and rejoicing, and like a mountain I raised its tower aloft; to Marduk, my lord, as in days of old, I dedicated it for a sight to be gazed at.

Nebuchadrezzar had the glory of being the one to complete this tower. According to his inscriptions it consisted of seven stages. The first was 300 feet square and 110 feet high, the second 260 feet square and 60 feet high, the third 200 feet square and 20 feet high, the fourth 170 feet square and 20

feet high, the fifth 140 feet square and 20 feet high, the sixth 110 feet square and 20 feet high. The seventh stage was the temple of the god Marduk. This tower not only served as an ornament to the temple behind it, but also was used by the priests of Marduk in making astronomical observations.

From this it appears that the Tower of Babel was a tower-temple that had been begun by a prehistoric king of Babylonia. The confusion of tongues that prevented its completion was probably the invasion of Babylonia by the Semitic Akkadians which brought about such political disorder that the king who had undertaken this task was unable to carry it out. The vast foundations remained one of the wonders of the world, and became known to the Canaanites at the time of the Babylonian supremacy, from whom the story passed to the Hebrews after their conquest of Canaan.

E. Remains in Palestine

The Palestinian remains that belong to this period are the lowest strata in the mound of Gezer, and similar strata in other parts of the country. These consist of caves hewn in the soft limestone rock, containing chipped flints, bone and wood implements, pottery, and other products of the Neolithic age. Bronze or iron is not found, and the caves themselves bear evidence of having been excavated with bone or with wood implements. The remains found in them show that this people cultivated cereals of various sorts, and that they bred swine and goats. No traces of their religion are discovered, except in

the presence of rude phallic emblems. The idol-worshipping stage of religion had not yet been reached. Around the mouths of the caves multitudes of depressions known as "cup marks" are found in the surface of the rocks. There has been much dispute concerning what was their original design, but it is now generally believed that they served a religious purpose.

This primitive people cremated their dead, using for that purpose a cave fitted with a sort of chimney cut up through the rock in order to secure a good draught. The bottom of such a cave at Gezer is covered with the ashes of human bodies to a depth of over a foot. In these ashes a number of unburned bones were discovered, and from them it has been possible to reconstruct the ethnological features of the race. They did not belong to the Semites, since their skulls were of a different shape, and they were of inferior stature. None of the men exceeded 5 feet 7 inches in height. The fact that they burned their dead also proves that they were not Semites, since cremation has never been a custom of the Semitic peoples.

F. The Old Empire in Egypt

Contemporary with the Akkadian period in Babylonia was the Old Empire, as it is called, in Egypt which included Dynasties I-VI of the lists of kings. Menes, the founder of the First, or Thinite, Dynasty, lived about 3300 B.C. He was a prince of the Upper Egyptian town of Thinis who succeeded in uniting all the districts of Egypt under his rule. His tomb was discovered by De Morgan at Naqada in 1897.¹ The objects found

¹ See De Morgan, *Ethnographie préhistorique*, pp. 142-202.

in this tomb are extremely fine products of the archaic style of art known as late pre-dynastic. The tombs of the other kings of the dynasty have been found at Abydos, the chief seat of the Osiris cult in later times. The beautiful objects of gold, ivory, and stone that these contained bear witness to the high development of art in this early period.¹ The fifth king of this dynasty, Semempses (Semerkhet), has left a relief carved on a rock in the Wādy Maghāra at Mount Sinai.² This shows that as early as the First Dynasty the Egyptians invaded the Sinaitic peninsula in order to mine copper, turquoise, and malachite. The same is proved by the objects made of these minerals that are found in their tombs.

The Second Dynasty also was of Thinite origin. The graves of some of its kings have been found in Abydos. It continued the primitive art and civilization of the First Dynasty.

The Third Dynasty had its capital at Memphis. Its first king Zoser constructed as his tomb a terraced pyramid at Sakkara like the tower-temples of Babylonia that marks the transition from the rectangular mastabas of the earlier period to the true pyramids of the succeeding period.³ He also has left an inscription at the copper mines of Mount Sinai.⁴ The later kings of this dynasty probably constructed the great stone pyramids of Dashur which are the earliest specimens of this type of architecture. They bear wit-

ness to the wealth and power as well as to the engineering skill of this dynasty.

Snefru, the first king of the Fourth Dynasty (*ca.* 2800 B.C.) developed the mining operations at Sinai to such an extent, and put them on such a permanent military basis that he was regarded by later generations as the patron god of this region. He has left a relief and inscription at Sinai.⁵ He probably constructed the terraced pyramid at Medum and also the pyramid with a double slope at Dashur. Khufu, the successor of Snefru (the Cheops of the Greeks), was the builder of the Great Pyramid at Gizeh near Cairo, the largest structure ever reared by the hand of man. The two other pyramids at Gizeh, which are nearly as large, were erected by Khafre and Menkure, later kings of the same dynasty. Khufu also has left an inscription in the Wādy Maghāra at Mount Sinai.⁶ Khafre was perhaps the erector of the Sphinx.

The kings of the Fifth Dynasty continued the glory of the Fourth Dynasty. They also were pyramid-builders and conducted expeditions to Sinai and to Punt, or the Somali coast, at the southern end of the Red Sea. The pyramid of Unis, the last king of the dynasty, contains the so-called Pyramid Texts, which are the earliest extended records of the Egyptian religion, and are the foundation of the ritual formulae that went to make up the later Book of the Dead.

¹ See Petrie, *Royal Tombs*.

² Petrie, *Researches in Sinai*, pp. 41 ff.

³ Petrie, *Researches in Sinai*, p. 44; translated by Breasted, *Ancient Records of Egypt*, I, 75.

⁴ Breasted, *Ancient Records*, I, 83.

⁵ Breasted, *History of Egypt*, Fig. 63.

⁶ Petrie, *Researches in Sinai*, p. 44.

It appears, accordingly, that the period of the Old Empire in Egypt (3500-2500 B.C.), contemporary with the Akkadian and Sumerian states of Babylonia before the rise of the first Dynasty of Babylon, was an era of high attain-

ment in the arts and sciences in both lands; and that both Egyptian and Babylonian civilization reached their classical form in this period, and did not deviate greatly from it during the succeeding centuries.

VIII. The Amorite Period (2500-1580 B.C.)

A. The Babylonian Sources

For this period a large number of original Babylonian sources have come to light during the last few years. These consist of inscriptions of the kings, law-codes and legal documents, contracts, deeds and other business records, and numerous letters of the kings and of private individuals.¹

B. History of Babylonia in the Amorite Period

From these various sources we learn that about 2500 B.C. a second wave of Semitic migration poured out of Arabia and overflowed Babylonia. Evidence of this is found in a new type of proper names that suddenly makes its appearance. Among the kings of the First Dynasty of Babylon and in contract-tablets of the same period names occur in which the deity is designated as 'Abi,

"father," or 'Ammi, "paternal uncle," or Shumu, "name," and the third person imperfect of the verb is formed with prefixed ya. These formations are not Babylonian, but are characteristic of the Canaanite group of languages. That this migration was not limited to Babylonia is proved by the ancient Minaean inscriptions which Halévy and Glaser have discovered in South Arabia. The names found in these are of precisely the same types as those just mentioned. The Egyptian monuments bear witness that the valley of the Nile was overrun by Semites at the same time when Babylonia was invaded. Canaan also was affected by this Semitic migration, as is shown by two proper names of this period, *Ammi-anshi*, in the travels of Sinuhe, and *Abishai*, on the tomb of Khnumhotep. We are led thus to the conclusion that about 2500 B.C. a wave

¹ See L. W. King, *The Letters and Inscriptions of Hammurabi, King of Babylon, about B.C. 2200, to Which Are Added a Series of Letters of Other Kings of the First Dynasty of Babylon*, 3 vols., London, 1898-1900; L. W. King, *Chronicles concerning Early Babylonian Kings*, 2 vols., London, 1907; H. Ranke, *Early Babylonian Personal Names*, Philadelphia, 1905; *Documents from the Time of the First Dynasty of Babylon*, Philadelphia, 1907; A. Poebel, *Documents of the First Dynasty of Babylon*, Philadelphia, 1909; D. W. Myhrman, *Sumerian Administrative Documents, Dated in the Reigns of the Kings of the Second Dynasty of Ur from the Temple Archives of Nippur*, Philadelphia, 1910; A. Ungnad, *Babylonische Briefe aus der Zeit der Hammurapi-Dynastie*, Leipzig, 1914; S. A. Cook, *The Laws of Moses and the Code of Hammurabi*, London, 1903; C. H. W. Johns, *The Oldest Code of Laws in the World*, Edinburgh, 1903; R. F. Harper, *The Code of Hammurabi, King of Babylon*, Chicago, 1904; W. W. Davies, *The Codes of Hammurabi and Moses*, New York, 1905. For the discussion of the history of this period derived from these sources see King, *History of Sumer and Akkad*, pp. 303-20; Hall, *Ancient History of the Near East*, pp. 191-99; Paton, *Early History of Syria and Palestine*, pp. 25-63.

of Semitic migration overflowed Western Asia from Babylonia to Egypt and from Syria to South Arabia.

The most appropriate name for this migration is Amorite. In a contract-tablet of the reign of Amisaduqa, a region in the vicinity of Sippar is called *Amurru*, i.e., "the Amorite"; and in another tablet of the same period this is identified with MAR-TU, which is the ideogram (or the ancient name) for Syria-Palestine. From this it follows, first, that MAR-TU of the earlier Babylonian inscriptions had become equivalent to *Amurru*, "the Amorite land"; and, second, that there were Amorites in Babylonia who, after the analogy of their western relatives, could be designated MAR-TU.

The Amorite invasion so weakened Babylonia that it lost its supremacy in Syria and Palestine, and could not resist the attacks of its neighbors. Kudur-Nanḫundi, king of Elam, gathered his clans and swept down upon his hereditary foe. The Elamites had old scores to pay off, and now that their turn had come they showed Babylonia no mercy. They pillaged its cities, slew its people, burned its temples, and carried off the images of its gods. The venerable sanctuary at Nippur, where for more than a thousand years the votive tablets of the kings had been set up, they razed to the ground, and broke its precious tablets in pieces.

The date of this conquest is given by the interesting statement of Ashurbanipal that, after his great victory over Elam, he brought back the image of the goddess Nana, which, 1,635 years before, Kudur-Nanḫundi had carried away from its temple at Erech. This places the

Elamite incursion about 2280 B.C. It must thus have occurred just before the founding of the First Dynasty of Babylon.

Kudur-Nanḫundi did not himself administer the newly conquered territory, but intrusted it to a viceroy whose headquarters were at Larsa. A later one of these viceroys was named Kudur-Mabuk, governor of Yamutbal. He was assisted by his sons Arad-Sin and Rim-Sin.

The Elamite supremacy in Babylonia and in the West did not long survive. We have an inscription of Hammurabi (2123-2081 B.C.) which reads, "In the month Shabatu, on the 23d (22d) day, in the year when Hammurabi in the strength of Anu and Bel established his welfare, and the Governor of Yamutbal and Rim-Sin his [i.e., Hammurabi's] hand cast to the ground." From this inscription it is clear that Hammurabi succeeded in casting off the Elamite yoke. This achievement was followed by the uniting of Babylonia under his rule. Babylon now became the capital of Western Asia, and for many centuries it did not lose this position. Even after Assyria had robbed it of political influence it retained its religious supremacy. Like Rome of the Middle Ages it remained a holy city, from which law and learning went forth; and the conqueror who laid claim to the dominion of the world must still receive his crown from the hand of Bel, its chief god.

This lofty position she owed to the genius of Hammurabi. He conciliated the priesthoods of the local sanctuaries by rebuilding the temples that the Elamites had destroyed. He constructed

canals to drain swamps and to bring water. He carried on so many successful wars with the surrounding nations that in one of his inscriptions he speaks of himself as "the mighty warrior who hews down his foes, the whirlwind of battle that overthrows the land of the enemies, who brings conflict to rest, who brings rebellion to an end, who destroys warriors like an image of clay, who overcomes the obstacles of impassable mountains." That this conqueror gained control of Syria and Palestine also is proved by an inscription in which his sole title is "king of Martu."

Ammiditana, the great-grandson of Hammurabi, styles himself "king of the vast land of Martu." Here there can be no doubt that Martu refers to Syria-Palestine. He is the only king of the first Dynasty of Babylon besides Hammurabi who is expressly said to have ruled over the West, but it is probable that all the other kings maintained the traditional limits of the empire.

C. The Hebrew Sources for the Amorite Period

1. *The document in Gen., chap 14.*—This relates how in the days of Amraphel, king of Shinar, Chedorla'omer, king of Elam, in company with Arioch, king of Ellassar, and Tidal, king of Goiim, subdued the kings of the Vale of Siddim. Thirteen years later they rebelled, and the following year he came up with his allies and smote the regions east of the Jordan and of Southern Palestine. Then turning eastward, he engaged the kings of the Vale of Siddim,

defeated them, and carried away spoil and captives. Hearing of this, Abram, who dwelt by the oaks of Mamre, gathered his allies the Amorites, pursued Chedorla'omer, fell upon him suddenly by night, routed his army, and pursued the fugitives as far as Hobah in the neighborhood of Damascus. Returning, he restored his possessions to the king of Sodom, and paid tithes to Melchizedek, the priest-king of Salem.

It is now generally admitted that Amraphel is the same as Hammurabi, or Ammurapi, the sixth king of the First Dynasty of Babylon.¹ The *el* at the end of the name is the word for god. The old Babylonian kings were deified even during their lifetimes. Whether the other eastern kings of Gen. 14:1 are mentioned in the Babylonian records is much disputed. It is possible that the name read Arad-Sin in Semitic might have been read Eri-Aku, or Arioch, in Sumerian. Chedorla'omer, or Kudur-Laghamar, is an Elamite name of precisely the same formation as Kudur-Nanjudi and Kudur-Mabuk, and Laghamar is a well-known Elamite deity. Since the Elamite supremacy lasted at least one hundred years, there is no difficulty in supposing that Kudur-Laghamar was one of the successors of Kudur-Nanjudi.

Amraphel is called "king of Shinar." From Gen. 11:2, 9 it is evident that the Hebrews located this land in North Babylonia, and regarded Babel (Babylon) as its chief city. With this corresponds the fact that Hammurabi was king of Babylon. The episode is dated "in the days of 'Amraphel,'" rather than

¹ But see C. H. W. Johns, *The Relations between the Laws of Babylonia and the Laws of the Hebrew Prophets* (1914), pp. 18 f.

in the days of Chedorla'omer; this implies a knowledge of Hammurabi's supremacy over Western Asia after his defeat of the Ellamites. Elassar, the residence of Arioch, is manifestly a corrupted form of Larsa, the Babylonian capital of the Elamites. Chedorla'omer is called "king of Elam," which corresponds with the Elamite form of his name. It appears, accordingly, that Gen., chap. 14, displays a surprisingly accurate knowledge of Babylonian history in the time of the First Dynasty.

As to the origin of this document there is general agreement that it is not derived from J, E, or P, the main sources of the Book of Genesis, but is a unique and independent narrative. So many historical details cannot have come down through oral tradition, like the material in the other Pentateuchal documents, but must rest upon written records. Two theories are possible: either records of the time of Chedorla'omer were preserved in Palestine, or else the Jews, after they were carried into captivity, had access to Babylonian tablets of the time of Hammurabi. In the first case the story of Abram's relations to the kings of the East must be regarded as an integral part of the record; in the second case, it will have to be pronounced a fanciful *midrash* appended to authentic ancient data. Both of these theories are held by competent critics, and there is no sign yet of an agreement.

The theory that a Jew of the exile derived the history of Gen., chap. 14, from Babylonian sources is fraught with grave difficulties. It is unlikely that the Babylonians of so late a date could have furnished the historical details

that are found in this narrative. The names of the kings and of the regions over which they ruled are not conformed to Babylonian spelling, as must have been the case if they had been drawn directly from Babylonian records, but show a wideness of variation that is explicable only as the result of a long independent transmission. All have been recast in a manner which suggests that the Hebrews derived them from the Canaanites rather than from the Babylonians. The names of tribes and of places belong to the most ancient period of Palestinian history. The inhabitants, even of the extreme south, are represented as Amorites (vss. 7, 13). This is in accord with the Old Babylonian use of Amurru as the equivalent of Martu, or Syria-Palestine. The names of places in Gen., chap. 14, are archaic, as is shown by the fact that they are explained by the editor. Thus after Bela he remarks, "the same is Zoar"; after En-mishpat, "the same is Kadesh"; after the Vale of Shaveh, "the same is the King's Vale." Accordingly, the theory of the preservation of an ancient Palestinian document in Gen., chap. 14, commends itself as on the whole more probable.

2. *Other Hebrew sources.*—Our only other sources for this period are the narratives of Abraham in the J, E, and P documents of Genesis: the J document, which calls God Yahweh (Jehovah), was written in the kingdom of Judah about 850–800 B.C.; the E document, which calls God El or Elohim, was written in the kingdom of Ephraim about 800–750 B.C.; and P, or the Priestly document, was written in Babylonia about 500 B.C. By Massoretic Hebrew tradi-

tion Abraham is placed about 2100 B.C. There is thus an interval of 1,300 years between Abraham and the earliest of the documents of Genesis, and of 1,600 years between him and the latest of these documents. Under these conditions we cannot expect to find exact history in the stories of the patriarchs.

Having now considered the Babylonian and the Hebrew sources for the Amorite period to which Abraham is assigned by the fourteenth chapter of Genesis, in the next article we shall consider the nature and historical character of the Old Testament traditions in regard to Abraham.

A PRAYER FOR GUIDANCE

Our heavenly Father: We thank thee that we do not have to force ourselves to think of thee. We thank thee that thou art a part of our every thought. When we want thee, thou art not far from every one of us. When we turn away from thee, we are quickly reminded of thy presence. We thank thee that thou art with us, sometimes most impressively, when we are trying hardest to be alone. We thank thee that, whatever our need, we have found recourse in thee. Whenever we have been in moods like those of little children, we have found refuge in thee as a parent. Whenever we have been stricken or smitten with the heavier sorrows or stripes that fall to the lot of older men and women, we have found comfort and healing in thee. Whenever we have been most confident and inclined to arrogance, we have presently been reproved and corrected by finding that, at our utmost, we are still limited by the thought of God.

We come to thee now as men and women charged each with a part of the work of the world. Compared with thine eternity, we are creatures of a moment. Compared with thy providence and resources, we are futile. Yet among our fellow-men, for the brief space of our working years, we are trustees. To each of us is committed some important task, perhaps tasks of several different kinds. Thy will is to be done through us, perhaps in more than one way. Wilt thou then enable us to see our service, which might otherwise seem trivial and irksome, in such light as part of thy design that it may be glorified. With every enlargement and enrichment of our thoughts about the meaning of life, may we increase in ability to think of thee, and to act toward thee, as the Master Workman, the Architect of time and eternity, with a place in thine infinite plan for the best that each of us can perform. Especially may we learn to trace thy purpose, not apart from the human beings with whom we live and move, but first and foremost in everything that we can understand about possibilities of edifying one another's lives.

In the fellowship of him who discovered the Heavenly Father as the Eternal Worker. AMEN.

THE AMERICAN INSTITUTE OF SACRED LITERATURE

THE DUTY OF THE CHURCH IN RELATION TO THE STRUGGLING CLASSES. IV A READING COURSE FOR MINISTERS

ALLAN HOBEN

Associate Professor of Practical Theology, University of Chicago

Part IV. Juvenile Delinquency: Court and Institutional Treatment

REQUIRED READING

*Flexner and Baldwin, *Juvenile Courts and Probation*.

COLLATERAL READING

Thomas D. Eliot, *The Juvenile Court and the Community*.

Hastings H. Hart, *Juvenile Court Laws in the United States*.

William R. George and Lyman Beecher Stowe, *Citizens Made and Remade*.

R. R. Reeder, *How Two Hundred Children Live and Learn*.

Gulick and Ayres, *Medical Inspection of Schools*.

L. P. Ayres, *Laggards in Our Schools*.

A. P. Drucker, *The Juvenile-Adult Offender*. (Pamphlet, published by the Juvenile Protective Association, Chicago.)

Hastings H. Hart, *Preventive Treatment of Neglected Children*. (Parts I-III and Part VI.)

C. R. Henderson, *Preventive Agencies and Methods*, chap. vi.

1. Theory of the Juvenile Court

The traditional theory that parents are absolute owners of their children has held broad sway. So long as the child was not violently or suddenly put to

death society was content to leave the matter of its health and moral training to be cared for by the natural affection and intelligence of the parent. Compulsory education was the first legal invasion of this supposedly exclusive proprietorship. With the growth of social consciousness and the gradual development from individualism and the *laissez faire* doctrine the state came to hold that it had some right in the child as a prospective citizen, and later to maintain, under pressure from humanitarians, that the child also had some rights in and for himself.

The rise of the Juvenile Court marked this stage in the state's attempt to regulate the training and protection of children. Some limit must be set to the degree of neglect which might be practiced by indigent, ignorant, degenerate, and immoral parents and guardians. So also the parent must be held accountable before the law for contributing to the delinquency of the child.

It was seen that to impute to child offenders the same degree of responsibility that attaches to the normal adult

criminal was a supposition unjustified in fact, and that to deal with erring children by the same formal process which the courts applied to adult criminals was likely only to confirm them in crime. To prove the charge against the child, to throw him into jail, in association with hardened and vicious persons, was but to make him and society worse off.

2. Aim of the Juvenile Court

Consequently some of the aims of those who were interested in an improved treatment for unfortunate and offending children were: (a) to insure a place of detention before hearing entirely separated from criminals and criminal contact; (b) to give such study to each case as to ascertain *why* the child acted as he did rather than to center on the formal task of convicting him of a given charge; (c) to provide an extension of preventive and remedial treatment in the person of the probation officer; (d) to guarantee to children needing it such institutional treatment as would fit them for a return to normal social living; (e) to stimulate parents in the proper care of their children; (f) to determine the custody of dependent children and, in a word, to restore the dependent and delinquent child, when not permanently incapacitated by physical or mental defect, to the conditions of "a normal family home."

3. Organization and Process

In order to place this important piece of judicial reform beyond the dangers inherent in inexperienced magistrates and petty judges, it has been the custom to organize the Juvenile Court as a

function of the Circuit or County Court system. This is calculated to insure a higher type of judge and greater permanency in the position. The judge appoints the chief probation officer and his helpers under civil-service rules. In a well-developed probation service, such as that of the Cook County Juvenile Court of Illinois, there will be found the following departments: Complaint, Delinquent Boys, Child-Placing, Dependent Children and Delinquent Girls at Home, and Fund-to-Parents. The court also makes a wise and gracious provision in having a woman associated with the judge for the private hearing of girls' cases.

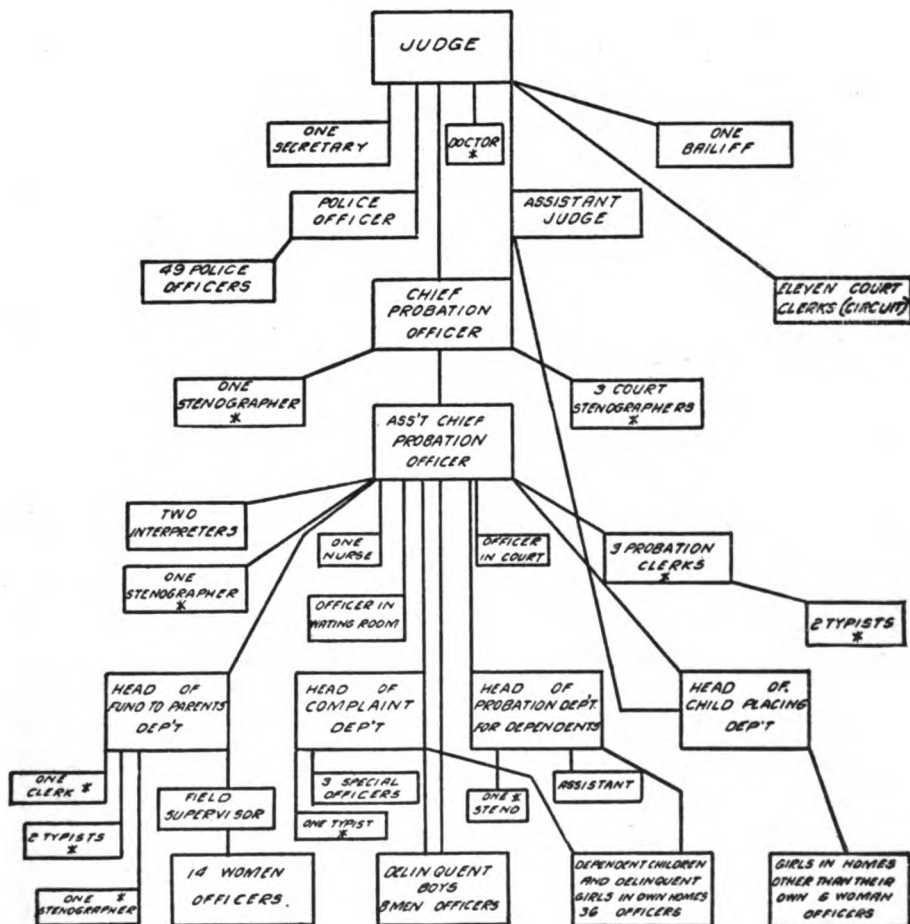
The probation officer is the key to the whole treatment. It becomes his or her duty to learn all about the home, school, employment, and social factors in the case prior to hearing and to represent the child in court. For obvious reasons the officer who makes this preliminary investigation will frequently not be the one to whom the delinquent is paroled if the court decides that it is best to place him on probation. In the early days of the court children were sometimes paroled to private citizens of good standing, but this voluntary service has usually proved to be disappointing.

Any child who becomes a ward of the court remains such until reaching the age of twenty-one unless discharged. On recommendation of the probation officer and upon proof of the child's fitness, the court may at any time release the reformed or improved offender. Similarly the superintendent of the reformatory to which the delinquent has been committed may advise and

secure the child's return to normal society.

The accompanying graph by Mr. Joel D. Hunter, chief probation officer of the Cook County Juvenile Court, shows at a glance the organization of

of a child who, to his best knowledge and belief, is delinquent, or dependent, etc. The court issues a summons for parents or guardian to appear with the child. Children who may not be left in parental custody awaiting hearing are detained



one of the most highly developed juvenile courts in the country.

No detailed statement of process can be attempted in this study. It must be sufficient to indicate merely that any citizen may *petition* the court in behalf

in the Juvenile Detention Home where they have proper physical and educational care. The physical and mental condition of the child is scientifically ascertained. The hearing (unless a jury is demanded) is practically private, being

so quietly carried on between the judge and the interested parties that the curiosity of court loafers and sensation mongers is effectually balked.

The offender may be paroled to parents subject to visitation and supervision by the probation officer, may be placed in another home with the same supervision, or may be sent to a reformatory institution. Girls who have reached a degree of delinquency calling for court treatment will more frequently need institutional custody than will be the case with boys. Most girls are brought in for incorrigibility and immorality, most boys for some form of stealing.

The Boys' Court, so called, is somewhat similarly organized to handle the cases of boys who are over juvenile-court age and under twenty-one years. The Court of Domestic Relations aims to reconcile parents who are tempted to break up their home and so endanger the children, and to force non-supporting neglectful, or deserting husbands to perform their duties by wife and children.

4. Institutions

The more careful examination of delinquents in recent years has revealed the fact that the physical and mental defects of repeaters often call for institutional care. This is a mercy to the afflicted children and a necessary safeguard for the public. Even with normal children, who compose the great bulk of delinquents, it has been found that the routine and good habits enforced where all the living conditions are controlled may, if not too prolonged, have great corrective value.

Vast congregate institutions are no longer in good standing. The cottage system with some attempt to approximate the conditions of normal family life is proving superior. The regimen of an equal balance between healthful occupation—preferably in the open—and school work, together with proper food and rest and the attempt to train the wards for vocational efficiency, will go a long way toward remaking these prospective citizens.

But the institution is never the goal for the normal child. The aim of the whole process is the return to the home, if the home be fit; or the placing out in a suitable home as soon as one can be found for the child who is prepared for a new chance to "make good."

In fact the rapid spread of the Fund-to-Parents act from state to state is an attempt so to subsidize the indigent home where the widow has a family on her hands that she may be enabled to give such attention to the home-care of the children as to prevent them from falling into delinquency. As never before, the whole treatment is centering about the home and is therefore full of promise that in due time society will see to it that justice is accorded this primary institution, whose failure means juvenile delinquency and whose efficiency means morality, happiness, and good citizenship.

Topics for Discussion

1. What provision is made in your community for the detention, trial, and treatment of juvenile delinquents?
2. What is the extent of truancy in your community and how is it handled?
3. Visit a near-by reformatory or industrial school for boys or girls and estimate

the moral and religious value of its regimen.

4. Ascertain the attitude of the police toward troublesome boys and of the boys toward the police and try to explain the phenomena.

5. Consider carefully the present tendency to emphasize social as contrasted with

individual responsibility in the case of misdemeanants, and try to reach a just principle in the light of Jesus' teachings.

6. Discuss the advantages, if any, which might arise from directing the attention of the church to specific sins and their prevention as compared with the consideration of sin as a total and undifferentiated "state."

SUGGESTIONS TO LEADERS OF CLASSES USING THE COURSE "THE MESSAGE OF JESUS TO OUR MODERN LIFE"

STUDY VIII

THE CHRISTIAN COMMUNITY OR THE CHURCH

It is perhaps to be regretted that we must go outside of the gospel to secure much of our data for the topic for this month. But perhaps the class will better realize that the religion of Jesus and the early church was not a ready-made set of principles and practices, but a spirit applied to life, and that, even so, it was not a wholly new spirit but had been coming gradually to the consciousness of men throughout the Old Testament period, and in Jesus found its complete expression. It will thus be seen that each succeeding generation brought with it something of the old which hampered in some measure the development of the new. We shall also appreciate the fact that the institutions which we have inherited, like those which Jesus inherited, are not perfect. The class members will be more ready, therefore, to feel that upon them, as members of the church, rests the responsibility for keeping the church moving forward as fast as progressive idealism points the way to more efficient and practical service.

The great difficulty in our church life today is that the average layman continually thinks of the church as something

apart from himself, instead of himself as a unit in the church and he and his fellows all together constituting the church and able, if they wish, to mend those things in it which they decry.

When it has been discovered by the study of the selections to be read how little specific teaching Jesus, or even the earlier religious teachers of the Hebrews gave us concerning church organization and functions, there will be opportunity to give an entire meeting to the discussion of the duties and work of a modern church.

A group realizing that the field is clear for new ideas will approach the subject with new enthusiasm. The two programs which follow are arranged with this purpose in mind.

The program for the first meeting of the month may consider the following topics:

Leader: Some examples of what may be termed "institutionalized thought" as it appears in modern society.

Members: (1) The chief characteristics of the organization and practice of worship among the Hebrews after the building of the first temple. (2) The rise of the synagogue and its customs and uses. (3) The attitude

of Jesus toward the organized religious worship of his times; illustrate by incidents. (4) The relation of the early Christian to the synagogue or temple; illustrate by incidents. (5) The characteristics of the earliest organization in the Christian community of apostolic days. (6) The relation of the gentile churches to the social and ethical life of their members and of those whom they sought to evangelize.

Discussion: What elements in our own church organization, service, customs, have we inherited from apostolic days and how much of this goes back to Jesus, either as instruction or practice?

The second meeting may give attention to the following themes:

Leader: A presentation of some statistical information concerning the present number and variety of different denominations, their approximate membership, and importance in the civilization of the world.

Members: Concerning the organization of the modern church: (1) The essentials of a successful organization for the worship of all the congregation, children as well as adults. (2) The educational task of a church—what, whom, when, and how should it teach? Is its educational work adequately done? If not, suggest remedies. (3) The midweek meeting. What ought it to be? (4) The organization of the church for charity or social service (a working ideal). (5) The organization for

the expansion of its beliefs—that is, evangelization. (How many people in the community come into the churches in a given year? What proportion does this number represent of the population? What brings in those who do come?) (6) The organization for the expansion of its belief in the whole country (home missions) and in the world (foreign missions).

Discussion: How could the organization of our own local church be modified in such a way as to render better service to the advancement of the Kingdom of God in our own city and in the world? If it seems advisable, this discussion may be followed by an investigation and reports of methods and practices in the church in all its relationships—boards, committees, societies, Sunday school, etc.

REFERENCE READING

Mathews, *Scientific Management in the Churches*; Mathews, *The Church and the Changing Order*; Coe, *Education in Religion and Morals*; Butterfield, *The Country Church and the Rural Problem*; Tucker, *The Church in Modern Society*; Athearn, *The Church School*; Dobschütz, *Christian Life in the Primitive Church*; McGiffert, *The Apostolic Age*; Bacon, *The Founding of the Church*.

A full course of reading (twenty volumes) on "The Efficient Church" is arranged for ministers by the Institute. A syllabus of 40 pages and a traveling library accompany it. Information may be obtained by addressing the Institute, at the University of Chicago.

CURRENT OPINION

Salvation in Modern Terms

In the *American Journal of Theology* for January, Professor Cross studies "The Modern Trend in Soteriology." The religion of every man is just his way of seeking salvation, so that a theological system is an intellectual explanation of the motive of the religious life. Whenever the religious life is enriched by new steps forward taken by scientific observation and social or economic study, there appears a new form of soteriology. To be saved is to go from a lower to a higher and better life. Although it seems clear that in soteriology the end which we call salvation is fundamental while the means of attaining it ought to have less importance it is a fact that in the history of theological controversy the latter have assumed the first place. The Protestant Reformation released a powerful current of spiritual energy that had been dammed back by mediaevalism. The material universe was being investigated, the old cosmology was destroyed, and with the new came the necessity of reconstructing the representation of salvation. The Protestant vindication of the prerogative of the human mind is found in leading non-Protestant thinkers like Descartes and Spinoza. Although many of the arguments brought forth were misleading, in the main, the plea for the dignity of the human intellect was creative and made impossible for a later age to dissociate the process of salvation from the normal activities of the mind. This position has been rather strengthened by the obliteration of the old boundaries between the natural and the revealed. A growing mass of intelligent people refuse to give their adherence to any theory of human betterment whether individual or social that ignores or challenges the order of the cosmos. The modern attitude condemns therefore both mediaeval

Catholicism and Calvinism with their pessimism.

Christianity is seen to be a faith in our divine sonship that rouses the conviction that all things are ours, fills us with an eagerness to make ourselves at home in the universe, and to place its treasures at the feet of every man. . . . The Christian salvation is more than the rescue of so many people from a state of sinfulness or misery. It is a historical momentum moving down from Christ through the generations and in increasing volume perpetuating itself normally in the life of the present.

The modern conception of atonement is therefore not that of satisfaction by a *penal* substitution of the innocent for the guilty but a *vital* participation of Christ to the life of humanity, whereby a redemptive energy of a wonderful kind streams into the life of men and brings them to the potentialities of their being. The idea of the Church of the Living God, a communion in which each believer gives himself to the whole and all give themselves to each, embodies the purpose of salvation of God who works all things together for good to them that love him and whose method it is to make of those who are being saved a vital part of the body of Christ, the Church.

Life and Conscience

In the *Hibbert Journal* for January, Professor D. N. Paton writes on "A Physiologist's View of Life and Mind." The discovery that atoms of matter are not the stable units that they were supposed to be has not only changed our conception of matter and energy but has far-reaching consequences in the domain of biology itself. Do living things behave in a manner so different from non-living things that we are forced to conclude that there is between them a fundamental difference? There

seems to be a remarkable analogy between the growth of a crystal and that of a very simple form of life like yeast: but when the crystal is oxydized, some latent energy is lost to the substance, while in the case of yeast some of the energy so liberated is used to build non-living matter into living matter. The power of growth of these simple organisms is wonderful. It has been calculated that a single paramoecium, a small infusorian visible only under the microscope, would, under favorable conditions of food supply, in one year form a mass of protoplasm the size of the earth. The great and profound mystery is not, however, the difference between living and non-living things, but the nature of the difference between creatures without and those with a consciousness. Consciousness is not an essential of living matter, it is an epiphenomenon linked with the appearance of a higher and more complex form of life.

Incarnation and Redemption

Cold metaphysic speculation is often led astray but "it is the heart which makes a theologian." This applies particularly to the Incarnation. So long as Jesus is viewed from a cold metaphysic standpoint, says Dr. Shaw in his article on "The Ethical Import of the Incarnation" (*Methodist Review*, March-April, 1915), his coming into the world solves nothing; it is only another of the riddles of life. But the Logos of St. John moves with living force in the deep and vital currents of human life and of human activity, while now the Logos of Philo is thought of only as a lifeless and forgotten speculation. The motive of the incarnation is the redemption of man. It does not bring a subterfuge to be accepted in the place of a righteous life, but it opens the way to that life. For a Christian the Way is Christ, a Person, not a code of legal requirements or a system of philosophical ethics. The Incarnation brings about social regeneration by a concrete representation

of divine Fatherhood united to universal brotherhood. To this end was the Son of God manifested, that he might destroy the works of the devil.

A Miracle in the Making

In the *Reformed Church Review* for January, 1915, Mr. Theodore F. Herman writes on "The Church and the Social Order." There are three great miracles which challenge our faith: the creation of man, the gift of Christ, the birth of a redeemed humanity; these events are miracles because they are signs of the existence, the power, and the presence of God in the universe. And the greatest of them is the last, which is still unrealized. The world is still full of greed, intemperance, and licentiousness. Professor Ferrero, the great authority in Roman history, declares that the progress of mankind in nineteen centuries has been scarcely appreciable. The social problem is as old as Moses but now it has found a voice, and since the sixteenth century there has been one revolt after the other, in religion, in philosophy, and in politics. We are now in the midst of the last of these great revolts, in which the common man asserts his common rights in our complex industrial and social life. Socialism is the religion of masses today and is either indifferent or hostile to the church. The church ought to show clearly that she has a social message: Jesus Christ was more than a social reformer, and yet he shared the social passion of the Hebrew prophets. This gospel contained the germs of a social order founded upon love, service, and equality, and not, as was the existing order, founded upon force, exploitation, and inequality. The social creed set forth in 1912 by the Federal Council of the churches of Christ in America ought to be more widely known. The church indeed has never repudiated the gospel of Jesus and the social creed which is the substance of the message of the Kingdom of God, but, as a

matter of fact, the gospel of Jesus was so divine that no past age has been able or prepared either to apprehend or to express its heights and depths. There is now in the church a tremendous social awakening and we may hope to see the third miracle come to pass—a redeemed humanity.

Miracles, Law, and Will

In the *Constructive Quarterly* for March, 1914, Dr. C. Stange writes on "Natural Law and Belief in Miracle." Modern natural science and modern historical science make it difficult to believe in miracles, but it is noticeable that quite generally the attitude toward the miraculous is accepted as a criterion of an acknowledgment of Christianity and that the elimination of miracle must be fatal to the existence of Christian belief. If it is impossible to think of Christianity without miracle, the question remains whether the contradiction between miracle and the modern point of view is insoluble. The current conception of miracle is that it is a violation of natural law. This is a false definition of miracle. But we know that natural laws, in a certain sense, are only hypotheses of the human mind for the knowledge of phenomena. The modern scientists allow generally that we must be ready at any time to face a revision of these laws, but the idea of cause remains necessary to the study of natural science. The belief in miracle arose at a time when the conception of natural law was unknown, and therefore in the first instance a miracle was not considered as a violation of a non-existing natural law. The miracle of creation comes to our consciousness just when we experience in it the idea of order. By calling the world a creation of God we mean that the fact of the world's existence appears as the free act of a reasoning will; so that generally we determine the relation of God to the world, not through the conception of cause, but through the conception of will. In the human will we

distinguish technical rules of its action from the proper content of the will without bringing contradiction between the two; in the same manner there is no opposition between the saving activity or special providence of God and his creative action.

Sin and Death

In the *Expositor* of February, 1915, Dr. A. Van Hoonacker writes on "The Connexion of Death with Sin according to Genesis ii-iii." It is quite clear that the author of that story believed that man in his state of blissful innocence was destined never to die, but not because he was immortal by nature. Safeguard against death was prepared for man by God by means of a medicine from the tree of life which would have continually checked and averted the natural agencies which make for death. Through sin, man did lose this privilege and his fate became that of every creature that grows and breathes. And this was truly the fulfilment of the divine warning in Genesis 2, 17: "On the day that thou eatest of it, thou shalt die!"

The Last Days of a World

To most of us eschatological speculations do not appeal very much because so many eccentric sects rode them to death, but, as Mr. Kelly remarks in his article on "Eschatological Interpretations and War" (*Church Quarterly Review*, January, 1915), these ideas were of paramount importance in Christian life in other times. For more than a hundred years after the death of Paul, belief in the early return of Jesus was all but universal. The evolutionary theory has been fatal to this millenarianism. Mr. Kelly thinks that in the eschatological discourse of Jesus (Matt., chap. 24; Luke, chap. 21) "the end of the world" does not mean the end of the physical universe, but is symbolical and means the existent order of things, society. We ourselves speak of a world of fashion, of business, or of a classical

world, a mediaeval world, a nineteenth-century world. In the crises of history there is a great mystery. Was Jerusalem in the wrong against Babylon or against Rome? Was the Roman Empire in the wrong against the Barbarian invaders or the Byzantine Empire against the Mohammedans? All these were victories of wanton aggressors when right did not avail against might. This is because righteousness is a question of truth, but immediate victory is not to truth but to faith: the Crusaders had a true faith but so much arrogant self-confidence that they did not take the trouble to learn the very elements of their fighting business. If this war is the beginning of the long end of all European civilization the faithful will go through the troublous times to come just as the church stood while the Roman Empire crumbled down. There is no reason why the Christian ideal of a new heaven and of a new earth may not be nearer to us than we think.

The Doukhobors

Although it is commonly said that it is the nature of Protestantism to divide itself *ad infinitum* in a multitude of sects, Mr. Aurelio Palmieri says in the *Harvard Theological Review* for January, 1915, that orthodox Russia is of all European countries the most prolific in religious sects. Mr. Palmieri studies one of these sects in his article on "The Russian Doukhobors and Their Religious Teaching." Russian Christianity is above all ritualistic and external. Among the rationalistic sects the best known is that of the Doukhobors, or "Champions of the Spirit." Their teaching is closely allied to that of the Quakers. In 1894, under the influence of Tolstoi's book *The Kingdom of God Is within You*, they refused

to render military service. They had to undergo persecution at the hands of the Russian government, which finally allowed them to emigrate to Cyprus and Canada, where they now number about eight thousand. For the Doukhobors the Bible, with the exception of the Gospel of John, is the Book of the Dead, superseded by a so-called "Living Book," which is oral tradition. They believe that God is eternal and that individual men are distinct elements of divinity. Jesus was a man whose life as told in the Gospels is the type of ours. He is the eternal gospel living in men's hearts. Human souls existed before the creation of the world. Death is only a change of state. Therefore the dead are not to be mourned or prayed for. Sacraments and churches and priesthood are useless. The Doukhobors meet in bare halls where each man recites in turn a kind of psalm from memory.

Romanism and Mexican Politics

Mr. I. C. Enriquez, who signs himself "A Mexican Catholic," has published a pamphlet entitled "The Religious Question in Mexico," wherein he maintains that the Mexican constitutionalists are not the enemies of the church except in so far as it tries to influence politics. The Roman church in Mexico is composed of wealthy Spanish dignitaries who have no consideration for the poor native clergy and who do not desire to see the masses educated and uplifted. These high dignitaries have always favored the enemies of national and economic progress: the Mexican people who otherwise are not anti-religious cannot love those high church dignitaries who "have always upheld the benighted forces of Mexico."

THE CHURCH AND THE WORLD

MISSIONS

The War and Missions

Some aspects of the immediate effect of the war on the various mission fields are given in the January, 1915, number of the *International Review of Missions*.

In Japan both Japanese Christians and missionaries feel that the struggle between nations bearing the Christian name will make it more difficult to commend the gospel in Japan, especially since the national aspects of religion play so important a part in Japanese life.

In China no marked change in the conditions of missionary work has resulted from the war. Some feeling has been aroused by the Japanese seizure of the Tsinaufu railway for military purposes; yet for the great masses of China the war is too remote to cause practical concern. The most serious effect of the war is in regard to finances. European missions have experienced difficulty in regard to remission from home. "Orders have been received from home to postpone all capital outlay on buildings and to practice the strictest economy."

In India the writer predicts that both racial and religious problems will emerge entirely altered in their complexion, because the present crisis has thrown Indian Britain and colonial Hindu, Moslem, Sikh, Buddhist, and Christian into new relations with one another. The German missions have had to submit to certain restrictions for military reasons and have been to a large extent cut off from communication with their home base. An appeal has been sent to missionaries of all nationalities for contributions in aid of missions affected by the war.

Missions in Turkey for the time being are hopelessly at a standstill. Hospitals

have been seized by the government or closed for lack of funds. Many mission schools have been shut down because the native teachers have been called to arms. The scarcity of food together with the heavy war taxation has caused great suffering, so that relief work has become necessary. The closing of banks and the impossibility of negotiating foreign drafts has made the maintenance of the work difficult. When the Turkish government announced the abrogation of foreign capitulations, thus bringing all foreigners under Turkish jurisdiction and abolishing the consular courts and the foreign post-office, it rendered the legal position of missionaries and missionary property uncertain.

Africa presents one of the greatest tragedies of the war. "The greater part of the continent has heard the clash of arms; natives of Africa as well as European administrators and colonials are fighting on both sides." The younger missionaries of various nationalities have been called to bear arms, leaving their stations inadequately manned. In some cases mission schools and colleges are being used for military purposes. "There is evidence, however, that the authorities on both sides are prepared to treat missionaries belonging to hostile countries with consideration."

Jubilee of the China Inland Mission

The *Missionary Review of the World* for April announces the fact that during this year the China Inland Mission will complete its fiftieth year of work. This remarkable mission finds itself, at the close of fifty years, with a past that it can regard with satisfaction and gratitude and with an equipment for the future which promises increasing success.

The figures quoted in illustration of its growth are those for the year 1913; in this year 54 new workers were added to the mission and at its close the active missionary staff numbered 1,076. The total staff of the mission, including paid Chinese helpers, numbers close to 2,500 persons.

American Baptists in India

The conference of the American Baptist Telegu Mission which met in Ramapatnam from December 28, 1914, to January 5, 1915, passed the following resolution:

That in view of the great war in which so many nations are now engaged in Europe and elsewhere, the Conference of the American Baptist Telegu Mission records its deep appreciation of the many benefits accruing to the people as a whole under the just and progressive policy of the British government in India; that the Conference records its satisfaction at the genuine and widespread expressions of loyalty which have been evoked among all classes of people during this great crisis; and that the conference assures the government that, while the principles of neutrality forbid all American citizens from active participation in other than general relief funds and Red Cross work, every effort will be made to promote hearty loyalty and co-operation among the people in general within the borders of the mission, and in particular among the Christians whom God has given to our care.

The Rockefeller Foundation and Missions

For more than a year a special commission, appointed by the Rockefeller Foundation, has been investigating health and medical conditions in China. As a result of this examination extensive plans are being made to improve the medical hospitals of China. "This will include aid for two or more medical hospitals; the strengthening of the

staffs of mission and other hospitals; assistance in the establishment of two modern tuberculosis hospitals, and the establishment of six \$1,000 scholarships to enable Chinese nurses to obtain training in this country." It is the hope of the foundation so to educate the native talent that the Chinese may be able to take a leading part in instructing their own people in medical science.

Missions in Turkey

In the *Congregationalist* for April 15 there is printed a review of Secretary Burton's report of the missionary situation in Turkey. In general the report is very encouraging. The great majority of missionaries are safe and at work; the relations with the civil authorities are for the most part cordial, while the conditions caused by the war give promise of new and larger opportunities for mission work. While there was some interruption of communication in the beginning of the war, at present letters and papers are reaching their destination with unexpected regularity.

From Urimiah in Northwestern Persia comes a far less encouraging report. The Kurdish tribes of the Armenian mountains, stirred into a fanatical frenzy because of the war, have descended into the valley at the foot of the mountains where they have hunted down and tortured Christian victims. The return of a Russian force was instrumental in saving thousands of Syrian lives. The writer feels that strong influence should be brought to bear from Constantinople upon the Kurdish tribes lest in the spring they return to the excitement of murder and plunder. If recent newspaper reports are true, the fear of the writer was well founded, as massacres are again reported by the Kurdish tribes.

CHURCH EFFICIENCY

The World's Bible Congress of 1915

One of the religious gatherings which will take place in connection with the Panama-Pacific Exposition which will be affected by the present war is the World's Bible Congress, to be held from August 1 to August 4. In spite of the probability that the English, Scotch, French, and German societies will not be represented, the officers of the American Bible Society, according to their publication, the *Bible Society-Record*, are planning a congress which, owing to the limitations imposed by the war, promises to be unique in character, and which ought to mean much to the religious life of the American nation.

Sunday, August 1, is set apart by the authorities of the Exposition as Bible Day, and an effort will be made to have this day observed on the Pacific Coast, and with as wide a range as possible. The attention of visitors to the Exposition and of the attendants at all churches on that day will be focused upon the Bible.

Apart from the North American continent, the countries represented in the congress will be largely those in which missionary effort has been, and is being, expended. Already Siam, India, China, Korea, Japan, Central America, Brazil, Argentine, Chili, and the Canal Zone have signified an intention to be represented there.

The influence of the Bible in non-Christian lands ought therefore to be the preponderant note in the congress. It may be that the American churches need just such a return message as these lands can bring, of the quickening, spiritual, and civilizing influence of the Bible, among those civilizations to whom we have been giving it in the past.

One result we should desire and expect: a new recognition on the part of the churches of America, and of the American people

as a whole, of the value of the Bible in the life of a nation, as a factor in the development of the highest type of individual and citizen.

"The Brick Church"

The *Yearbook* of the Brick Presbyterian Church of New York City is an example of an efficiently organized church which is meeting community needs. The pastor is Rev. W. P. Merrill. The church is supported largely by a system of pew rentals. The Bible School is organized according to modern methods of religious education, specially prepared courses extending over a number of years being offered in each department. Interesting addresses by prominent men were given during the winter before the Men's Association. A special employment society found regular work for over fifty-five women during the past year and more than 2,345 garments were made. The church employs a special expert to do neighborhood work. Twice a week lunches are served under comfortable conditions at lowest possible prices. These lunches attract working-girls of the vicinity to the daily noonday service. An effort is being made to increase the endowment of the church which has resulted in payments and assurances for the future amounting to \$291,000, an increase of \$36,000 during the year.

The Federal Council and Evangelism

The evangelistic number of the *Standard* (Chicago) of March 27, 1915, is an indication of the increasing emphasis which is being laid, both from the pulpit and in the religious press, upon evangelism. One of the sanest and most helpful utterances on this important branch of religious work is the message, published in the above-mentioned issue, by W. E. Biederwolf, secretary of the Commission on Evangelism of the Federal

Council of the Churches of Christ in America, which may be regarded as the official utterance of that council. The position therein laid down is worthy of the earnest study of every Christian body.

There is scarcely any channel of religious effort that is more vital and necessary, and on the other hand hardly any other field offers such scope to the misdirected zealot and to the play of uninstructed emotion. Dr. Biederwolf seeks to assign to evangelism its true place in the Christian program and at the same time to face the problem which it has produced in every age. He says that evangelism is an essential part of the economy of God and can never die out. As long as the tremendous task of winning the world for Christ still confronts us, we dare not let it die; but he goes on to say that a serious problem presents itself. "Much of the evangelism of our day is crude. It has always been. Some of it, we must confess has been hurtful in the ultimate."

The problem of the churches lies in finding a sane evangelism which will be free from the just criticism that it has awakened in every decade. This is essentially a problem of the church. She has no right to keep her hands off. According to the writer the churches are awakening rapidly to that responsibility. "We have cause to rejoice that during the last five years the church seems to have grasped more keenly than ever before the sense of her own responsibility for shaping the evangelistic trend and making evangelism to be more and more what under God it is possible to become."

Such, then, is the attitude of the Federal Council toward evangelism, and consistently with that attitude it has outlined a definite plan of action. The commission has urged upon the denominations forming the Council the formation, for each one, of national and local evangelistic committees which shall study not only the needs of the situation but also the personal fitness of men who desire to do evangelistic work, in order that the

Council may be able to indorse men of approved standing for the special vocation of evangelism. "The Commission pleads for ecclesiastical direction and supervision as far as possible, of vocational or so-called professional union evangelistic work."

The Qualifications for an Efficient Minister

The question as to what should be the qualifications of an efficient minister is one over which the church is divided. The lack of agreement among church members as to this question, reports *Christian Work* of April 24, 1915, was apparent in a recent examination of a group of students for the ministry in New York City in which there were two groups with distinct ideas as to what those qualifications should be. The one group made the fundamental test the attitude the candidate takes on "the nature and method of revelation; the theory of inspiration, the seat of authority in religion; the state of the unregenerate in the future life; the question of miracles; the belief in the bodily or spiritual resurrection of Christ; the attitude toward the Virgin Birth . . . ; or the metaphysical relation of Christ to God." This group determines the fitness of the candidate to preach or not to preach on the basis of his answer to such detailed doctrinal and metaphysical questions.

The other group is concerned rather with the question whether or not the candidate is constrained by the love of Christ to preach the gospel, whether he has a gospel to preach and whether it is the Christian gospel in all its fulness. The editor of *Christian Work* sides with this latter group. He believes that the fundamental test of a man's fitness to preach is not his attitude on theories of inspiration, revelation, miracles, the various theories about Christ's person, or other disputed doctrinal questions, but rather whether the candidate "has the same good news to tell the world which Christ

began to tell by Galilee and which his apostles have been telling ever since."

Protestants and Catholics

In the editorial message of the *Congregationalist* for April 7, a warning is given to Protestants to exercise self-restraint in criticism of the Catholic church. Exaggerated statements on the part of either organization will result in a bitter and useless controversy. The editor makes four suggestions which all Protestants would do well to consider:

1. Protestants should not "circulate rumors prejudicial to Roman Catholics." Many of the rumors afloat concerning the doings of the Catholic church will not stand the test of investigation.

2. Protestants "should not get in a panic over the likelihood of the Roman Catholic church dominating this country. Including men, women, and children the nominal membership of the Catholic church is 16,400,400 persons, while the membership of Protestant churches excluding many children under Protestant influences is about 40,000,000. Outside of both are about 40,000,000 persons who are fully as much inclined toward Protestantism as Catholicism.

3. Protestants "should make friends with Roman Catholics as widely as possible." Frank and open discussion on points of difference will do much to help each side understand the other.

4. The Protestant "should care as much for his religion as his Roman Catholic friend does for his." The Protestant would do well to emulate the Catholic in his devotion to his church and in his eagerness to pass on to his children a conception of the worth of religion to the individual.

The Christian Church in America

The report of the Federal Council of the churches of Christ in America for 1914 has been the subject of a great deal of comment

in the current reviews. During recent years much criticism has been launched against the church. There has been a feeling that as an institution it has been declining and failing in its mission, and the report of the Federal Council has come as a surprise to many, proving as it does that much of the criticism has been hasty and exaggerated.

Numerically at least the churches have not been declining; the total membership of the Christian churches in America now reaches nearly thirty-nine millions, and shows an increase during the past year of 779,000, in this gain the factor of immigration being almost a negligible quantity in all but the case of the Roman Catholic church. The Episcopal church has gained more than 300,000 since 1900 and its total has now passed the million mark. The Methodist church has gained nearly 700,000 since 1900; the Baptist more than 122,000.

The thirty churches which constitute the Federal Council—and this does not include the Lutheran and Reformed churches—now report a membership of nearly 17,500,000 actual members.

Corresponding gains along other lines would seem to indicate that the church is far from moribund, and that, though not free from faults, it is still making a vital contribution to society.

Church Advertising

An interesting experiment in church advertising has been tried recently at Newburgh, New York, in which Protestants and Catholics united. Six hundred dollars was spent in advertising the church services. The newspapers also gave large space to the campaign. As a result, out of a population of 28,000 the Newburgh churches attained a Sunday attendance of 18,000. A number who had not attended church for years have become regular church-goers. A permanent committee has been appointed to continue church publicity (*Outlook*, April 7, 1915).

BOOK NOTICES

Principles and Methods of Religious Education.

Under this general title two small volumes have been issued in a series edited by Professor Theodore G. Soares, of the University of Chicago. These first two books well embody the object of the series, viz., to present in scientific yet popular form the results of the studies and practice of those who have attained a measure of educational success in the teaching work of the church.

1. *The Sunday-School Building and Its Equipment.* By Herbert Francis Evans. Chicago: The University of Chicago Press, 1914. xv+116 pages. \$0.75. Traditional methods in church architecture have made the worshiping congregation of adults central in every plan. The changed point of view which emphasizes the educational function of the church is placing the child and its need for nurture in the forefront so that not only curriculum but brick and mortar are changing to adapt themselves to more intelligent service. In this book the religious-educational and social needs of the young people of the community are regarded as primary, and the special object is to enunciate principles and to exhibit concrete plans by which the Sunday-school building may best meet these needs. A brief survey of the architectural provision by the church for its school is given, starting with the early one-room type, through the "Akron plan" evolved fifty years ago, to the best modern examples where the needs of the individual class dominate, and where recognition is given to the needs of the various departments as regards worship and instruction. Especially illuminative is the way in which, along with the educational, the physical and social demands of child life are given recognition in plans for buildings so that community service may have its fitting place. The 116 pages are so packed full of definite and concrete suggestions under the thirteen chapter subjects considered that the book is more a manual or a handbook than a literary production. Forty-two plans show the most efficient Sunday-school building types of the present. A careful perusal of this book cannot fail to stimulate and enlighten anyone in a position to bring influence to bear upon the building or remodeling of a church school.

2. *Graded Social Service for the Sunday School.* By W. Norman Hutchins. Chicago: The University of Chicago Press, 1914. xii+135 pages. \$0.75. The main contributions of this volume will be found in the first and the last chapters. In the first is given a fresh treatment of the essential quality of social service. It is raised at once out of the realm of mere philanthropic endeavor. Its purpose in the Sunday school is "to socialize the young people, to develop their powers of sympathetic

imagination and friendly co-operation." The last chapter contains constructive and definite suggestions for a graded curriculum of social service in which the aim is to recognize the gradations in interest and capacity in young people of the Kindergarten, Primary, Junior, High-school, and Young People's Departments. This, along with the chapter presenting the complete social-service programs of six outstanding churches, will be found very fruitful in concrete suggestions. Various dangers are outlined arising from the failure to use a technique adequate to the task as well as the failure to recognize the essential nature of the work. One important chapter reveals the educational opportunity in money-giving, discusses current methods in Sunday-school benevolence, and presents the results of the analysis of the appeal in 125 missionary leaflets. The emphasis throughout is practical rather than theoretical, and the book should prove useful to busy Sunday-school officers and teachers who have the conviction that training in Christian service as well as training in Christian worship and religious instruction should be an integral part of Sunday-school work.

Christianity and Sin. By Robert Mackintosh.

New York: Scribner, 1914. Pp. vii+231.

\$0.75 net.

Dr. Mackintosh gives in the first part of his book a historical statement of the treatment of sin in Israel and in the Christian church. The doctrine of sin is the center of the message of John the Baptist just because he was an eschatological herald. In this, John was the legitimate successor of the prophets who had closely connected their teaching about the sin of Israel with their preaching of the day of Yahweh. Jesus lays more stress on the note of a present forgiveness: he approaches men with the dogma of impending judgment, but also with the faith of God's fatherhood, speaking to man as man, while John the Baptist and later Paul speak to sinners as such. The doctrine of Paul has worked with explosive power in Augustinianism, in the Protestant Reformation, in the Evangelical Revival, setting forth a vivid conception of God, a very real salvation with unsolved moral perplexities. In the second section of his book Dr. Mackintosh presents a constructive theory of the idea of sin in terms of the Christian conscience. Catholic theology can do this work only by means of scholastic evasions. Protestant theology has honestly faced the problem since Schleiermacher. Sin is selfishness, "a wrong assertion of the lower self, while virtue is the fulfilment of the better and higher." At

the thought of God, ethical beliefs assume a new definiteness. There comes a conviction that every man is in fellowship with humanity in sinful impurity and bondage. But this idea of guilt is not the only effect of the thought of God; the ethical postulate of freedom is also emphasized and transformed and through repentance brings peace and the conquest of sin as a result of the forgiveness of God. Dr. Mackintosh's book is not light reading—but it is a clear, modern, and evangelical treatment of the doctrine of sin. It does not indulge in any false sentimentality; it embodies the Protestant message of repentance and faith that this world needs so much.

The Church of England and Episcopacy. By A. J. Mason. Cambridge: University Press, 1914. Pp. ix+360. 10s. 6d. net.

Canon Mason is chaplain to the Archbishop of Canterbury, and his book, coming soon after the famous Kikuyu incident, is not without meaning as to the views of the primate of the Church of England. Dr. Mason's aim is to show that the leading divines in the Church of England have held that the historic episcopate is essential to the church. While the quotations given by Canon Mason are not always sufficiently representative (for instance, he does not mention some expressions of Whitgift and Jewel which show that they were not such warm advocates of the episcopal form of ecclesiastical government), his book shows that on the whole the Anglican church has maintained the necessity of the episcopate. In the sixteenth and seventeenth centuries she looked upon Presbyterianism as a legitimate form of government on the Continent, but when a more careful study of history made clear that the Reformers would have preserved the historic episcopate very easily if they had cared to do so, the Anglican bishops became colder in their relations with European Protestants. From a historical point of view Dr. Mason's book will be found very useful; it is scarcely exact that the sermon of John Wesley on the "Ministerial Office" is still part of the legal formularies of Methodism.

Geographic Influences in Old Testament Masterpieces. By Laura H. Wild. Boston: Ginn & Co. Pp. xiii+182. \$1.00.

This is a series of readings on divers portions of the Old Testament remarkable for their literary value, framed as it were in their "couleur locale." It ought to be very useful in Bible classes for college and high-school students. The author has adopted the modern point of view on the Old Testament and knows how to make the study a pleasure. When there is to be a second edition, it would be better to drop entirely the mongrel term "Jehovah," unhappily

adopted by the American Revised Version. Either "the Lord" or "Yahweh" is much to be preferred.

The Christian Equivalent of War. By D. Willard Lyon. New York: Association Press, 1915. Pp. 154.

This is a timely little volume dealing strongly and clearly with nearly all the problems that are just now foremost in the minds of us all. In every case the author goes back to the ultimate principles that must be applied if these problems are ever to be solved. For example, he treats concisely but convincingly the question of the double standard in ethics, as, Is there a difference between the ethics of the individual and the ethics of the state? With great cogency he shows that there is no difference.

Its chapters are short, some references are given to additional reading, and there are suggestions for thought and discussion. Thus it is an admirable textbook, and will be extensively used by the Y.M.C.A. Would that it might reach far beyond the boundaries of the Association.

India, Its Life and Thought. By John P. Jones. New York: Macmillan, 1915. Pp. xvii+448. \$1.50.

This is the fourth reprint of Dr. Jones's valuable and inspiring work which first appeared in 1908. It is a matter of general interest that so informing and attractive a book is meeting so encouraging a recognition.

They Who Question (New York: Macmillan, \$1.35 net) is a novel on the problem of suffering, by an author who prefers to remain anonymous. The theme of the book seems to be that religion, as it is generally understood, fails to account for the riddles of life. Unhappily the author takes as a type of orthodox piety a young lady who is certainly remarkably good but whose highly strained religious motives are based, not on a sound and personal faith in Christ, but in vague aesthetic dreams. She finds when her heart is wounded that her faith has gone. Saints whose religion is like a rainbow in the clouds cannot stand the wear and tear of everyday life. The book is well written, but its author does not seem to be quite clear as to the position of the Church of England, which he (or she) calls the "Reformed" church.

The Golden Legend. By G. V. O'Neill (Cambridge: University Press, 3s. net) is a reprint of Caxton's translation of the "Golden Legend" of Jacobus de Voragine. The stories are charming because of their beautiful sixteenth-century English.

THE MESSAGE OF JESUS TO OUR MODERN LIFE. VIII

By SHAILER MATHEWS

AN OUTLINE BIBLE-STUDY COURSE OF THE AMERICAN INSTITUTE OF SACRED LITERATURE

This course is published in nine leaflets issued on the fifteenth of each month from September, 1914, to June, 1915. It may be obtained by enrolling as a member of the AMERICAN INSTITUTE OF SACRED LITERATURE. Membership in the INSTITUTE requires only the annual membership fee of fifty cents, and four cents for postage, to be sent to the headquarters of the INSTITUTE, at the University of Chicago. Two thousand people besides subscribers to the BIBLICAL WORLD are now using the course.

PART II. THE PRINCIPLES OF JESUS AS APPLIED TO PROBLEMS OF LIFE STUDY VIII

THE CHRISTIAN COMMUNITY OR THE CHURCH

The history of Christianity is centered around the history of an institution composed of Christians. It is this characteristic which serves as much as anything to distinguish the Christian religion from most of the religions of the world. The classical religion of Greece and Rome had its temples and its worshipers, its priests and other sacred persons, but it did not gather its worshipers into social groups which had activities of their own. Similarly in the case of such religions as Buddhism, organization is limited almost completely to those who make religion a profession. These are gathered into monasteries and other fellowships, but the worship of the temple is not institutionalized in any such sense as the church. True, there has been a tendency in certain forms of Christianity to organize on somewhat the same plan as Buddhism, that is to say, by drawing a sharp distinction between the clergy and the laity; but even thus the various churches have had institutional activities. Of late years, also, Christianity has developed in a more democratic fashion.

We are constantly in danger of using the word "church" in a loose and inaccurate way. Strictly speaking, there is no church which gathers together all Christians of all beliefs into an organized group. On the contrary, we have independent groups, sometimes local, sometimes extended across an entire nation. As a result, we sometimes use the word "church" as if it meant Christianity in its organized capacity, at other times as if it meant actual Christian people, and

at still other times as if it referred to groups which have certain independent organizations and teachings of their own. It is this loose use of the word which lies back of much of the severe criticism attached to the church. Men too often think of it as having organic activity of its own which can be utilized for various purposes. Our modern world should cease speaking of the church as if it were a close corporation like the state and think more distributively of the duties of active Christians.

The teaching of Jesus is not very explicit as regards the church, either as a local or as a more extensive organization. His reference is more to the Kingdom of God which he never uses in the sense of an organized body. None the less his teaching is not indifferent to collective activities on the part of religion.

I. THE RELIGIOUS INSTITUTIONS WHICH JESUS INHERITED

Jesus did not live in a religious atmosphere like that of either classical religions or of Buddhism. On the contrary, he lived in the midst of a highly institutionalized religion which he could use for the purpose of furthering his own mission. Yet it would be a serious mistake to think of Jesus as an ecclesiastic. By descent he was not a priest and by training he was not a professional teacher like the rabbis. Yet he was not anti-ecclesiastical. His regard for the institutions of his ancestors' religion is obviously sincere. This may have been one reason why he did not undertake to organize his followers in any rival religious movement. They were Jews, and, as is apparent from the New Testament, used the Jewish religious institutions. So far as we know, no one of the early Christians ever abandoned Judaism or insisted that Jews should abandon it.

First day.—§ 116. *The temple was the center of the Jewish worship in the days of Jesus:* I Kings 5:1-9:14; II Kings 25:1-17; Ezra, chaps 3-6; John 2:20. The history of the Hebrew people is full of institutions. In the earliest days of their national life, the Hebrews seem to have had no permanent sacred building, but to have kept their sacred utensils and relics under a tent. When the nation became permanently settled in Canaan and began to grow centralized, a temple of imposing architectural design was erected by Solomon on Mount Moriah, one of the group of hills on which Jerusalem was built (I Kings 5:1-9:14). This temple shared in the vicissitudes of the Hebrew history and was utterly destroyed by Nebuchadnezzar (II Kings 25:1-17). It was rebuilt under Nehemiah (Ezra, chaps. 3-6) and again rebuilt under Herod (John 2:20), so that in the time of Jesus, it was one of the great architectural achievements of the day. The general outline of the temple area may still be seen in Jerusalem.

Second day.—Deut. 12:1-7; Luke 2:39, 41-50; Pss. 24, 48, 82, 94, 81, 93, 92. The temple was essentially a place for worship. There was the one and only altar which Judaism recognized as legitimately to be used by those who offered burnt sacrifices to Jehovah. Read Deut. 12:1-7 and Luke 2:39. There the priests came to minister in accordance with well-established rules. The great area in the midst of which the temple stood offered opportunity for the crowds that came to the temple on the feast days. The temple service was elaborate and intended to turn men's hearts in repentance and worship to God. Many of our psalms were written for the use of the temple choirs. Read Pss. 24, 48, 82, 94, 81, 93, 92, the psalms which Edersheim assigns to the days of the week beginning

with Monday at the daily sacrifices. The temple was not a place of instruction, although it was not unusual in certain parts of the sacred area for the Jewish teachers to gather for the purpose of discussion (Luke 2:41-50). The temple was destroyed in 70 A.D., and was never rebuilt.

Third day.—§ 117. *The synagogue was to be found throughout the world wherever there was a Jewish community of any size:* Neh. 7:73b-8:8. The synagogue is much more important in the history of Christianity than the temple at Jerusalem. From the time of the destruction of the temple and the ceasing of the sacrifices, the synagogue grew steadily in importance and became, with its school, the one great social agency among the Jews. But long before the destruction of the temple, it had become an established institution of great importance. While the synagogue had its religious service, it was primarily intended as a place of instruction in the law. The synagogue may be said really to have begun to make its appearance in Jewish history in the time of Ezra when he gathered all the people together for the purpose of reading and expounding to them the law. Read the story in Neh. 7:73b-8:8. As the reorganized Jewish state developed, this element of instruction became more prominent. While the sacrificial worship centered at Jerusalem the instruction in the law spread everywhere, and buildings of a simple sort were erected for meetings at which prayers and benedictions could be repeated and instruction given.

Fourth day.—Acts 9:2; 13:3 ff.; 19:8. In the time of Jesus we find the synagogue a prominent and universal feature of the Jewish life. It may be that there were schools attached to it, but the facts in this connection are difficult to discover. But whatever may have been true of the pedagogical features of the synagogue after the destruction of the temple, in the days of Jesus it was the center of the religious life of each community. There both men and women gathered for instruction. In the synagogue also there was a certain degree of authority. In consequence, the synagogue became the model of the later Christian church. Its type of worship, as well as to some extent the order of service, is maintained even in the Christian church service. The same is true of certain of its officers. Read also Acts 9:2; 13:3 ff.; 19:8, and note its place in the work of the early Christians.

Fifth day.—§ 118. *Jesus' attitude toward the synagogue was that of any religious Jew:* Mark 1:31-45; 6:1-6; Luke 4:16-30; Mark 3:1-6. While it is true that Jesus expected that the synagogue authorities because of their responsibility for the moral and religious life of the community would make trouble for his disciples, he never attacked the synagogue as an institution. Further, it was his custom to attend the synagogue service, where he often took part. Read Mark 1:35-45; 6:1-6; Luke 4:16-30. Many of his cures were performed in the synagogue. Read Mark 3:1-6.

II. THE COMMUNITY OF THE DISCIPLES

The Gospels make it evident that Jesus did not isolate himself from men. Wherever he went he seems to have been accompanied by groups of those who were his disciples. In this he resembled the other religious teachers of his day who were accustomed to be accompanied by little groups of their disciples. As the influence of Jesus spread, however, he seems to have taken a step in the

direction of organizing his work. While this tendency toward organization is not very distinct, it is at least significant of the willingness of Jesus to intrust his cause to a community of followers rather than to literature.

Sixth day.—§ 119. *Jesus chose a small group to be his intimates:* Mark 3: 13-19. These twelve men whom he selected for the inner circle of his friends, and later to be in a sense his successors, were chosen from the rank and file of men rather than from the privileged classes. They came mostly from the towns of Galilee in the midst of which Jesus himself lived. In several cases they were members of the same family.

Seventh day.—§ 120. *There is an indication of organization within the Twelve:* Matt. 10: 2-4; Mark 3: 13-19; Luke 6: 12-19; Acts 1: 13. If we compare the four lists in which the names of the Twelve are given (see references above), it will be evident that the first, fifth, and ninth names are always the same. It will also be noticed that, as far as we can identify the different names, the same persons are always grouped with these three, although the names within these three small groups are not always in the same order. An interesting study can be made of the different quality of disciples in these three groups. For example, the first four are those who seem to have been particularly susceptible to the religious teaching of Jesus and were his most intimate friends. The second group is composed of more matter-of-fact men who often found difficulty in faith. The third group seems to be of no particular character except in the case of Judas in his capacity for evil.

Eighth day.—§ 121. *The relation of Jesus to the Twelve was that of teacher and leader:* Mark 3: 14; 6: 7-13. To these men Jesus looked for the extension of his work after his death. Read Mark 3: 14; 6: 7-13. But he permitted no organization which would make one superior to another. The importance of these helpers becomes greater as one recalls his expectation that his work would extend beyond the limits of the Jewish nation.

Ninth day.—Luke 10: 2-12; Matt., chap. 10. These twelve disciples were subsequently reinforced by others known as the Seventy (Luke 10: 2-12), and they may justly be regarded as the nucleus of whatever larger community was to gather about Jesus. To the Twelve he gave the right to be his authoritative representatives with the so-called power of the keys (Matt., chap. 10). During the lifetime of Jesus these apostles were being trained for larger efficiency, but they do not seem to have been regarded as officials. The debt which Christianity owes to them is a good expression of their position in the plans of Jesus. They preserved the words of Jesus for us, and, what is quite as important also, preserved the impressions which Jesus made upon their lives. They thus became the leaven of the Christian movement.

Tenth day.—§ 122. *Jesus did not organize the church in the fully developed ecclesiastical sense of the word:* Matt. 5: 23, 24; Mark 11: 15-17; 2: 13-17. Jesus did not organize his followers in rivalry to Judaism. His attitude toward the temple was one of respect. It was to be a house of prayer. In his advice to the disciples, he recognized the worship at the altar as sacred, although inferior to love. See Matt. 5: 23, 24. In one or two places he speaks of the church, but the word is used as a general word for the community and may refer at least in one case to the Jewish synagogue. In any case it is certainly impossible to find any explicit

directions from Jesus as to the organization or officials of the spiritual group which should be the rival of temple and synagogue. His regard for the temple appears in the "Cleansing" described by the evangelists (Mark 11:15-17; John 2:13-17).

Eleventh day.—§ 123. *Jesus was more interested in the coming of the Kingdom than in the establishment of institutions such as some forms of organized Christianity have become:* Mark, chap. 13. So controlled is he by the sense of spiritual immediacy that he does not plan for the historical development of the movement. Read Mark, chap. 13. How far the words attributing his belief in a speedy return accurately represent his point of view is a matter of widespread discussion. But neither of the parties in the discussion is attempting to claim that Jesus forecast a long period of historical development in anything of the sense as would be indicated for instance in Washington's Farewell Letter to the American People.

Twelfth day.—§ 124. *In what sense did Jesus found a church?* Matt. 16:13-20; 18:15-20. Jesus was the founder of the Christian church, however, in a very true sense, for he gathered about himself the persons who carried his gospel to the world and gathered new believers about them, and thus inaugurated the movement which constitutes Christian history. Read Matt. 16:13-20. His congratulation of Peter (Matt. 18:18) is to be interpreted as indicating his belief that the community of his followers would be grounded in the faith which Peter exhibited in his messiahship.

Thirteenth day.—Luke 13:22-30; John 12:20-22; 14:22-24; Matt. 3:13-17; Acts 2:41, 42; I Cor. 11:23-26. Positively, he made three contributions to human history which have resulted in our ecclesiastical development. First, the group of his disciples developed into the larger Christian community, finally including the Gentiles. Read Luke 13:22-30; John 12:20-22; 14:22-24. Secondly, he submitted to, and beyond any reasonable doubt bequeathed to, his disciples the initiatory rite of baptism. See Matt. 3:13-17, especially vs. 15. Thirdly, he established a Christian communal meal (Acts 2:41, 42), or, as it became known through the influence of Paul (I Cor. 11:23-26), the Lord's Supper. Many elements of the later church development cannot be traced to Jesus, but at his death, he left a group of followers reasonably unified and possessed of a distinct hope and trust, as well as certain customs destined to be the elements of later ritual.

III. THE CHURCH AFTER THE DEATH OF JESUS

The history of Christianity is essentially that of a movement which developed from the personal followers of Jesus. It is to be borne in mind that these men were Jews and had not been bidden by Jesus to abandon their old religion but rather to fill it with new spiritual idealism. When the disciples had recovered from the few hours of bewildered despair which followed the death of Jesus, they immediately came together and shared with each other the enthusiasm of their own conviction that Jesus had been raised from the tomb to messianic power and dignity. In this group of disciples, filled with the enthusiasm of a new and glorious hope, there at once arose problems of practical organization which caused the new religious movement to become a religion distinct from Judaism.

Fourteenth day.—§ 125. *The early Christians though acting in some regards as an independent community continued to worship at the temple:* Acts 2:46; 3:1;

5:12, 20, 21; 21:26. This was of course natural in light of the facts. The belief in Jesus as the Christ did not involve the abandonment of attendance on the temple. They seem to have gone there daily to pray. Read Acts 2:46; 3:1; 5:12, 20, 21; 21:26. Indeed, there is no evidence in the New Testament of the Jewish Christians having abandoned this practice.

Fifteenth day.—§ 126. *The early Christians also maintained their relationship with the synagogue:* Acts 6:9-15; 9:20; 13:5, 14; 18:1-26. This also was natural in view of the fact that Jesus had not set up an independent organization apart from the Jewish religious institutions. Throughout the New Testament period, the Christians not only attended the synagogues but used them as a center in their propagation of the new faith in Jesus. Read the accounts of their work in Acts 6:9-15; 9:20; 13:5, 14; 18:1-26. It was doubtless in large measure due to the influence of this participation in the synagogue work that the Christian churches themselves reproduced so many of the elements of the synagogue.

Sixteenth day.—§ 127. *The beginnings of organization in the church:* Acts 6:1-6; Jas. 5:14; Eph. 4:1-13. At the start, the Christian community was unorganized except as the apostles seem to have had certain duties in the way of serving their fellow-Christians. In a short time, however, the problems of philanthropy brought about the establishment of new phases in the persons of the Seven. Read Acts 6:1-6. Later we find references to the presbyters or elders. See Jas. 5:14. By the end of the New Testament period we may infer that there had developed a tolerably standardized form of the Christian community in which the believers were all brothers. Such Christians as had special duties, like that of evangelism or administration, were chosen in view of the special gifts of the spirit which they were seen to possess. See Eph. 4:1-13. There is no evidence of any priesthood in these early communities, and they might better be described as essentially lay democracies, with certain members having special duties.

Seventeenth day.—§ 128. *After the spread of Christianity among the Gentiles, Christian communities were organized which were entirely independent of the Jewish religion:* Rom. 16:1-16; Rev. 1:4-7; Acts 11:26. These communities were the result of the work of Paul and his fellow-missionaries. They were composed at the start of both Jews and Gentiles, but the prevailing tendency was for the membership to be gentile. Read Rom. 16:1-16. These new communities were seen to be neither pagan nor Jewish, so very naturally they were called after the name of their founder, Christian (Acts 11:26). With the organization of these churches, Christianity started on its career as an independent religion and the Christian church thereafter rapidly developed in organization. By the second century it was recognized as a distinct body or, as it was then called, "a third race," the other two races being the Jews and Gentiles. Read Rev. 1:4-7.

Eighteenth day.—§ 129. *The activities of the Christian church were primarily religious:* I Cor., chaps. 12, 13, 14; Rom. 16:5. Nowhere, except in Jerusalem, had Christians a temple in which to worship. As a result there seems to have grown up a form of service, including prayers, hymns, addresses, and prophesyings. Read I Cor., chaps. 12, 13, 14. As, at the start, these churches had no buildings of their own, these Christian services were held in private houses (Rom. 16:5) and may very well be compared to the cottage prayer-meetings in modern times.

Another activity of the churches was charity, particularly to their own members and to the church at Jerusalem.

Nineteenth day.—§ 130. *The New Testament church was uninterested in social reform:* I Thess., chap. 5; Rom. 13:1-10; Philemon. Probably the chief reason for this indifference was the expectation of the speedy return of Jesus as Christ to establish a Day of Judgment and end the present social order. A church was regarded as a community of those who as individuals had been led to separate themselves from an evil world, pending the return of Jesus. The ethical interests of this group were not so predominant as their enthusiasm over the expected deliverance which, day by day, they felt was growing nearer. In consequence, they made no effort to change the social condition of a world that was soon to be destroyed. Read Paul's letter to Philemon with its frank recognition of the rights and duties of the slave master. As communities they attempted no social reform, and kept themselves as far as possible from relations with politics. So far indeed as their relation to the state was concerned, it was one of careful regard for law, so far as conduct was concerned. Read I Thess., chaps 5; Rom. 13:1-10.

Twentieth day.—§ 131. *The church became the training school for social ethics:* I Cor., chaps. 5, 7; Gal. 5:16-24; Eph. 6:5-9; Gal. 6:1-10. Composed as the church was of those who regarded themselves as citizens of the coming Kingdom, it was inevitable that they should be taught to exercise within their own community, and in their own individual lives, the principles which were to be enforced when the Kingdom came. Thus there grew up a higher type of morality in the church than characterized the larger community as a whole. Particularly was this true in regard to the sexes (I Cor., chaps. 5, 7; Gal. 5:16-24). Further, while slavery was not directly opposed by Christianity, slaves were to be treated as spiritual equals by their masters. See Eph. 6:5-9. Women also in the church were given certain recognition which tended to elevate their social status among Christians. The discussion of the affairs of the Christian community was often intense, and thus became the means of educating Christians in group action. Furthermore, they were taught to be kind and helpful to those who were not members of the Christian community (Gal. 6:1-10). Thus there began to grow up within society a number of groups of men and women seeking to embody advanced social ideals and the churches became examples of better social relations.

Twenty-first day.—§ 132. *By its very nature Christianity possesses a genius for institutionalizing itself:* Matt. 23:8-12; Mark 9:33-37; 10:35-45. Its fundamental ethical conception, love, is inevitably social, and the prevailing tendency of Christian life is toward co-operative action on the part of individual Christians. Throughout Christian history, these characteristics are traceable. Men have joined themselves to the church for various reasons, but Christianity has really proved effective only as they have thus expressed themselves in a social institution. Read Matt. 23:8-12; Mark 9:33-35; 10:35-45, especially 42-44. A deinstitutionalized Christianity would lose much of its historical power.

IV. MODERN CHURCHES AS THE AGENTS OF JESUS

In view of the striking differences between the churches of today and those of New Testament times, it will be difficult to get from the teaching of Jesus any

explicit directions as to the activities of the church beyond those which may be said to apply to all Christians as members of a group of believers. The function of the church in our modern world is therefore to be judged, not by the pleading of special texts of Scripture, but by the broad understanding of the function of social groups and the relation which the organization must be expected to have as an intermediary between the beliefs of its constituent members and the world. Thus again, as in the case of our economic life and our political life, we are prevented from treating Jesus as a statute-maker and are forced to look at principles rather than explicit directions.

Twenty-second day.—*The modern church should be the organ of religion.* It is in the church that we find the means for that public worship which Jesus recognized and which experience shows is so essential for the development of the religious spirit. Both in this form of worship and in its maintenance of the Christian sacraments, the church stands unique. There are many organizations of Christians for moral and religious purposes, but a church is distinguished from them in that it has in addition to its social functions two unique purposes, the development of the religious life through the means of worship, preaching and instruction, and the celebration of the Lord's Supper and of baptism.

Twenty-third day.—*The church is also the agency for the education of mankind in the moral significance of religious experience.* It is here that the church also has a unique function in that it deliberately undertakes to make the consciences of men sensitive, to stir them to a sense of their need of help from God, and to educate them into an intelligently social expression of their spiritual life. The legitimacy of this function is immediately apparent when one recalls that such educational processes are particularly absent in other educational agencies. Further than that, there is no other social institution directly engaged in arousing the moral life of the entire person as distinguished from the moral interest in specific undertakings.

Twenty-fourth day.—*The duty of the church as a church should be distinguished from the duties of its individual members.* But there should be no differences as to the general moral principles which apply to social and individual activity. Both alike should be in accordance with the teachings and example of Jesus. But it is undeniable that the individual members of a church can undertake to apply these principles in relations where it would be unwise for the church as a body to take action. Thus Christians should carry the principles of Christianity into politics, but the entrance of the church as an organization into politics has commonly been accompanied by unfortunate results. Similarly, the church can educate the moral sensitiveness of the individual so that he will undertake industrial reforms, but it might prove a very serious mistake for the church as an institution to champion any social program.

Twenty-fifth day.—*Fundamentally the function of the church is that of a religious body.* Of course the real extent of its influence will be determined by the conception of religion. This is where the teaching of Jesus is particularly applicable. His words and his life give the Christian a content for the word "religion." Any lessening of the activities of the church which are capable of deepening the religious feeling and sense of obligation to God is to be avoided. The church cannot become a group of men and women engaged in mere social

service. Social service, its members and, to some extent, the church as an organization must render, but it must also and primarily stand for that religious zeal which energizes service.

Twenty-sixth day.—*The church as the representative of the religion of Jesus must educate individuals and society in ethical matters.* Such ethical teaching cannot be merely individual. We are not only to love ourselves but we are to love our neighbors as ourselves. With our present knowledge of the laws of social growth we know that it is impossible to separate individual activity from the social. The church must therefore insist upon the full content of morality. It is not necessary for it to possess omniscience and to make dogmatic decisions on specific cases, but it should make the consciences of men sensitive and make men themselves unready to do the thing which seems to be injurious and therefore wrong.

Twenty-seventh day.—*The church must also hold up before its community the highest ideals.* In a true sense, it becomes the successor of the apostles in carrying to the world the message of Jesus. No other institution is in a position so to act. It must therefore resolutely set itself to bringing men to feel that their supreme reliance must be upon the great truths of Christianity rather than upon force. If it really is a representative of Jesus, it must believe that these truths really set forth the normal and infallible way for human action.

Twenty-eighth day.—*The church therefore is an institution of moral and religious education.* Education is not merely the giving of information. It involves more than truth. It looks to the development of the personality rather than the mere storing of the mind. In a true sense, the word preaching is educational in that it endeavors to bring personalities to fuller expression and efficiency by means of truth. The right sort of Sunday school is a vital and imperative need of society. There the teachings of Jesus can be built into the developing life of generation after generation.

Twenty-ninth day.—*The church is also the conservator of the individual influence for good.* No individual is ever effective unless he can institutionalize and so perpetuate his activities. The institution will go on long after his own death. The church is a sort of savings bank in which small deposits of Christian service and influence are collected into a form of social capital. It stands always in a community as a representative of the better things of life. No man can hope to be as effective religiously and morally apart from it as within it.

Thirtieth day.—While, therefore, there is very little expressed teaching of Jesus about the church, his religion would be ineffective without organization. It is the duty of Christians at the present time to help the church to move forward rather than simply to criticize ecclesiastical organizations. In this period of transition, churches, like other very worthy institutions, are adjusting themselves rapidly to the new order of things. The Christian church carries with it force and vigor that no other institution can supply. To hold one's self aloof from it is to lessen one's influence for good in a community.

The next and last study of this series will discuss the vicarious life. All who have registered with the INSTITUTE and have paid the fifty cents membership fee are entitled to question sheets upon the full course, which will be ready in June. They may be filled out and returned for credit and certificate. Application for them may be made by mail to the headquarters of the INSTITUTE at the University of Chicago.

FINE INKS AND ADHESIVES For those who KNOW



Higgins'

Drawing Inks
Etching Writing Ink
Engraving Ink
Taurine Mucilage
Photo Mounter Paste
Drawing Board Paste
Liquid Paste
Office Paste
Vegetable Glue, Etc.

Are the Finest and Best Inks and Adhesives

Emancipate yourself from the use of corrosive and ill-smelling inks and adhesives and adopt the Higgins Inks and Adhesives. They will be a revelation to you, they are so sweet, clean, well put up, and withal so efficient.

At Dealers Generally

CHAS. M. HIGGINS & CO., Mfrs.

Branches: Chicago, London

271 Ninth Street Brooklyn, N.Y.

The General Theological Seminary of the Episcopal Church

Chelsea Square, New York

The Academic Year begins on the last Wednesday in September, although students are received at other times. Special students admitted and Graduate Course for Graduates of other Theological Seminaries. The requirements for admission and other particulars can be had from
The Very Rev. Winford L. Robbins, D.D., H.D., Dean

THE BEST WAY

INDIVIDUAL COMMUNION SERVICE

It is conceded that the individual communion cup is the best.

Why not introduce it now?

It is reverent. It is sanitary.

The Service is chaste and beautiful.

The quality of our Service is the finest on the market.

Quality—not price—should determine your choice.

Write for Illustrated Price List

INDIVIDUAL COMMUNION SERVICE COMPANY

107-109 South Wabash Avenue

CHICAGO



Don't Take Our Word!

TRY IT YOURSELF FOR 10 DAYS WITHOUT DEPOSIT

If not satisfactory, simply return it and no questions asked.

The Daus Improved Tip Top Duplicator is the result of 25 years' experience and today is used and endorsed by thousands of business houses and individuals, including prominent Railroad and Steamship companies, Standard Oil Co., U.S. Steel Corporation, etc.

Our negative rolls now have our new "Dausco" Oiled Parchment Back, giving additional strength and efficiency.

100 Copies from pen-written and 50 Copies from type-written originals—Clear, Clean, Perfect.

Complete Duplicator, cap size (prints 8 1/2 x 13 in.) price \$7.50. Less Special Discount of 33 1/3% net

\$5.00

FELIX E. DAUS DUPLICATOR CO. Daus Bldg., 111 John St., NEW YORK

Publishers' Remainders and Book Bargains

PHILOSOPHY

There are two prices attached to each title. The higher price is the publisher's list price.

Our special price is in blackface type.

Ethics of Wagner's Ring of the Nibelung, The. MARY ELIZABETH LEWIS. (Putnam)

12 mo, 192 pages; net \$1.50 . . . \$0.30

Kant and Spencer. BORDEN PARKER BROWNE. (Houghton) 8vo, 440 pages; net \$3.00 \$1.75

Steps of Life, The. CARL HILTY. (Macmillan) 12mo, 264 pages, net \$1.25 . . . \$0.25

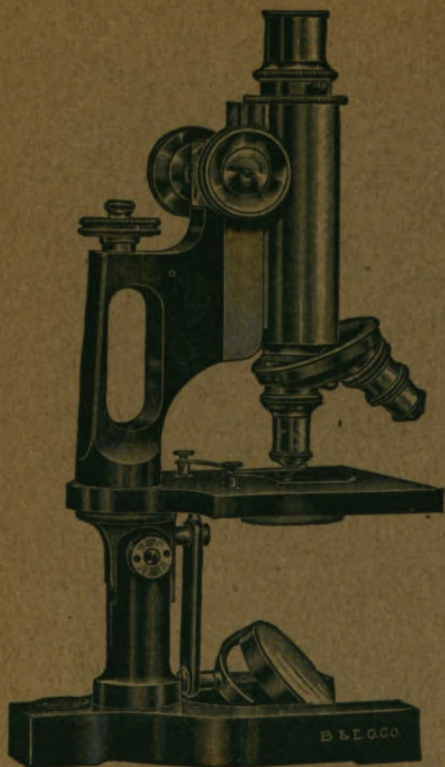
When ordering mention this advertisement, otherwise these books may be billed at regular prices

THE above books on philosophy are taken from our new Clearance Catalogue. This catalogue contains over 750 titles of publishers' remainders and book bargains, and every title is briefly described. In so great a number of books, taken from the overstock of the largest wholesale dealers in the books of all publishers, you will surely find some you will want. Shall we send you a copy of the Clearance Catalogue?

THE BAKER & TAYLOR COMPANY

Wholesale Dealers in Books

33-37 East 17th Street, Union Square North, NEW YORK CITY



For Every Need of the Microscopist

Whether you are interested in microscopy as a teacher, as a student, or as a research laboratory worker, you should be familiar with the

Bausch and Lomb Microscopes

In both optics and mechanics they embody the most advanced thought of scientific experts—backed by our 60 years' experience as the leading American makers of optical goods. Whatever your needs, you will find a Bausch & Lomb Microscope that exactly meets them.

Model BH-2 (illustrated) is priced at \$31.50. Other models from \$2.50 to \$40.75 for simple microscopes—and \$18.00 to \$328.50 for compound.

Our illustrated catalog gives full descriptions and prices. Sent on request

Special Terms to Educational Institutions

Bausch & Lomb Optical Co.

412 ST. PAUL STREET ROCHESTER, N.Y.

New York Chicago Washington San Francisco

Manufacturers of the famous Tessar and Protar Photographic Lenses, Projection Lanterns (Balopectons), and other high-grade optical goods.

A Simplified Typewriter Remington Junior



As durable as the standard Remington.
Weight less than half the standard model.

For the traveler and for the home.

Authors, clergymen, physicians, students, and others wanting a compact, small, reliable typewriter will welcome this machine as solving for them the typewriter problem.

PRICES

With dust-proof cover - \$50.00

With leather traveling case \$57.50

Write today for catalog

Remington Typewriter Company

Incorporated

327 Broadway

New York



"O-FOUR-EIGHT"

In 55 years the original Esterbrook Falcon No. 048 has grown to be the most used of all pens. During that time so many others have been exploited under the name "Falcon" that to get the real Falcon value it is now necessary for users to remember the original number 048 (o-four-eight).

Any dealer anywhere will know just what you want, if instead of just "Falcon," you say "Esterbrook No. 048 Falcon."

Send 10c for useful metal box containing the twelve most popular Esterbrook styles, including this No. 048 Falcon.

ESTERBROOK PEN MFG. CO.

24 to 70 Cooper Street
Camden, N.J.



Esterbrook Falcon No. 048

Send 10c
for sample box



THE BIBLICAL WORLD

A Journal of the Awakening Church

Volume XLV

JUNE, 1915

Number 6

Editorial: Christianizing Patriotism

The Clergyman in the American Law

Carl Zollmann

The Witness of Nature to Religion

John M. Coulter

Archaeology and the Book of Genesis. IX *Lewis Bayles Paton*

Christianity and Internationalism *Viscount Kentaro Kaneko*

The Duty of the Church in Relation to the Struggling Classes. V
Allan Hoben

The Message of Jesus to Our Modern Life. IX *Shailer Mathews*

THE UNIVERSITY OF CHICAGO PRESS
CHICAGO, ILLINOIS, U.S.A.

Agents:

THE CAMBRIDGE UNIVERSITY PRESS, London and Edinburgh

KARL W. HIERSEMANN, Leipzig

THE MARUZEN-KABUSHIKI-KAISHA, Tokyo, Osaka, Kyoto

Digitized by Google

THE BIBLICAL WORLD

FOUNDED BY WILLIAM RAINEY HARPER

THE HEBREW STUDENT, Vols. I, II, 1882-1883

THE OLD AND NEW TESTAMENT STUDENT, Vols. IX-XI, 1889-1892

THE OLD TESTAMENT STUDENT, Vols. III-VIII, 1883-1888

THE BIBLICAL WORLD, New Series, Vols. I-XLV, 1893-1915

SHAILER MATHEWS, Editor

With the Co-operation of the Members of the Divinity Conference of the University of Chicago

Vol. XLV

CONTENTS FOR JUNE 1915

No. 6

EDITORIAL: CHRISTIANIZING PATRIOTISM	- - - - -	325
THE CLERGYMAN IN THE AMERICAN LAW	- - - - - CARL ZOLLMANN	327
THE WITNESS OF NATURE TO RELIGION	- - - JOHN M. COULTER, PH.D.	346
ARCHAEOLOGY AND THE BOOK OF GENESIS. IX		
	LEWIS BAYLES PATON, PH.D., D.D.	353
CHRISTIANITY AND INTERNATIONALISM	- - - VISCOUNT KENTARO KANEKO	361
CURRENT OPINION	- - - - -	368
THE CHURCH AND THE WORLD:		
MISSIONS	- - - - -	373
CHURCH EFFICIENCY	- - - - -	376
BOOK NOTICES	- - - - -	378
AMERICAN INSTITUTE OF SACRED LITERATURE:		
THE DUTY OF THE CHURCH IN RELATION TO THE STRUGGLING CLASSES. V		
	ALLAN HOBEN	363
THE MESSAGE OF JESUS TO OUR MODERN LIFE. IX	- - - SHAILER MATHEWS	382

The Biblical World is published monthly by the University of Chicago, at the University Press. ¶ The subscription price is \$2.00 per year; the price of single copies is 25 cents. Orders for service of less than a half-year will be charged at the single-copy rate. ¶ Postage is prepaid by the publishers on all orders from the United States, Mexico, Cuba, Porto Rico, Panama Canal Zone, Republic of Panama, Hawaiian Islands, Philippine Islands, Guam, Samoan Islands, Shanghai. ¶ Postage is charged extra as follows: For Canada, 35 cents on annual subscriptions (total \$2.35); on single copies, 3 cents (total 28 cents). For all other countries in the Postal Union, 68 cents on annual subscriptions (total \$2.68); on single copies, 7 cents (total 32 cents). ¶ Remittances should be made payable to The University of Chicago Press and should be in Chicago or New York exchange, postal or express money order. If local check is used, 10 cents must be added for collection.

The following agents have been appointed and are authorized to quote the prices indicated:

For the British Empire: The Cambridge University Press, Fetter Lane, London, E.C., England. Yearly subscriptions, including postage, 11s. each; single copies, including postage, 1s. 4d. each.

For the Continent of Europe: Karl W. Hiersemann, Königstrasse 29, Leipzig, Germany. Yearly subscriptions, including postage, M. 11.25 each; single copies, M. 1.35 each.

For Japan and Korea: The Maruzen-Kabushiki-Kaisha, 11 to 16 Nihonbashi Tori Sanchoime, Tokyo, Japan. Yearly subscriptions, including postage, Yen 5.40 each; single copies, including postage, Yen 0.65 each.

Claims for missing numbers should be made within the month following the regular month of publication. The publishers expect to supply missing numbers free only when they have been lost in transit.

Business correspondence should be addressed to The University of Chicago Press, Chicago, Ill.

Communications for the editor and manuscripts should be addressed to the Editor of THE BIBLICAL WORLD, The University of Chicago, Chicago, Ill.

Entered as second-class matter, January 28, 1893, at the post-office at Chicago, Illinois, under the Act of Congress of March 3, 1879. Copyright, 1915, by the University of Chicago

THE BIBLICAL WORLD

VOLUME XLV

JUNE 1915

NUMBER 6

CHRISTIANIZING PATRIOTISM

Why should a man die for his country? Because it is his country, you reply. But how does that answer the question? Why does the same man object to paying his taxes to his country? And why should a man serve one particular fraction of humanity living within certain geographical bounds more readily than he serves another fraction living within other geographical bounds? You reply, because he is a patriot.

In the answers to these questions will be found the key to the commonly accepted meaning of the word "patriotism." It has been the word to represent the impulse of the individual to identify himself with a detached group of those having the same institutions and history—that is, of his fatherland. In the very nature of the case it has stood for self-defense and antagonism to other people. You will look long before you will find any other reference. The patriot has always been regarded as the man who would defend his country from all attacks of its enemies. Patriotism has been a word of war—the patriot has been the soldier.



The time has come to Christianize patriotism. Loyalty to one's fatherland, which is the heart of the word, is morally defensible only as the fatherland is worthy of such devotion. To Christianize loyalty we must make patriotism co-operative rather than competitive.

So long as nations are separated by distance, mountains, and oceans they are necessarily forced into highly individualistic groups. They grew by conquest. But nowadays there is not a civilized nation that would deliberately say it proposed to grow in such manner. Each nation now engaged in this terrible war protests it

is fighting in self-defense and for those supreme goods of which it is particularly the custodian. In these protestations of service to the world, we can see the stirring of a new conception of the function of nationality. Humanity is more than any nation. The supreme justification of a nation's existence is its worth to humanity.

Patriotism will be really Christianized only when it ceases to be military and becomes vicarious. Fatherlands must be more ready to give justice than to send ultimatums. The Kingdom of God will not come on earth until nations regard themselves as means to the general welfare. We have seen this vicarious conception move steadily up through other social groups. Little by little the sense of human solidarity and of the duties owed by individuals to each other is spreading through our social order. Patriotism will yet be put at the service of the Prince of Peace.



Peace programs will be of little value until the Christian attitude is embodied in individuals and states. We must be ready to fight as long as we are unready to render every nation respect and justice. To seek peace simply as peace may be the height of cowardice; but to seek the conditions which make peace inevitable is both sensible and Christian. Peace with justice is more Christ-like than peace with "honor."

Those of us who believe in Jesus Christ and in the truth of his revelation will not be turned from our confidence in the superiority of righteousness and justice to navies and armies by swashbuckling rhetoric. We know perfectly well how easy is the descent to the fighting passions. We know perfectly well that in demanding that patriotism be co-operative rather than egoistic, ready to give justice rather than to demand rights, we shall be called utopian. Very well. Utopian, feeble, silly, let us be called. What difference does it make? If Jesus is right, we are right!

We have carried the analogies of king and nation over into our thought of God. Now let us carry the character of God, by Jesus revealed, into patriotism.

And God is Love.

THE CLERGYMAN IN THE AMERICAN LAW

CARL ZOLLMANN

Of the Chicago Bar, Chicago, Illinois

It goes without saying that, in this land of religious liberty, a clergyman is not the paid officer of the state or of any subdivision of it. His position before the law is analogous to that of the officers of social, literary, fraternal, athletic, and similar organizations.

But while his position is analogous to that of such officers, it does not resemble it in all respects. For historical and other reasons the clergyman is accorded a higher recognition than is given to the director of a *Turnverein* or the grand master of a lodge. While the state does not teach religion, it recognizes its high ethical value. It is but natural that those who give up their lives to a purpose so highly useful should receive a great amount of recognition.

And such recognition is in fact accorded. There is therefore a relation, recognized by the law of the land, not merely between a bishop and the church property in his diocese, not merely between the clergyman and his congregation, but even between the clergyman and the public at large. These various aspects of the matter, as well as the relation or lack of relation between the clergyman and his bishop, will now be taken up in their order. We will first consider the clergyman's relation to the public.

1. Clergyman and Public

A clergyman occupies a prominent place in his community. He is the

teacher of the young and the counselor of the old. He is largely responsible for the preservation of good morals by both. His example, whether good or bad, is followed to a large extent. His mode of life is the subject of discussions on street corners and in clubhouses. He is separated from the world by his public ordination and carries with him constantly, whether in or out of the pulpit, superior obligations to exhibit, in his whole deportment, the purity of the religion which he professes to teach. He is thus, by the very position which he has assumed, a public character and, with his congregation, is as much a subject of public comment as a general with his army or a judge with his jury. He is "a public man in such sense that public comment in a proper manner upon his sayings and doings in his public capacity is justified."¹

But while he is a public man, he is also a member of an honored profession. His, in fact, is one of the three ancient professions that have been recognized from time immemorial. It is elementary that the law is very jealous in protecting a professional man. Certain imputations when applied to a professional man will be presumed to have caused damage, though no such presumption would exist in any other case.

There must therefore be a limit to legitimate criticism. There must be a boundary between criticism and comment

¹ McClaine, J. in *Klos v. Zakorik*, 113 Iowa 161; 84 N.W. 1046; 53 L.R.A. 235.

and libel and slander. The character of the American clergyman is no less sacred and worthy of protection than is that of his English colleague. Words which must deprive him of that respect, veneration, and confidence without which he can expect no hearers subject the person who uttered them, if untrue, to an action for libel and slander. The position of the clergyman is far more delicate than that of a lawyer or doctor. Imputations which will cause little or no damage to a medical man may forever shatter all confidence in a clergyman. Consequently the right of the clergyman to damages for libel has been upheld in numerous cases.¹

While the acts of a clergyman may therefore be commented upon, the commentator must confine his attention to them, and may not draw on his imagination for charges with which to soil the clergyman's character.

But the law does not merely recognize a clergyman as a public character, but actually makes him a public officer for certain limited purposes. Clergymen, whether they minister to a Christian, Jewish, or other congregation,² are given the right in the United States to solemnize marriages. This was not always the case. The early settlers in the colony of

Massachusetts came smarting under the arbitrary censures of the English ecclesiastical courts and were not disposed to invest their clergy with any civil powers. Accordingly by an ordinance passed in 1646 the clergy was forbidden to solemnize marriages. This rule, thereafter, was gradually relaxed and the authority which ministers had in England to solemnize marriages was thus restored to the American clergyman.³ The statutes by which this end was achieved were liberally construed so as to cover dissentient,⁴ Baptist,⁵ and Presbyterian ministers,⁶ clergymen who for years had not been connected with any congregation,⁷ and even negroes before the Civil War.⁸ The due ordination of the minister⁹ and the recording of his credentials were allowed to be established by very slight proof,¹⁰ even by the mere fact that he had solemnized a marriage.¹¹

The English law, by which a minister is a public officer for many if not all purposes, was thus re-established in America to a limited extent. It has therefore been held that a minister, in undertaking to perform a marriage ceremony, does not act strictly as such, but rather as a minister of the law or quasi-officer deriving his authority from

¹ See note in 28 L.R.A. (N.S.) 152.

² *In re Reinhardt*, 6 Ohio N.P. 438; 9 Ohio Dec. 441.

³ *Milford v. Worcester*, 7 Mass. 48, pp. 53, 54.

⁴ *Leavitt v. Truair*, 30 Mass. 111.

⁵ *Commonwealth v. Spooner*, 18 Mass. (1 Pick) 235.

⁶ *Londonderry v. Chester*, 2 N.H. 268, 276. But see *Ligonia v. Bazler*, 2 Me. 102, where a very strict construction was adopted. This was, however, a pauper case and not one which brought legitimacy of offspring into question.

⁷ *Londonderry v. Chester*, 2 N.H. 276.

⁸ *State v. Court of Common Pleas*, 1 West. L.J. 163, 1 Ohio. Dec. Reprint 20.

⁹ *State v. Winkley*, 14 N.H. 480.

¹⁰ *State v. Kean*, 10 N.H. 347.

¹¹ *Goshen v. Stonington*, 4 Conn. 209, p. 219.

the statute.² A marriage certificate signed "L. B. Emsley M. of Gospel," though it abbreviated the word "minister," has therefore been held admissible in evidence over the objection that it did not appear on its face that the signer held any office which authorized him to perform such ceremony.³ It follows that "a clergyman in the administration of marriage is a public civil officer, and in relation to this subject is not at all distinguished from a judge of the Superior or County Court or a Justice of the Peace in the performance of the same duty."⁴ The New Hampshire court, therefore, after citing the above words, concludes that a clergyman's acts in the performance of the marriage ceremony are as valid as "the official acts of an inspector of the revenue, a deputy sheriff, or an attorney."⁴

But while a clergyman is an officer and a public man, he is not above the law. A priest who is called to an almshouse to administer the last rites of religion to a dying inmate may not eject the keeper of the house from the sick room, though he claims that secrecy as between himself and the dying man is essential in the performance of his religious duty. There is nothing in his priestly character, or in the offices of religion which he performs, which gives him the control of such a room or any authority to exclude or remove from it any person lawfully there.⁵ Nor will a

clergyman in the absence of any statute exempting him from patrol duty be excused for his refusal so to serve.⁶

While thus, independently of any statute, a clergyman has the same rights and is subject to the same duties as any other man, it should be not forgotten that a great many changes have been wrought in this respect by the various legislatures in the United States. Through statutes the clergyman has been relieved from various duties which might embarrass him in the delicate relations which he maintains with the members of his congregation. Thus he has been relieved from jury and military duty, and the statutes by which this result has been accomplished have been liberally construed so as to cover clergymen not connected with any congregation.⁷

By the common law, confessions made to a priest or minister were not regarded as privileged. A clergyman was therefore continually in danger of being called upon to divulge such confessions in court. As a result of this condition statutes have been passed putting such confessions on an equality with statements made to an attorney. They must, however, be made to the clergyman in his professional character. The mere fact that a person who hears a confession is a clergyman will not exclude it from the consideration of court or jury.⁸

² *Sikes v. State*, 30 Ark. 496, p. 503.

³ *Erwin v. English*, 61 Conn. 502, p. 507.

⁴ *Goshen v. Stonington*, 4 Conn. 209, p. 218.

⁵ *State v. Winkley*, 14 N.H. 430, p. 496. See also *Milford v. Worcester*, 7 Mass. 48, 54, 55.

⁶ *Cooper v. McKenna*, 124 Mass. 284; 26 Am. Rep. 667.

⁷ *Elizabeth City Corp. v. Kenedy*, 44 N.C. 89.

⁸ *King v. Daniel*, 11 Fla. 91; *Commonwealth v. Buzzell*, 33 Mass. 153.

⁹ *Mitsunaga v. People*, 54 Colo. 102; 129 Pac. 241; *Alford v. Johnson*, 146 S.W. 516 (Ark.).

But while a clergyman has thus been exempted from various duties he has also been put under some slight disabilities. By constitutional provisions in several states he is prohibited from holding any public office. Thus the constitution of Delaware provides: "No ordained clergyman or ordained preacher of the gospel of any denomination shall be capable of holding any civil office in this state, or of being a member of either branch of the legislature, while he continues in the exercise of the pastoral or clerical functions."¹ The effect of this provision on statutes authorizing ministers to perform the marriage ceremony would present an interesting problem. The evil possibilities that lurk in it would be a cogent reason for repealing such and similar constitutional provisions.

The law is not unmindful of the immense influence which may be exerted over aged and sick persons by priests and ministers. Statutes have therefore been passed invalidating deeds and wills drawn up by clergymen who were in a position to influence the grantor or testator. These statutes have received a reasonable construction. It has been held that a priest who is also a notary public may take the acknowledgment of a deed and be a witness as to a mistake in the deed.² A statute forbidding a minister who had attended a deceased person to take under his will has been held not to be applicable to a clergyman who did not attend the deceased till after the will was made.³

Before a man is thus recognized by the law as a clergyman, he must have

received recognition by his church. If he is a member of a denomination of an independent character, such as the Baptist or Congregational church, this recognition will naturally be by some particular congregation of that church. If he belongs to a denomination of a connectional character, such as the Catholic or Methodist church, this recognition will be by his bishop. Accordingly his relation with the one or the other becomes important. We will first consider his relation with the congregation.

2. Clergyman and Congregation

In considering the legal relation between a clergyman and his congregation, the view which churches and ministers entertain of this relation from an ecclesiastical viewpoint cannot be controlling. Courts are sworn to administer the law of the land, not the law of some particular class of men. Whatever, then, the clergyman's rights in an ecclesiastical court may be, when he "seeks the aid of the civil courts he is to be treated precisely as any other citizen, and his rights determined by the same standard."⁴ Consequently it becomes necessary for the courts to discover and apply to the relation of minister and congregation some rule of law applicable to the circumstances.⁵

This rule of law cannot be gathered from the law of public officers. "The office of minister of a church is in no way connected with the administration of justice, neither is it a right or franchise, which belongs to the common-

¹ Art. 7, sec. 8.

² *Partridge v. Partridge*, 220 Mo. 321; 119 S.W. 415.

³ *Succession of Villa*, 132 La. 714; 61 So. 765.

⁴ *Tuigg v. Sheehan*, 101 Pa. 363, p. 368.

⁵ *Albany Dutch Church v. Bradford*, 8 Cow. 457.

wealth."¹ No temporal official powers are conferred on a minister by his ordination and induction. By these ceremonies, in the view of the courts, he is simply set apart, installed, and inaugurated into a purely ecclesiastical office and tendered the fellowship of those churches which assisted in the ceremonies.² Even if the congregation is incorporated he is not, in the absence of express statute, an officer of it, so as to bind it by his acts.³ Whatever the views of churches may be, and whatever language judges may occasionally use, the legal relation between a minister and his congregation is not of an official character.⁴

Since there is no official relation, if there is any legal relation at all, it must be by contract, express or implied. And this is in fact the theory on which suits involving this relation have uniformly been brought. The usual tactics employed by a congregation when difficulties have arisen have been to starve out its minister, by withholding all support from him. This has forced the minister to sue for his salary and to support his action by proof that a contract

for the same existed between himself and the congregation.

To this contract the ordinary rules of law will apply. There must be an offer and an acceptance. Both must be unconditional. The minds of the parties must meet, or there can be no agreement.

The means by which, in independent churches, the contract between the minister and congregation is made is generally by call and acceptance. The congregation extends the call, the minister acts upon it. If he rejects it, no contract comes into being. If, however, he accepts it, a contract comes into being which binds both the minister and the congregation according to its terms.⁵ Both call and acceptance must be unqualified.⁶ Where, therefore, a minister though preaching in a congregation, yet refuses to accept its call, no contract comes into being.⁷

The terms of the call, after acceptance, become the terms of the contract. The call necessarily contains the offer of salary and specifies the views and wishes of those tendering it.⁸ Its express terms control the entire relation of the

¹ *Commonwealth v. Murray*, 11 S. & R. 73, p. 74.

² *Baker v. Fales*, 16 Mass. 488. That a minister is a public officer for the purpose of performing the marriage ceremony is an anomaly and cannot, on reason, be reconciled with any consistent theory of the separation of state and church.

³ *Allen v. North Des Moines M.E. Church*, 127 Iowa 96; 102 N.W. 808.

⁴ *Union Church v. Sanders*, 1 Houst. 100; 63 Am. Dec. 187. See *Neill v. Spencer*, 5 Ill. App. 461, 470.

⁵ *Humbert v. St. Stephen's Church*, 1 Edw. Ch. 308, 315; *Albany Dutch Church v. Bradford*, 8 Cow. 457; *Connitt v. New Prospect*, 54 N.Y. 551 affirming 4 Lansing 339; *Jennings v. Scarborough* 56 N.J.L. 401; 28 Atl. 559.

⁶ *Hopkins v. Seymour*, N.Y. Daily Register, May 16, 1884.

⁷ *West v. First Presbyterian Church of St. Paul*, 41 Minn. 94; 42 N.W. 922; 4 L.R.A. 692; *Neill v. Spencer*, 5 Ill. App. 461.

⁸ *Travers v. Albey*, 104 Tenn. 665; 58 S.W. 247; 51 L.R.A. 260.

parties, as much as the express terms of a business offer will control the construction of the contract made by a seasonable acceptance of it. If the rules and regulations of the particular denomination are referred to in the call, these, on familiar principles, become as much a part of the call as if they had been recited in full.¹

But even where they are not referred to, they may, by implication, become a part of the contract. By themselves, without reference to the laws and customs of the denomination to which the particular congregation belongs, such instruments are frequently quite unintelligible. Being instruments "of a purely ecclesiastical character having relation to the spiritual concerns of the church rather than to its temporal affairs,"² they frequently contain words and phrases which convey no meaning apart from the constitution, by-laws, and customs of the particular church to which the congregation belongs. These must be referred to therefore in order to ascertain the intention of the parties,³ and they thus become a part of the contract. Hence canons,⁴ rules,⁵ and customs⁶ of churches have been considered by

the courts in construing contracts between ministers and congregations. "As the public laws subsisting at the time and place of the making of a contract and in force when it is to be performed enter into and form a part of it, so the ecclesiastical laws and usages of a particular religious denomination enter into and form part of every contract under which the status of a pastor of a church of that denomination is created."⁷

This principle is strikingly illustrated by cases arising in Presbyterian circles. According to the Presbyterian theory a call is but a tentative proposition, which becomes effective only by the concurrence of the presbytery to which the particular congregation belongs. The call, to be valid, must pass through the hands of the presbytery. It is in effect a petition to the presbytery, which may be granted or refused. Only after it is granted does it become an offer to the person to whom it is directed. It follows that no contract relation is created by a call which has not received the assent of the presbytery, however much its recipient may have attempted to accept it.⁸ Such assent, even if given, may be withdrawn before the call is

¹ *Albany Dutch Church v. Bradford*, 8 Cow. 457, p. 500; *Connitt v. New Prospect*, 54 N.Y. 551 affirming 4 Lans. 339.

² *Paddock v. Brown*, 6 Hill 530, 533.

³ *Helbig v. Rosenberry*, 86 Iowa 159; 53 N.W. 111.

⁴ *Bird v. St. Mark's Church of Waterloo*, 62 Iowa 567; *Jennings v. Scarborough*, 56 N.J.L. 401; 28 Atl. 559; *Achley v. Irwin*, 125 N.Y.S. 672; 69 Misc. 56.

⁵ *Albany Dutch Church v. Bradford*, 8 Cow. 457; *Connitt v. New Prospect*, 54 N.Y. 551 affirming 4 Lans. 339.

⁶ *Young v. Ransons*, 31 Barb. 49; *Gibbs v. Gilead Ecc. Society*, 38 Conn. 153; but see *McCrary v. McFarland*, 93 Ind. 466.

⁷ *Arthur v. Northfield Parish Congregation Church*, 73 Conn. 718, p. 727; 49 Atl. 241.

⁸ *First Presbyterian Church v. Myers*, 5 Okla. 809; 50 Pac. 70; 38 L.R.A. 687. *Woodside's Appeal*, 4 Pennypacker 124.

accepted and will thereupon reduce the call to what it was before such assent.¹

The particular agencies through which a congregation acts in extending a call depend largely upon the customs of the particular church to which the congregation belongs. This matter is also, to some extent, regulated by statutes which are anything but uniform. The few judicial utterances on this subject will be found to be quite diverse. In a New York case it has been said that the church calls, the trustees sanction the call, and the congregation votes the salary.² In another New York case it has been held that a vestry alone can call a pastor and fix his salary.³ Under the old parish system of Massachusetts, it has been said that the church can only nominate the pastor, while the parish calls him.⁴ Where a statute provided that the congregation was to fix the salary, the conference to which it belonged⁵ or the trustees of the congregation⁶ have been denied this power. On the other hand, a contract by a minister with a *de facto* board of trustees, he being ignorant of the illegality of their election, has been upheld.⁷ Since such contracts are generally made without a view to their legal consequences, it will often be quite easy to discover in them

flaws of one kind or another. These, however, where the relation is of any extended duration, will generally be made innocuous by acquiescence or ratification, or become entirely immaterial by new contracts.

The liability of persons who subscribe the call on behalf of the congregation has been the subject of judicial inquiry. Clergymen have sought to hold such individuals personally liable for their salary. When the congregation is incorporated and the corporate agents have acted in the due discharge of their duties and signed as agents merely, it is clear that only the corporation can become liable. Even where the congregation is unincorporated, attempts to hold the individual signers of the call have uniformly been repulsed by the courts.⁸

The exact relation of the minister to his congregation, after the call is accepted, has been the subject of anxious inquiry. Opinion wavers all the way between making him an officer and a mere hireling. An Illinois court has spoken of him as an officer⁹ while a Connecticut court has pointed out that he is called an officer merely on a principle of supposed analogy.¹⁰ It has been said that his relation to the congregation is not the ordinary relation of

¹ *West v. First Presbyterian Church*, 41 Minn. 94; 4 L.R.A. 692; 42 N.W. 922.

² *Lawyer v. Cipperly*, 7 Paige 281.

³ *Humbert v. St. Stephen's Church*, 1 Edw. Ch. 308.

⁴ *Burr v. First Parish in Sandwich*, 9 Mass. 277.

⁵ *Landers v. Frank St. M. E. Church*, 97 N.Y. 119 overruling 15 Hun. 340.

⁶ *Walrath v. Campbell*, 28 Mich. 111.

⁷ *Ebaugh v. German Reformed Church*, 3 E.D. Smith 60; *Vestry of St. Luke's Church v. Phillip Mathew*, 4 Desc. 578.

Paddock v. Brown, 6 Hill, 530; *Neill v. Spencer*, 5 Ill. App. 461; *Van Vlieden v. Welles*, 6 John 85.

⁹ *Neill v. Spencer*, 5 Ill. App. 461.

¹⁰ *Whitney v. Brooklyn*, 5 Conn. 405.

master and servant¹ and that he is not the employee of the congregation.² The United States Supreme Court has found the golden mean between these contentions by deciding that "the relation of rector to his church is one of service and implies labor on the one side with compensation on the other."³ This service, however, is of a personal nature.⁴ A clergyman is not a laboring man so as to come under the prohibition of an act of Congress inhibiting "the importation and emigration of foreigners and aliens under contract or agreement to perform labor in the United States,"⁵ but is a professional man⁶ and as such entitled to respect, veneration, and confidence.⁷ In short, his employment is very much like the retainer given to an attorney. While it is an employment to which the ordinary rules of law apply, so as to make it incumbent on a minister illegally discharged before his period of service has expired to make every reasonable effort to obtain other employment before he will be entitled to recover his full salary for the time he has been idle,⁸ it is an employment of

a dignified character and not merely one for menial service.

Congregations quite frequently, if not generally, own the parsonage occupied by their minister. Such a parsonage is not a sacred building like the church edifice, but is rather in the nature of an endowment or source of pecuniary revenue to aid in the support of the worship in the church proper. Its use is not spiritual but temporal.⁹ When, however, a clergyman is installed by a congregation and put into possession of its parsonage, he is entitled to such possession as part of his employment for the time during which such connection continues.¹⁰ This right is based upon the same principles which apply to the occupancy of premises by a servant.¹¹ It is personal to the clergyman, and his possession is connected with, and in consideration of, his services as pastor. The ordinary law of landlord and tenant does not apply to it. His right of occupation terminates with his death, at the latest, so that his administrator can acquire no right to sublease it.¹² It follows that a clergyman

¹ *Ackley v. Irwin*, 125 N.Y.S. 672; 69 Misc. 56.

² *Travers v. Albee*, 104 Tenn. 665; 58 S.W. 247; 51 L.R.A. 260.

³ *Church of the Holy Trinity v. United States*, 143 U.S. 457, p. 458. See *Meyers v. Baptist Society in Jamaica*, 38 Vt. 614.

⁴ *Congregation of Children of Israel v. Perres*, 42 Tenn. 620.

⁵ *Church of the Holy Trinity v. United States*, 143 U.S. 457.

⁶ *Stack v. O'Hara*, 12 Pitts. Legal Jour. (N.S.) 65; *O'Hara v. Stack*, 90 Pa. 477; *Stack v. O'Hara*, 98 Pa. 213; *Ritchie v. Wildemer*, 59 N.J.L. 290; 35 Atl. 825.

⁷ *M'Millan v. Birch*, 1 Bin. 178, p. 184.

⁸ *Wallace v. Trustees*, 201 Pa. 292; 50 Atl. 762; *Wallace v. Snodgrass*, 34 Pa. Sup. Ct. 551.

⁹ *Everett v. First Presbyterian Church*, 53 N.J.Eq. 500; 32 Atl. 747.

¹⁰ *Jennings v. Scarborough*, 56 N.J.L. 401; 28 Atl. 559; *Fernsler v. Seibert*, 1 Atl. 154 (Pa.); *Richter v. Kabal*, 72 N.W. 600; 114 Mich. 575.

¹¹ *Chatard, v. O'Donovan*, 80 Ind. 20; 41 Am. Rep. 782.

¹² *East Norway Lake Church v. Froislie*, 37 Minn. 447; 35 N.W. 260.

who is deposed but stays in possession of the parsonage after such deposition becomes liable for rent.¹

The minister's rights and duties in regard to the other property of his congregation deserve consideration. He certainly is not the owner of the church or of any other property which the congregation may have. "The property of the church, its revenues, its glebe, its parsonage if it have any, its church edifice, and the like belong to the corporation, and the clergyman has no rights or estate in any of them, other than such as are conferred by express contract, except perhaps the control and possession of the church during divine service."² A minister, provided he is not a mere intruder,³ and provided that he has not been deposed by the congregation,⁴ is therefore entitled to the use of the church of his congregation during the customary time for holding divine service⁵ and his rights in this regard may be vindicated in injunction suits⁶ and in actions of trespass⁷ and mandamus.⁸ Without such right he

could not fulfil the duty which he has assumed. He cannot, however, without express authority, sue for the congregation⁹ or execute a deed for it.¹⁰

The question of the duration of a minister's employ in cases where no definite term either for years or for life has been fixed has led to a division of the authorities. Most courts apply the rule that "an indefinite hiring is prima facie a hiring at will" and allow the relation to be dissolved at the will of either party.¹¹ Under this rule the clergyman may show that there was a mutual understanding that the call was for life, but he will have the burden of proving such understanding. If he is unable to show such an understanding he will not be able to hold the congregation for salary after it has duly exercised its option to dissolve the relation.¹²

Other courts in cases arising largely in the early period of our jurisprudence, while the connection between church and state still continued, have reached the conclusion that such a call is one for the life of the clergyman subject

¹ *Bradbury v. Birchmore*, 117 Mass. 569.

² *Youngs v. Ranson*, 31 Barb. 49, p. 55.

³ *Trustee v. Stewart*, 43 Ill. 81; *Lutheran Church v. Maschop*, 2 Stockton Ch. 57. See *East Norway Lake Church v. Froielie*, 37 Minn. 447; 35 N.W. 260.

⁴ *Conway v. Carpenter*, 80 Hun. 428; 30 N.Y.S. 315.

⁵ *Lynd v. Mensies*, 4 v. room. 162.

⁶ *Ackley v. Irwin*, 130 N.Y.S. 841; 71 Misc. 239.

⁷ *Conway v. Carpenter*, 73 Hun. 540; 26 N.Y.S. 255.

⁸ *Whitecar v. Michenor*, 37 N.J.Eq. 6.

⁹ *Roman Catholic Congregation of St. Patrick's Church v. Consumers Ice Co.*, 44 La. Ann. 1021; 11 So. 682; *Cox v. Walker*, 26 Me. (13 Shep.) 504.

¹⁰ *Apostolic Holiness Union v. Knudson*, 21 Idaho 589; 123 Pac. 473.

¹¹ *Stubbs v. Vestry of St. John's Church*, 96 Md. 267; 53 Atl. 917.

¹² *German Ev. Congregation v. Pressler*, 17 La. Ann. 127; *Hatchett v. Mt. Pleasant Baptist Church*, 46 Ark. 201; *Perry v. Wheeler*, 75 Ky. 541; *Fadness v. Bramberg*, 73 Wis. 257; 41 N.W. 84; *Bartlett v. Hipkins*, 76 Md. 5; 23 Atl. 1089; 24 Atl. 532; *Morris Street Baptist Church v. Dart*, 67 S.C. 338; 45 S.E. 753.

merely to certain implied conditions. Thus the Massachusetts court in 1807 reached this conclusion over the objection that a constitutional right on the part of the parish to elect their ministers *at all times* would be impaired by such a construction.¹ The court in support of its conclusion pointed to a settlement made on this particular minister as proof that the relation was intended to be permanent. It also reasoned that an employment for a shorter period would reduce the respect for, and curtail the usefulness of, the minister and prevent young men of talent from entering the profession.

In view of this conflict in the decisions a greater degree of definiteness in the calls of the various denominations would seem to be desirable. Leaving a matter of such importance open cannot but lead to contentions of a disagreeable character both in ecclesiastical and in civil courts.

Where the contract is for life (either by its express terms or by the construction of the court) the question of its express or implied conditions becomes important. It is clear that there are numerous reasons not affecting the minister's religious or moral character which may render his services ineffectual for good and even productive of evil in a congregation. Such reasons may be the condition of his family, his blood relationship with certain of his parish-

ioners, or his own weaknesses, foibles, manners, eccentricities, infirmities of temper, or mere indiscretions.² These, in the absence of an express condition to that effect, are no legal ground for dissolving his relation with his congregation. They will not disrobe a minister of sacerdotal powers.³ Immoralities, to justify severing such relations, must be of the grosser sort, such as intemperance, lying, unchaste behavior, and the like.⁴

But immoral or criminal conduct is not the only breach of an implied condition of a minister's contract with his congregation. He has assumed certain duties. A wilful neglect of them is as much a breach of his contract as immoral behavior. Thus a rabbi of an orthodox synagogue by his contract assumes the duty to serve his congregation on the seventh day of the week. If he devotes this day in whole or in part to secular business, he not only gives great offense to his congregation, but actually breaks his contract, so that the congregation is at liberty to discharge him.⁵ Similarly, ministers called to teach the doctrine of one denomination of Christians must preach these doctrines and cannot, without breaking their contract, adopt and promulgate the doctrines of some other church. It follows that a congregation may remove its minister at any time on account of (1) an essential change of doctrine, (2) a wilful neglect of duty, (3) immoral or criminal con-

¹ *Ivery v. Tyngham*, 3 Mass. 160. See also *Peckham v. Haverhill*, 33 Mass. 274; *Whitney v. Brooklyn*, 5 Conn. 405; *Jennings v. Scarborough*, 56 N.J.L. 401; 28 Atl. 559; *Arthur v. Norfield Parish*, 73 Conn. 718; 49 Atl. 241; *Duessel v. Proch*, 78 Conn. 343; 62 Atl. 152.

² *Connitt v. New Prospect*, 54 N.Y. 551, 559.

³ *Whitney v. Brooklyn*, 5 Conn. 405.

⁴ *Thompson v. Roboboth*, 22 Mass. 469.

⁵ *Congregation of Children of Israel v. Peres*, 42 Tenn. 620.

duct.¹ In thus removing a minister a congregation, however, should be careful to set out the real cause of dismissal, as the cause assigned will be the only one which a court will consider when the matter is brought before it.²

In addition to a removal for cause, the relation between clergyman and congregation may, like any other contract relation, at any time be terminated by mutual consent. This is usually accomplished by a resignation on the part of the clergyman and an acceptance of this resignation on the part of the congregation. Such a resignation may be a valid consideration for a sum of money voted to him by the congregation.³ The fact that the bishop or the clergyman has not been consulted, as required by church regulations, will not prevent the resignation from becoming effective by acceptance on the part of the congregation.⁴ To be effective, however, it must be a resignation *in presenti*. The mere intention of the minister to resign at some future time will be of no effect.⁵

The question has arisen whether a minister who has merely been suspended is entitled to his salary during the period of such suspension. There is no distinction between his contract and any

other contract for civil services. Hence if performance of the contract becomes impossible by reason of any law, civil or ecclesiastical, which is binding on both parties, their liability under it is at an end.⁶ The right of a minister to receive his salary "is dependent upon the continued performance of his duties as minister; and if he becomes disqualified by suspension or deposition from office, for any ecclesiastical offense, the right to receive the salary will cease as the consequence of the judgment against him."⁷ Hence a pastor cannot recover his salary for the period of such suspension⁸ and will even be enjoined from entering his church while the suspension is in force.⁹

A different situation arises, however, where, without such suspension or deposition, the doors of the church are simply shut against him and he is thus prevented from performing his clerical duties. Where the beneficiary of a contract is directly responsible for its not being carried out, he remains subject to his obligations, though no services have been rendered. His conduct estops him from relying on the other party's failure to perform his contract. It follows that a clergyman may recover his salary under such circumstances.¹⁰

¹ *Sheldon v. Easton*, 41 Mass. 281; *Duessel v. Prock*, 78 Conn. 343; 62 Atl. 152.

² *Whitmore v. Fourth Congregation in Plymouth*, 68 Mass. (2 Gray) 306.

³ *Worrell v. First Presbyterian Church*, 23 N.J. Eq. 96.

⁴ *Congregation of St. Francis v. Martin*, 4 Rob. 62.

⁵ *Youngs v. Ransom*, 31 Barb. 49, p. 59.

⁶ *Wallace v. Snodgrass*, 34 Pa. Super. Ct. 551.

⁷ *Satterlee v. United States*, 20 App. D.C. 393.

⁸ *Albany Dutch Church v. Bradford*, 8 Cow. 457.

⁹ *German Ev. Congregation v. Pressler*, 17 La. Ann. 127.

¹⁰ *Whitney v. First Ecclesiastical Society in Brooklyn*, 5 Conn. 405; *Thompson v. Roboboth*, 22 Mass. 469.

Since the services of a minister are of a personal character, it follows that equity will not assume any control over the question of the dismissal of a minister. An unjustified dismissal is merely a breach of contract on the part of the congregation for which the remedy at law is more adequate than any remedy which equity can devise. An attempt by the court to force a congregation to retain a minister who has become distasteful to it could only result in confusion worse confounded.¹

The question whether a minister can recover from his congregation on a *quantum meruit* has come before the courts in controversies between ministers and congregations of diverse denominations. The facts in the various cases differ so much that it will be best to divide the cases according to the respective denominations.

The best-considered, best-reasoned case in this connection has arisen in connection with the Methodist Episcopal church. The New York Religious Incorporation act provided that the voters of a congregation should have the exclusive power to fix the salary of their ministers. The discipline of the church provided that the ministers' salary should be fixed by a committee of the quarterly conference. The discipline was complied with in this case and hence no express contract could come into existence. On the question whether there was an implied contract the court says:

It is apparent that the minister who renders service does so, not upon an agreed salary, but upon an allowance for the support of himself and family, to be raised by voluntary and not enforced contributions, and those coming not wholly and perhaps not at all from the society or church to which he is appointed. Neither the discipline of the church nor its principles recognize any contract relation between the minister and the society. Its entire policy is opposed to it. It regards its ministers, not as hirelings, but as pilgrims and sojourners, and its societies as voluntary contributors to a general fund. From the fact, therefore, that service is rendered and service received, no implication can arise of any promise of compensation. Both parties must, in the absence, at least, of some valid express agreement, be deemed to have acted under the obligation of duty imposed by the rules to which they have assented.²

Under the Presbyterian form of government it appears that, in case a vacancy occurs in a church, it may apply to the presbytery for permission to employ a "stated supply" and shall pay such a supply "a fair and just compensation." No call is extended to such supply and no express contract made with him. The Oklahoma court has been presented with such a situation and has decided that a church which accepted a supply under such circumstances "became obligated to pay him a fair and just compensation for his services."³

In Baptist societies the custom appears to be to contract with a clergy-

¹ *Duessel v. Proch*, 78 Conn. 343; 62 Atl. 152; *Ziankas v. Hellenic Orthodox Church*, 170 Ill. App. 334; *Barton v. Fitzgerald*, 65 So. 390 (Ala.).

² *Landers v. Frank St. M. E. Church*, 97 N.Y. 119, 125, overruling 15 Hun. 340. See *Baldwin v. First M. E. Church* (Wash.), 140 Pac. 673 contra *Jones v. Trustees*, 30 La. Ann. 711.

³ *Meyers v. First Presbyterian Church of Perry*, 11 Okla. 544, 555; 69 Pac. 874.

man for his services and to pay him such subscriptions as can be raised. Under these circumstances, if the church should refuse or neglect to raise subscriptions it could not thereby defeat the right of its minister to recover, but would drive him to remedy by *quantum meruit*. Where, however, subscriptions have been raised and collected, that which was before uncertain has been made certain and the clergyman may sue as upon an express contract.¹

Between churches connected with the Evangelical Association of North America and their pastor there appears to be, under the discipline of the church, no contract relation. The discipline, however, clearly contemplates the payment of each congregation to its pastor of an adequate support, and suitable officers and agencies are provided to obtain by voluntary contributions from the members of funds necessary for that purpose. Under these circumstances the Illinois court has held that a reasonable compensation is sufficiently secured to create in the incumbent a property right in the office of pastor which a court of equity will recognize and protect.²

The relation between a clergyman and the members of his congregation deserves a passing notice in this con-

nection. While a member has the undoubted right to complain of the minister to his ecclesiastical superior, such complaint must be made in good faith.³ Similarly a member may make inquiry concerning his minister and, if he receives a libelous reply and publishes the same in good faith, he will be protected.⁴ The clergyman according to the rules of his church will sometimes be called upon to pronounce the sentence of excommunication on certain of his members. Such act if done in good faith will not lay the minister open to an action of slander, however much he may have to hurt the feelings of the excommunicated person.⁵ Thus the reading from the pulpit of an excommunication of a married woman for a transgression of the Seventh Commandment, the woman having given birth to a child five months after her marriage, has been held to be privileged.⁶ However, if the clergyman goes farther and advises his people to shun the excommunicated person in business transactions and not to come near to his home or employ him as a physician, he steps outside of his privilege and will be liable to an action of slander or libel.⁷

We have thus far considered the legal effects of the contract between minister

¹ *Meyers v. Baptist Society*, 38 Vt. 614; *Pendleton v. Waterloo Baptist Church*, 2 N.Y.S. 383; 49 Hun. 596.

² *Schweiker v. Husser*, 146 Ill. 399, p. 436; 34 N.E. 1022.

³ *O'Donaghm v. McGovern*, 23 Wend. 26.

⁴ *Redgate v. Rouch*, 61 Kansas, 480; 59 Pac. 1050; 48 L.R.A. 236; *Pendleton v. Hawkins*, 11 App. Div. 602; 76 St. Rep. 626; 42 N.Y.S. 626.

⁵ *Servatius v. Pickee*, 34 Wis. 292.

⁶ *Farmworth v. Storrs*, 59 Mass. 412.

⁷ *Fitzgerald v. Robinson*, 112 Mass. 371; *Morasse v. Brochu*, 151 Mass. 567; 25 N.E. 74; 8 L.R.A. 524.

and congregation. What has been said in this connection applies to churches which vest large powers in the individual congregations. It does not apply to churches which vest such powers in some superior church dignitary or dignitaries. When this is done the clergyman is appointed by the bishop or some ecclesiastical body outside of the congregation. No express contract is made between him and the congregation. It is quite doubtful whether there is an implied contract. The question of the legal relation between the bishop and his appointee therefore become important and will now be considered.

3. Clergyman and Bishop

Attempts have been made by priests to hold their bishop for their salary. These attempts have met with no favor in the courts. It has been held that the relation between bishop and priest is not that of hirer and hired, but rather that of superior and inferior agents of the same church.¹ The bishop is the priest's superior and according to the established order of things in the economy of church government regulating the degrees of subordination and the methods of administration, it is his province to designate the place for the priest to exercise his functions and to prescribe, under certain limitations, the rules for his guidance and control. To hold the bishop personally liable at law for the priest's services would be as unjust as holding the general agent of a

railroad company liable for the pay of the railroad employees engaged by him in the course of his agency. Men are constantly going into positions under appointments by superior agents who are universally understood not to assume any personal liability by such appointment.²

Since there is no contract relation between priest and bishop after the priest has been assigned to a charge, there can be none before such assignment. Whatever duty a bishop may have to appoint a priest to some charge is a religious duty only. For its performance or non-performance he is answerable only *in foro conscientiae* or to his ecclesiastical superior. It is a matter in which the ecclesiastical discretion of the bishop is and must be the determining factor. In the exercise of that discretion he is answerable only to the laws of the church. If for a breach of this clearly ecclesiastical duty there would be a remedy by law it must follow that a man may have an action for the refusal of a clergyman to baptize him. If there is a contract duty on the part of the bishop to assign a priest to a charge, it must follow that there is a similar obligation on the part of the priest to accept such charge. No one will contend that a bishop has any such civil right. The priest so far as the courts are concerned can lay down his office and its duties at pleasure. For doing so he can be visited only with ecclesiastical censure and such punishment as the church canons prescribe.³

¹ *Rose v. Vertin*, 46 Mich. 457; 41 Am. Rep. 174; *Twigg v. Sheehan*, 101 Pa. 363; 47 Am. Rep. 727; *Baxter v. McDowell*, 155 N.Y. 83; 49 N.E. 667; 40 L.R.A. 670; *Leahy v. Williams*, 141 Mass. 345; *Stack v. O'Hara*, 2 Pa. Co. Ct. Rep. 348; 18 Weekly Notes Cas. 131.

² *Rose v. Vertin*, *supra*.

³ *Twigg v. Sheehan*, 101 Pa. 363, 369; *Stack v. O'Hara*, 2 Pa. Co. Ct. Rep. 348; 18 Weekly Notes Cas. 131.

The priest so far as the courts are concerned is thus completely without remedy as against his bishop. The bishop may appoint him or not in his discretion. He may after he has appointed him assign him to another charge. He may even remove him absolutely without trial, and the courts will be in no position to afford him any relief.²

Since he has no contract with his congregation and with his bishop, the question arises whether he has any remedy against the church as a whole. Even this must be answered in the negative. The church, even if it is capable of being sued, has assumed no legal liability for his support.

That it is the duty of a religious denomination to provide a support for its teachers is a fact that is recognized with a few exceptions all over Christendom. . . . However binding such a duty may be *in foro conscientiae*, when it comes to its enforcement in a court of law the plaintiff must show a contract. . . . The duty of the church to support its priests bears some analogy to the obligation recognized by several religious denominations to support their own poor. Yet it has never been supposed that this duty involved a contract relation which would sustain an action at law for its non-performance.³

A priest is thus in fact without any legal remedy. This is not the fault of the law. The law stands ever ready

to enforce any contract which he may have made. It is rather the fault of the priest. He has entered into a relation which, by its very nature, excludes all possibility of contract. His duty is obedience to his bishop. He may, therefore, in the discretion of the bishop be suspended and removed and, if he resist, such removal or suspension will even be enforced by the courts.⁴

Since there is no contractual relation between the bishop and the priest, it follows that the bishop is not responsible for any debts contracted or any tort committed by the priest. A bishop cannot, therefore, be held liable for a deficiency in a bank which has been conducted by one of the priests under his charge.⁵ Neither is he responsible to a young lady member of a congregation, to which he has appointed a priest, for a rape committed on her in the vestry of the church by such priest, though he knew of the priest's vicious and degenerate tendencies and gross sexual proclivities.⁶

For one limited purpose only is the priest the agent of the bishop. Bishops generally hold the title to church property. Where possession by the bishop is essential, it will be held that the priest is his agent for such purpose and that his possession is the possession of the bishop.⁶ It follows on well-known elementary principles that such a priest

² *Stack v. O'Hara*, 98 Pa. 213; *Hennessey v. Walsh*, 15 Am. Law Reg. 264.

³ *Twigg v. Sheehan*, 101 Pa. 363, 368; 47 Am. Rep. 727.

⁴ *People v. Steele*, 2 Barb. 397; 1 Edm. Sel. Cas. 505; 6 N.Y. Leg. Observer 54.

⁵ *Leahy v. Williams*, 141 Mass. 345, 6 N.E. 78.

⁶ *Carini v. Beaven*, 106 N.E. 589 (Mass.) In justice to the priest and bishop in this case it should not be overlooked that this case arose and was decided on demurrer. See also *Magnumson v. O'Dea*, 135 Pac. 640; 75 Wash. 574.

⁶ *Heiss v. Vosburg*, 59 Wis. 532; 18 N.W. 463; *Chatard v. O'Donovan*, 80 Ind. 20; 41 Am. Rep. 782.

cannot maintain an adverse possession against the bishop.¹ This brings us to the question of the relation between the bishop and the property of the congregations of his diocese. In this branch of the law the existing cases arise almost exclusively in the Roman Catholic church.

4. Bishop and Property

The Roman Catholic church in this country has been until recently on a missionary basis. With the exception of some parishes in the territory acquired by the Louisiana Purchase there are therefore no Catholic parishes in the United States. The theory was that the mission was conducted from abroad. It followed that the property necessary for the purposes of the church must be subject to the control of the church in general, rather than to that of any individual congregation or congregations. To achieve this condition of affairs the aim has been to place all the property of all the churches in the name of the bishop or archbishop of the diocese to which the particular church belongs. Consequently the property of Catholic churches is universally vested in some church dignitary either in his personal capacity or as a corporation sole.

The question then arises as to the nature of this title. Is it legal or equitable or both? There can be no question that the bishop or archbishop

is the holder of the legal title.² The property ordinarily stands absolutely in his name. It is customary, and in fact required by church regulation in at least some of the dioceses, to eliminate from deeds to bishops all words of trust and all words indicating the official character of the grantee. Where the bishop is not a corporation sole he is required to make a will by which he devises such property to certain persons with a direction to convey it to the person appointed as his successor.³ The devisee, under such circumstances, is not held responsible for any negligence of the deviser.⁴ While thus the legal title of the bishop is undisputed, the equitable ownership of the property presents an interesting question.

This question has received very serious consideration. While some courts have held that the bishop, if a trustee, is an active trustee, entitled to enjoin members of the congregation with whose funds the property has been bought from erecting a building⁵ or to recover damages from such members by tearing down a building on it,⁶ while such property in the absence of a "legally enforceable trust" for a religious association has been held not to be exempt from taxation;⁷ and while courts have refused to declare a trust or give directions to the bishop in cases where no misconduct of any kind on the part of the bishop was alleged and plaintiffs

¹ *Middleton v. Ellison*, 95 S.C. 158; 78 S.E. 739.

² *Gabbert v. Olcott*, 22 S.W. 286; affirmed, 86 Tex. 121; 23 S.W. 985.

³ *Heiss v. Vosburg*, 59 Wis. 532; 18 N.W. 463; *Foley v. Kleibusch*, 123 Mich. 416; 82 N.W. 223.

⁴ *Louisville v. O'Donaghue*, 162 S.W. 1110.

⁵ *Foley v. Kleibusch*, *supra*.

⁶ *Heiss v. Vosburg*, *supra*.

⁷ *Katzer v. Milwaukee*, 104 Wis. 16; 79 N.W. 745; 80 N.W. 41.

constituted a very small minority of the congregation;¹ the rule established by the best-considered cases is that the bishop is a mere dry, passive, silent trustee without any interest or power;² while each separate congregation, as distinct from the other congregations in the same diocese,³ is the real, actual, beneficial owner of the property,⁴ which ownership is of such value that it may form the consideration for a contract⁵ and gives the congregation the right to sell unqualified by any right in the trustee.⁶ This rule also applies where a similar situation arises in the Episcopal church.⁷

It follows that money raised for the special purpose of building a local church and placed in the hands of the bishop does not pass absolutely to him, but is a trust fund which the congregation can reclaim at any time by action.⁸ It further follows that a voluntary assignment by a bishop for the benefit of creditors does not cover such property⁹

and that a deed¹⁰ or mortgage¹¹ given to a purchaser who has notice of the facts (and who could purchase church property without such notice) passes no beneficial title. It further follows that on the death of the bishop the court may appoint a trustee in his stead.¹²

It has remained for the Pennsylvania Supreme Court to draw the final inference. The question whether a bishop can be ordered to convey his legal title to another trustee has been answered by the court in the affirmative in *Kraucunas vs. Hoban*.¹³ This case and its sequels, involving, as said by the court, no "possible result worth a moment's controversy," in which neither side appreciated "the insignificance of the stake for which they were contending,"¹⁴ has been before the Supreme Court not less than five times, and on this account, as well as on account of the care with which it has been decided, deserves a somewhat more extended statement in this connection.

¹ *Hennessey v. Walsh*, 55 N.H. 515; *Determan v. Luhrsimmann*, 74 Iowa 275; 37 N.W. 330.

² *Carrick v. Canevin*, 90 Atl. 147. (Pa.); *O'Hear v. DeGoesbriand*, 33 Vt. 593; 80 Am. Dec. 653; *Kraucunas v. Hogan*, 221 Pa. 213; 70 Atl. 740; *Mazaiha v. Kraucunas*, 229 Pa. 47; *Mazaiha v. Kraucunas*, 233 Pa. 138; 81 Atl. 938. See also *Kenrick v. Cole*, 61 Mo. 572.

³ *Mannix v. Purcell*, 46 Ohio St. 102; 19 N.E. 572; 2 L.R.A. 753; 15 Am. St. Rep. 562; *Searle v. Bishop of Springfield*, 203 Mass. 493; 89 N.E. 809.

⁴ *Carrick borough v. Canevin*, 90 Atl. 147; *O'Hear v. DeGoesbriand*, 33 Vt. 593; 80 Am. Dec. 653. See also *Kenrick v. Cole*, 61 Mo. 572; *Kraucunas v. Hoban*, 221 Pa. 213, 221; 70 Atl. 740.

⁵ *Arts v. Suthrie*, 75 Iowa 674; 37 N.W. 395.

⁶ *Kraucunas v. Hoban*, 221 Pa. 213; p. 221; 70 Atl. 740.

⁷ *Neeley v. Hoskins*, 84 Me. 386; 24 Atl. 882. See also *Armour v. Spalding*, 14 Colo. 302; 23 Pac. 789.

⁸ *Amish v. Gelhaus*, 71 Iowa 170; 32 N.W. 318.

⁹ *Mannix v. Purcell*, 46 Ohio St. 102; 19 N.E. 572; 2 L.R.A. 753; 15 Am. St. Rep. 562.

¹⁰ *Fink v. Umscheid*, 40 Kan. 271; 19 Pac. 623; 2 L.R.A. 146.

¹¹ *O'Donnell v. Holden*, 21 W.L. Bull. 254; 10 O. Dec. Rep. 475.

¹² *In re St. George v. Lithuanian Roman Catholic Church*, 90 Atl. 918.

¹³ 221 Pa. 213; 70 Atl. 740.

¹⁴ *Mazaiha v. Kraucunas*, 229 Pa. 47, 52.

Before 1906 the title of the congregation in question was vested in the "The Right Rev. Michael Hoban, trustee for the St. Joseph Lithuanian Catholic Congregation." In 1906 trouble arose, which resulted in a resolution by the congregation authorizing certain of its members to bring action against the bishop to secure a reconveyance by him of the property. The Supreme Court in 1908 decided that the entire beneficial ownership in the property here sought to be involved is, and has been from the beginning, in the St. Joseph's Lithuanian Catholic Congregation of the city of Scranton; the defendant [Bishop Hoban] is trustee of the legal title to the property for the exclusive use of said congregation, without any interest therein or any right or power to control its use or disposition; the congregation has the right to substitute other trustees in his stead, and, having done so by a majority vote at a regularly called meeting for that purpose, it is entitled to the process of the court to compel a conveyance from the defendant to the trustees of its own selection.¹

The canon of the Catholic church in regard to this matter was held to be in conflict with a statute which provided that property taken by anyone for the use of any church "shall not be otherwise taken and held, or inure, than subject to the control and disposition of the lay members of such church,"² and a conveyance by the bishop to the plaintiffs in trust was directed, which was obeyed by him.

Simultaneously with this conveyance, however, he excommunicated the plain-

tiffs and placed the church under an interdict "until the members of the congregation shall turn these faithless men out and place the Church once more under the care of the Bishop of the Diocese of Scranton, according to the laws of the Catholic Church."³

Under the potent influence of this interdict a movement was at once begun within the congregation, which soon resulted in an excited meeting at which some sixteen hundred voters were present. A resolution was adopted to choose and designate Bishop Hoban "trustee for said St. Joseph's Lithuanian Catholic Congregation of the City of Scranton, Pennsylvania, to hold as such trustee all the property of said Congregation and the title thereto in accordance with the laws, rules and usages of the Catholic Church."⁴ The validity of this resolution and of the meeting in which it was passed was at once attacked in the courts. The chancellor, finding himself confronted by a mass of testimony of very vague character which he was disinclined to consider, ordered an election of the congregation to be held in open court. This accordingly was done and the voting continued for ten days. Its result was favorable to a reconveyance, which was ordered. The case was appealed to the Supreme Court, which held the election conducted by the chancellor to be of no avail and remanded the case for further proceedings. In an effort to end the controversy the court, after pointing out the utter inability of the bishop to inter-

¹ *Kraucunas v. Hoban*, 221 Pa. 213, 226; 70 Atl. 740.

² *Kraucunas v. Hoban*, 221 Pa. 213, 225.

³ *Mazaika v. Kraucunas*, 233 Pa. 138, 146; 81 Atl. 938.

⁴ *Mazaika v. Kraucunas*, 233 Pa. 138, 149; 81 Atl. 938.

meddle in the affairs of the congregation by virtue of his trusteeship and the complete power of the congregation to do with the property as it pleased, said:

It is apparent that a victory for either side would be utterly barren of any substantial results. It is a mistake to suppose that a trustee or trustees appointed simply to hold the legal title to church property correspond in any way to trustees elected or appointed to exercise active duty in controlling the affairs of the congregation; and we cannot avoid the conclusion that this unfortunate and expensive litigation has been entered upon because of this clear misconception.¹

The case now went back to the chancellor, who was thus forced to take it up at the point where he had "abdicated" his judicial functions by ordering the election in court. The bishop again triumphed in the lower court but the case was appealed and in 1911 the Supreme Court was for the third time confronted with it. The court held that the action of the congregation was taken either in total misapprehension of the law regulating ownership of church property or else was a conscious attempt to evade the law. In either event the court held that equity should not interfere and hence the bill was dismissed. In speaking of the trustee the court said:

The office of trustee simply of legal title is not created by ecclesiastical authority, but created by the law. Such trustee can exercise no control whatever over the property held in trust. Being an officer created by law, and answerable only to the

law, he can derive neither authority nor power from any other source. His duties, privileges, authority, and responsibility, *qua* trustee, can neither be enlarged nor impaired by ecclesiastical interference, and any attempt to so interfere would be quite as illegal as though forbidden in express terms.²

The congregation was now in a fine dilemma. The trustees, to whom the bishop had conveyed his title, would not convey it back to the bishop and the courts would not compel them to do so. Bishop Hoban was no less determined to obtain such title and was using the interdict for this purpose. Between these two contending parties the congregation was deprived of all opportunity to worship in its church. Some of its members now tried the expedient of calling a priest not in connection with the Roman Catholic church. This again brought the matter before the court in a proceeding to enjoin such priest from using the church. Again the bishop triumphed in the lower court. Again the matter was carried, in 1913, to the Supreme Court. The court held that this proceeding was an attempt to accomplish by indirection what could not be done directly and that therefore the plaintiffs had no standing to ask equitable relief. It advised the plaintiff to seek relief by petitioning the ecclesiastical authorities for a rescission of the interdict, but refused to interfere at the instance of those obeying the interdict to prevent those defying it from having a form of worship in the church nearest to that which the interdict forbade.³

¹ *Masaika v. Krauczunas*, 229 Pa. 47, p. 53.

² *Masaika v. Krauczunas*, 233 Pa. 138, 152, 81 Atl. 938.

³ *Novickas v. Krauczunas*, 240 Pa. 248; 87 Atl. 686.

This finally induced the bishop to revoke the interdict and to reinstate the trustees. When despite this action the non-Catholic worship continued an injunction against it was granted and upheld by the court, on the ground that the objection that existed to such a move while the interdict was still in force had now been cleared away.¹

These cases, taken together, establish as clearly as can be done the relation of the bishop toward the property of the congregations of his diocese. Outside of what ecclesiastical pressure he may be able to bring to bear and outside of the difficulties which he can cause by his refusal to convey, the property of a Catholic congregation is as much at its disposal as if it stood in its own name. The bishop is merely the dry trustee of the legal title.

To sum up: The American clergyman in the performance of the marriage ceremony is recognized as a public officer and in the performance of his other duties is recognized as a public

man subject to public comment and some slight disabilities and exempt from certain public burdens. His rights against and duties to his congregation rest on a purely contractual basis. Where he is appointed by a bishop such bishop owes him no duty and is not in any way responsible for his acts. Where the property of an individual congregation stands in the name of the bishop such bishop is a mere dry trustee, who may be compelled to convey his legal title to any other trustee. While the relation of the bishop to the property of the congregation in his diocese is thus subject to the law of trusts, the relation of the clergyman to his congregation is subject to the law of contracts, and his relation to the public is subject to the public municipal law and to statutory regulation. Since no legal principle applies to the relation between priest and bishop, such relation is subject merely to the ecclesiastical law of the church to which both owe fealty.

THE WITNESS OF NATURE TO RELIGION

JOHN M. COULTER

Professor of Botany, University of Chicago

The subject is a perplexing one, for it must deal with the transition from an old to a new point of view. The perplexity arises from the fact that no single paper can prepare one to understand fully what the new point of view implies.

Those, therefore, who are familiar only with the traditional conception of the relation between nature and religion cannot be blamed for the feeling that the new conception seems to remove God from nature. In fact it does not, for

¹ *Novickas v. Kraucunas*, 91 Atl. 657 (Pa.).

it magnifies both God and nature; but it takes some time and thought to re-adjust one's self.

It seems to have been the most natural reaction of primitive man to nature to explain nature by peopling it with invisible beings that must be kept friendly. These imaginary beings expressed their whims in the operations of nature, and it was to the interest of men to be on good terms with them. This original "natural theology" gradually came to express itself in the more organized and dignified form of the Greek and Roman mythologies; and finally, when the conception of numerous gods merged into the Jewish conception of one God, all power over nature was attributed to him. This same conception has continued into the Christian era and still appears in the oft-repeated phrase, "looking through nature up to nature's God."

Any analysis of this conception shows that it is the same, from its original crude expression, to its later refined and dignified expression. In a certain sense it is an evolution of the idea of God and of his place in nature, but throughout it is based upon the feeling that nature is full of mysteries that can only be explained by introducing a mysterious, supernatural, all-powerful Being. In other words, whatever we cannot explain must belong to the domain of the supernatural Being.

In consequence of this belief, bred in the human race throughout its history, it is not surprising that the first real attempts to study nature were regarded as attacks upon religion, and that the more insight into nature a man possessed, the less religious he became.

For a long period this feeling was a serious blockade to the study of nature, and even when nature *was* studied, the same feeling acted as a censor upon any free expression of opinion.

Gradually, however, more and more territory was wrested from the domain of the mysterious, and therefore from whimsical, supernatural operations, and brought under the domain belonging to the laws of nature, which by definition are not supernatural. Such progress in this conquest has been made that it has become obvious that all natural phenomena must be explained by natural laws, and that in no case do we encounter in nature the vagaries once attributed to supernatural control. Of course it is easy to shift our conception of God from a being who commands the *details* of natural phenomena to one who is the author of the laws of nature; but when we have done this, it is simply relegating him to a region of mystery still farther removed from our experience. This, however, is not a *demonstration* of the existence of such a personal God as theology has defined. The day of *natural* theology has passed, for its argument from design is found to be based upon a misconception of the facts. This is not saying that there is no evidence for the existence of such a God, but that it cannot be demonstrated by nature, as was once thought, in the same sense that the laws of nature can be demonstrated. The evidence must come from some other region of our experience. Of course, religion cannot exist without a God; but religion is much more than theology, for it deals with conduct, and the witness of nature for this aspect of religion is very pertinent. Religion has always

seemed to me to be a universal human impulse, which, when obeyed rationally, develops men and women into the greatest possible human efficiency. This impulse is so universal a possession that it must be reckoned with among the other human impulses, and its significance in human nature should be understood. From the point of view of a biologist (which is of course developed by observation of nature), rational obedience to this impulse results in the best type of development, which means not only the highest development of human capacities, but chiefly the best *balance* of these capacities. For example, the religious impulse does not express itself fully in a trained body or in a trained mind, but in the subordination of the trained body and mind to the trained spirit. This is the most effective balance of one's powers, concerning which there is no serious discussion, and it is the peculiar function of religion to establish it. It is this perfect balance of highly developed capacities that makes Jesus the ideal type of manhood. It is upon this aspect of religion, which means the effective conduct of one's life, that biology has reacted most strongly. The religious impulse, therefore, stimulates men and women into making the most of themselves. I have sometimes defined religion as a sense of obligation that expresses itself in service. At least we have come to think of religion, not as a mystical something that demands belief in things that no one knows, but as something that embodies itself in character, and the measure of character is conduct.

There is a general impression that the progress of science has resulted in the

decline of religion. It is certain that the scientific attitude of mind has contributed somewhat to a clearer distinction between facts and speculations; in fact, religion has a larger expression today than it has ever had before, and science has had no small part in bringing this to pass.

It is most natural for me to speak of the contribution of biology to religion, for that is my own field of work. Of course it differs in no way from the other sciences in the attitude of mind it develops, and this attitude is by far the most valuable result of all scientific training. Especially is it valuable in the sphere of religion, with its inevitable tendency to formulate beliefs and to organize institutions. Whenever we begin to formulate and organize, we begin to define, and a definition always introduces the elements of rigidity. Any important advance in knowledge is likely to break up some old definitions, and especially is this true of so progressive a thing as religion, which is bound to keep step with human progress. Therefore religion, of all subjects, cannot live in the past, but must keep growing continually into the future. It is rigidity toward the old when the new is upon us that has developed all the misunderstandings in reference to religion.

The scientific spirit developed in these latter days is one of inquiry. It insists that competent investigation shall precede belief; it demands that cause and effect shall be related to one another by a series of actual stepping-stones, so close that imagination is rational; and it remembers that a fact is influential only in its own immediate vicinity, and cannot be made the basis of an elaborate

superstructure of wide generalization. As one travels away from a fact, its significance in any conclusion becomes more and more attenuated, like the rays of light from a candle; but the whole structure of many a system of belief lies in the region beyond the vanishing point.

Such a spirit applied to the current expressions of religion strips off the husks of human opinion and discovers the kernel of truth; recognizes at once the relative values of profession and conduct; sees that the only real authority for statements lies in their truth; and insists that the reasonableness of religion is not to be discovered through a series of logical abstractions, but rather through the concrete evidence of its effect on character.

The scientific mind recognizes in Jesus the most scientific attitude toward religion that any religious teacher has ever shown. He is about the only religious teacher who gives no flavor of rigidity, and who never ran to terminology. With scant courtesy he stripped off the husks of human opinion that had enwrapped and concealed religious truth for centuries; he laid supreme emphasis upon conduct; he recognized truth as the only authority from which there is no appeal; and his test for religion was not a philosophy, but a life. Perhaps his supreme genius as a master in religion is shown by his recognition of the fact that all that is finest and most permanent in human conduct develops in response to the stimulus of love, the most controlling human emotion. He did not *select* love as the dominating impulse of the Christian religion; he *recognized* it, and then announced it as

the only impulse that could make religion both dominant and desirable.

Jesus defined the obligation of religion as follows: "Thou shalt love the Lord thy God with all thy heart, with all thy mind, and with all thy strength, and thy neighbor as thyself." This means that religion must appeal to and use the affection, the intellect, and the physical powers. This triple alliance represents the whole constitution of man. It is evident that, according to the definition of Jesus, a religion that does not include one's intellect, with all of its training and experience, is an incomplete one. It may be affectionate, but it may not be intelligent; it may be emotional, but it may not be sane. Religion of the exclusively emotional sort belongs to certain temperaments, but these temperaments do not often belong to the most effective people; and yet the belief is too prevalent that one must dismiss his reason if he accepts religion; or, as it is sometimes put, he must keep the two in separate compartments of his mind, that they may not interfere with one another. Most men are honest enough to refuse any such arrangement, and under these conditions religion is dismissed and reason retained. This makes it all the more important to realize the fact that the association of reason and religion is not only possible, but that the founder of Christianity insisted that the reason is an essential constituent of religion. This means that religion cannot retain anything that reason rejects; that all the triumphs of reason must ever be consistent with religion; and that loyal affection and a trained mind are helpmeets in the progress of religion.

These statements could be made in connection with the religious value of any training in science. A single illustration may be used to indicate the scientific attitude of mind, the attitude toward religion that the study of nature has developed.

The set of religious principles contained in the ten commandments, or in the Sermon on the Mount, are not authoritative because they are commanded, but because they are true. It is missing the point entirely ever to raise the question whether the ten commandments or the Sermon on the Mount are binding upon this nation or upon that; upon this generation or upon some other. The question simply is whether they contain principles essential to a well-ordered individual or society. If so, they are true, and always apply everywhere, just as does what we call the law of gravitation. Newton has the reputation of having announced the law of gravitation, but I presume no one would say that this law is binding upon us because Newton announced it. The world, like the individual, grows in knowledge, and the childhood of the race was compelled to receive as commands what greater maturity recognizes as statements of eternal truths, infinitely more binding than any command could be. There is no resenting truth, or quibbling about it, and obedience is imperative. Religious truths, therefore, have the eternal and binding qualities of the truths of nature, which we call laws. When this compelling power of knowledge is reinforced by the attraction of a noble emotion, we have the tremendous combination presented by the Christian religion.

One of the common methods of appealing to nature as a witness for religion is to select certain operations of nature as illustrations of certain claims of religion. It must be remembered, however, that an *illustration* is not a *demonstration*; and nature is so large and so varied a book that one may find illustrations for almost any point of view. And yet, nature is full of lessons to the devout mind, lessons that are suggestive and stimulating. But it is one thing to read nature with a point of view already cultivated; and quite another thing to put her on the witness stand and cross-question her with an unprejudiced mind.

In spite of the caution I have suggested, I wish to give one of the most effective illustrations I know of, for it makes vivid one of the claims of religion most difficult to enforce in a materialistic age. When one looks upon a huge tree, with its rigid and enduring trunk and its spreading branches, he is looking upon one of the most permanent objects constructed by living forms. It is certainly a most obvious material fact. It was natural to conclude that this enduring body is constructed of solid materials obtained from the soil. But when we come to analyze the operations of nature more carefully, we discover that the permanent fabric of the tree, that which survives when the trunk is converted into charcoal, was picked out of the air as an invisible gas. In other words, the invisible material makes the permanent structure, while the visible materials vanish. This illustration suggests to the most materialistic mind the possibilities of a structure and a permanency not associated with

the things we see. But do not mistake even so vivid an illustration for a demonstration; it is suggestive of what is possible, and may help some to understand better the claim of religion that the invisible things of the spirit abide, while the gross materials that appeal to our senses pass away.

It is more to the point, however, to give a few illustrations of the direct co-operation of religion and nature, a co-operation which enforces the claims of both.

A student of biology very soon learns that the life processes are processes of nature, and that the violation of a biological law insures a corresponding penalty. Because biological laws are not so obvious as physical laws, men either do not know when they are breaking them, or they are willing to take the risk. The Mosaic laws did not need to forbid a man to walk over a precipice, but they did forbid, often in great detail, the violation of certain biological laws. For example, the relations of the sexes are full of subtle dangers, not only to the individuals concerned, but also to future generations, and no directions of the Mosaic law were sterner and more explicit than were those guarding against these dangers. When infractions of biological laws are recognized to be what they really are, and not merely infractions of social conventions, or of religious precepts, the effect on the development of personal character will be enormous. Moreover, the *religious* value of such an attitude is not to be denied, for many of the most subtle foes of the religious life are to be found in the camp of biological anarchists, who at the same time profess to be religious.

Biology has discovered the fact that the so-called conventions of society, the puritanical conventions if you please, so far as they deal with biological laws, are the results of experience. Like all such experience, it has accumulated very slowly, and only lately has it been reinforced by science. Perhaps until science could emphasize these laws, religion was the only agency that could enforce them. Both seek to produce better men physically and morally. It is sometimes thought that biology looks to the physical man alone, and religion to the moral man alone; but both are weaving threads into the same texture. The best physical man must be moral, and the best moral man must obey the biological laws.

It is a very significant fact that the rules of conduct for the best development of men, discovered first by the experience of the human race and afterward formulated as religious precepts, have now been established as laws by biology. This does not mean that biology deserves credit for their discovery, but that experience, religion, and biology can now combine in enforcing proper conduct; that what was thought to be only a religious precept, deserving only the attention of church members who had pledged themselves to obedience, is also a biological precept as necessary to obey as any other laws of nature; that the penalty of disobedience is not doubtful and distant, but certain and immediate. In short, the appeal for proper conduct has been made stronger, not only for those who would be religious in any event, but also for many who otherwise would not be religious at all.

There is one phase of biology, as it relates to religion and to character, about which I wish to be more explicit. Many of the movements for social betterment are directed against infractions of biological laws, and most of them have become included among our religious activities. The opening of playgrounds for children, the development of park systems, the admission of air and sunlight into tenement houses, the fight against diseases of all kinds, child-labor laws, the struggle for better conditions of labor, the tidal-wave advance against the saloon, are all grounded in sound biology as well as in religion.

Noble as these movements are, and noteworthy as their advance has been, there is lurking behind all of these evils, as a great shadowy background, one that is more general and more destructive than any of them, and because it is so general and so secretive it is the most difficult of all to combat. I refer to the social evil. This is pre-eminently a biological problem, and it is certainly one for whose solution biology and religion must clasp hands.

Recently I have come to know something of the extent and menace of this evil, and in its presence all the evils of liquor and of labor seem secondary in importance. Organizations have been formed to study the situation and to suggest action, but as yet they have done little more than to uncover the dreadful facts. The most evident fact is the universal ignorance of the extent and nature of the evil. In our social order it is kept locked up as a skeleton in the closet, too hideous to reveal.

Biological instruction has here an unexampled opportunity. It has de-

veloped that much of the trouble has come from ignorance, or, what is worse, from misinformation. It is evident that ignorance must be replaced by knowledge, and that misinformation must be corrected. It is also evident that this knowledge must begin in childhood and must be developed through adolescence. This puts the instruction into the home and into the schools. Parents cannot be depended upon, either for knowledge or for willingness, and therefore a large burden rests upon the schools and colleges, with their trained teachers. The ideal school for this instruction is the home, but until more homes are ideal, the schools must supplement.

The teacher of biology has abundant and natural opportunity to develop all the knowledge necessary, to emphasize the dangers, to impress the laws of heredity, to open up such a perspective of biological truth that an infraction of law is with full knowledge of the penalty. The function of religion is to replace the will to break the law by the will to keep it, under the stimulus of a stronger motive than knowledge alone can furnish.

After all, the great campaign is not so much to care for or to warn those who have broken a law of their being, as to fill each generation of young people with an enthusiasm that may fairly be called a religion, a sense of obligation so binding that no temptation can break it.

The organizations for proclaiming the doctrines of heredity, and for pressing upon parents, teachers, physicians, and churches the duty of preaching the gospel of personal purity, and the elimination of any such thing as hereditary taint, are engaged in a biological religious propaganda of the highest importance.

It is in such ways that biology may be used in the service of religion, both in strengthening personal character and in establishing right social relations. It demonstrates that some of the most important precepts of religion are statements of biological truth, and that the strongest personal character and the most effective social order can be developed only by including obedience to biological laws as an important factor. All the illustrations that could be introduced emphasize these same truths in varying degree, and it is evident that biology, dealing as it does with human structure, and therefore with much of human nature, is capable of establishing

peculiarly close relations with religion and with character.

We have discovered in these latter days that the body and the spirit are not mutually destructive antagonists, pitted against each other in mortal combat. Once spiritual development was measured by physical repression; but we have learned of our essential unity; and that body and spirit are fitted to be mutually stimulating. This means that biology and religion may have a common mission in the regeneration of man and of society; that they may be mutually helpful; and that both are needed to achieve the highest possible expression of human power.

ARCHAEOLOGY AND THE BOOK OF GENESIS

PROFESSOR LEWIS BAYLES PATON, PH.D., D.D.
Hartford Theological Seminary, Hartford, Connecticut

IX. The Historical Character of Abraham

In the previous article (*Biblical World*, May, 1915, p. 294) we considered the Babylonian sources for the Amorite period (2500-1580 B.C.) and also the Hebrew sources for the same period in the Book of Genesis. We are now ready to consider in this article the historical conception of Abraham that we derive from these sources.

A. The Double Tradition in Regard to Abraham

1. *His two names.*—The two names that are given to the patriarch are

evidence that the traditions concerning him have come from two sources. Abram bears also the name Abraham. The names sound similar, but they have no etymological connection. *Ram* in Ab-ram is derived from the verb "to be high," and this name means either "father is high," or "Ram is a father." *Raham* in Ab-raham is a root unknown to Hebrew (Canaanite). In Arabic, it means "to send rain." Ab-raham would then mean "father has sent rain." Halèvy suggests that we should read the name Abirham, "chief of a multi-

tude," which is the interpretation given in Gen. 17:5. The compilers of Genesis have explained the difference by the hypothesis that the name of the patriarch was changed from Abram to Abraham, but this is manifestly only a device to escape the difficulty. The only natural explanation is that the two names represent independent traditions.

2. *The individual and the collective character of Abram-Abraham.*—In many of the narratives of Genesis Abram bears a clearly individual character. Thus in Gen., chap. 14, he is a person just as truly as Chedorla'omer, king of Elam, and Hammurabi, king of Babylon, with whom he fights. On the other hand, in other stories Abraham seems to be a national name, as in Mic. 7:20, "Thou wilt perform the truth unto Jacob and the mercy to Abraham." In the tenth and eleventh chapters of Genesis the names in the genealogies are all racial. It may well be that Abram who stands at the end of this list (Gen. 11:26) is racial also. Abram's coming from the east is scarcely conceivable in a warlike age as the journey of an individual with his immediate family, but is natural as the migration of a race. Hagar, the concubine of Abraham, is certainly a personified group of tribes. Her name means "village" or "encampment." In 16:1 she is called Miçrith, "an Egyptian," but here with Winckler we should doubtless read Muçrith, "a North Arabian." In 21:14 we read that she "wandered in the desert of Beersheba," an unlikely occupation for a solitary woman, but natural for a group of Bedawin. Her "son"

Ishmael is a well-known group of nomads that dwelt to the south and southeast of Palestine.

Keturah, Abram's second wife, means "incense," and her children are the incense-producing tribes of Western and Southern Arabia (25:1-6). Of these Midian is the nation with which Israel had to fight in the days of Moses and of Gideon. Sheba (Sabaea) is the land whose queen came to visit Solomon. Dedan is a tribe whose caravans are often mentioned by the prophets. These two conceptions of Abraham as an individual and as a people point to two independent cycles of tradition which may have been connected originally with the two names Abram and Abraham.

3. *The two dates assigned to Abram-Abraham.*—In Gen., chap. 14, Abram is represented as a contemporary of Amraphel (Hammurabi), the sixth king of the First Dynasty of Babylon (2123-2081 B.C.). The same conception is found when we compute the date of the patriarchs from the figures that are given in the Old Testament. Adding to 586 B.C., the date of the Exile, 430 years for the recorded lengths of the reigns of the kings of Judah from the building of the Temple to the Exile, 480 years (I Kings 6:1) from the Exodus to the building of the Temple, 400 years (Gen. 15:13) for the sojourn in Egypt, 130 years (Gen. 47:9) to the birth of Jacob, 60 years (Gen. 25:26) to the birth of Isaac, 25 years (Gen. 21:5; 12:4) to Abraham's migration, we obtain 2111 B.C. as the date of Abraham's migration, which falls within the reign of Hammurabi (2123-2081 B.C.) as fixed by astronomical calculations.¹

¹ Kugler, *Sternkunde und Sterndienst in Babel*, II (1912), 255 ff.

With this date assigned to Abram agrees the form of his name. Abram is identical with Abi-ramu, an Amorite name which occurs in a tablet of Apil-Sin, the fourth king of the First Dynasty of Babylon.¹ This shows that Abram was a common Amorite name during the period of the First Dynasty of Babylon. Lot, the companion of Abram, is doubtless the same as Lotan, one of the "sons" of Seir the Horite, according to Gen. 36:20; but this is the same as Ruten or Luten, which occurs in Egyptian texts as early as the Twelfth Dynasty, which was contemporary with the First Dynasty of Babylon.

On the other hand, our documents agree that Abraham belonged to the Aramaean race. J (Gen. 11:28 f.), E (Jos. 24:2), and P (Gen. 11:26 f.) agree that the father of Abram was Terah, whose name appears both as a god and as a place in the neighborhood of the Mesopotamian city of Haran. J (Gen. 22:20), E (Jos. 24:2), and P (Gen. 11:26 f.) agree that the brother of Abram was Nahor, whose name also appears as a god and as a place in Mesopotamia. One of the sons of Nahor was Kemuel, "the father of Aram" (Gen. 22:24), and Bethuel, the father of Rebekah, who in 25:20 is called "Bethuel, the Aramaean of Paddan-aram." Through recent archaeological discoveries the date of the Aramaean migration out of Arabia may be determined with great exactness. In the Tell el-Amarna letters (1400 B.C.) the princes of Syria complain that they are menaced by three tribes of Bedawin, the Ahlamu, the Sutu, and

the Habiru. These are coupled in such ways as to show that they were kindred peoples. Tiglath-pileser I, king of Assyria (ca. 1100 B.C.) calls the Ahlamu Aramaeans.² Adad-nirari I, in an account of the exploits of his father Puduilu, (ca. 1350 B.C.) joins the Sutu with the Ahlamu in such a way as to suggest that they were a nomadic people of the same Aramaean race. The name Habiru is the etymological equivalent of 'Ibri, "Hebrew," since in the Amarna letters ' is constantly represented by the Babylonian *h*. The Habiru were Hebrews in the wider sense; that is, they belonged to the group of tribes which Israel regarded as related to itself through descent from a common ancestor, Eber.

In the attacks of the Ahlamu, Sutu, and Habiru upon Syria and Palestine, as they are recorded in the Amarna letters and in Babylonian and Assyrian inscriptions of the same period, we see the beginning of the great Aramaean migration, which in the succeeding centuries overflowed Syria, Mesopotamia, Babylonia, and Assyria, and gave its language to these regions. Before 1400 B.C. we find no trace of Aramaeans in either the Babylonian, the Egyptian, or the Assyrian monuments. Israel is first named in the triumphal inscription of Mernep-tah (1225 B.C.) discovered by Petrie in 1896 at Thebes; and Edom is first named in a document of the same king.

It appears accordingly that we have two contradictory conceptions of the time in which Abram lived. According to one he lived in the twenty-second

¹ Meissner, *Beiträge zum altbabylonischen Privatrecht*, Nos. 42 and 43. The same name occurs in five letters from the reign of Amisaduqa (Ungnad, *Beiträge zur Assyriologie*, VI, 60 ff.).

² *Keilinschriftliche Bibliothek*, I, 32 f.

century B.C., according to the other he lived in the fifteenth century B.C.

4. *There are two conceptions of the region from which Abram migrated.*—According to P, possibly following E, it was Ur of the Chaldees in Babylonia (11:31); according to J, it was Haran in Mesopotamia. These two conceptions correspond with the two that we have noted already of the age to which the patriarch is assigned. Ur of the Chaldees was connected with the Amorite migration (2500 B.C.), while Haran was a chief center of the Aramaeans (1400 B.C.).

5. *There are two conceptions of the place in which Abram lived.*—One strand of tradition locates him in Canaan. His headquarters are at Hebron, and here he is buried (25:9). Many of the traditions of Abram are designed to explain the origin of the springs, holy trees, altars, and sepulchers of the land of Canaan. Thus Abram is connected with the wells of Beer-lahai-roi, and Beer-sheba (Gen. 16:14; 21:15-19; 21:30, 31); the "terebinth of the oracle" at Sechem, which in Judg. 9:37 is called the "terebinth of the diviners," and in Deut. 11:30 is said to have stood beside a *gilgal* or sacred stone circle; the terebinth of Mamre, the tamarisk of Beer-sheba (Gen. 12:6; 35:4; 13:18; 14:13; 18:1; 21:33); the mountain-top of Moriah (Gen., chap. 22); the tomb of Machpelah (Gen. 23:19; 25:9); the altars of Shechem, Bethel, Hebron, and Beer-sheba (Gen. 12:7; 12:8; 13:4; 13:18).

On the other hand, another set of traditions places Abram in the desert, to the south of Canaan. In Gen. 20:1 Abram resides in Gerar between Kadesh and Shur, and here runs the risk of hav-

ing his wife taken from him. In Gen., chap. 12, where the same story is related, but the scene is laid in Miṣraim (Egypt), we are doubtless to regard Miṣraim as a corruption of Muṣrim (Northwest Arabia) and to identify it with Gerar of the other narrative.

The children of Abraham also dwell outside of Canaan. The sons of Hagar are the clans of the eastern and southern desert, and those of Keturah are the tribes of Southern Arabia. The difficulty in this conception was felt even by the compilers of Genesis, and they have devised a number of curious theories to remove it. The foreign residence of Abraham's children they explain by a sending away out of Canaan in order to make more room for Isaac. Thus in 21:10 Sarah says of Hagar and Ishmael: "Cast out this bondwoman and her son, for the son of the bondwoman shall not be heir with my son, even with Isaac." Of Abraham's other children we read (25:6): "Unto the sons of the concubines, which Abraham had, Abraham gave gifts; and he sent them away from Isaac his son, while he yet lived, eastward, into the east country."

6. *There are two conceptions of Abram's manner of life.*—In general he is represented as a nomad wandering from place to place with his flocks and herds (e.g., Gen. 12:5, 16; 13:1-3, 5-7; 20:1). On the other hand, the passages which connect him with Hebron suggest that this was his permanent residence. In Gen. 13:9 Abram and Lot agree to separate. Lot chooses Sodom as his residence (13:12) and here we find him living in 14:12; 19:1 ff. Abram chooses Hebron (13:14), and here he lives through all the events recorded in chaps.

14-19. The account of Abram's expedition against the kings of the east in 14:12-24 implies the closest political relations with the people of Hebron, and in chap. 23 Abram's purchase of a tomb in Hebron indicates that he is a permanent resident of that region. The Bedawin who are always on the move do not establish family tombs.

7. *There are two conceptions of Abram's military character.*—In Gen. 14:12-24 he is a mighty warrior, the leader of over three hundred trained men, confederate with three Amorite chieftains, who is strong enough to defeat the four kings of the east in a night surprise. In striking contrast to this, in most of the stories Abram appears as a timid person, unable to defend his rights, who is eager to avoid disputes. Thus in 13:8 Abram says to Lot, "Let there be no strife, I pray thee, between me and thee." In 12:11-13 and 20:2, 11:13 he says that his wife is his sister for fear that he may be killed on her account. In 21:25 ff. he submits to the taking away from him of a well that he has dug, and makes a covenant with the aggressors.

This series of antitheses in the stories constitutes the chief problem in determining the historical character of Abraham. Any theory that we form must do justice to both sets of facts. It must explain why the patriarch bears the two names Abram and Abraham, why he is both individual and collective, why he is assigned to the twenty-second century B.C. and also to the fifteenth, why he is associated with the Amorites and also with the Aramaeans, why he comes both from Ur and from Haran, why he lives in Canaan and also outside of it,

why he is both settled and nomadic, both warlike and peaceful.

B. Theories in Regard to the Historical Character of Abraham

We proceed now to consider the various theories that are proposed to explain the variant traditions in regard to Abraham.

a) *The individual theory.*—The theory of the compilers of the documents in Genesis was that Abraham was the individual forefather of the Hebrews, and this has been the traditional theory among Jews and Christians ever since. This theory does justice to one set of statements about the patriarch, but it does not do justice to the other set. It does not explain his two names. The idea that in the middle of his life his name was changed by God from Abram to Abraham (Gen. 17:5) is no solution at all. This theory does not explain the use of Abraham as a tribal designation in many of the stories. It does not explain how the Aramaean forefather of Israel could have lived in the Amorite period, 700 years before the Aramaeans had migrated out of Arabia; nor how, if Abram had preceded the rest of the Aramaeans, he could have maintained himself among the warlike Amorites who were already settled in Canaan. The hypothesis of a single clan wandering safely through the land of a different race is inconsistent with all that we know of ancient Canaan. This theory also fails to explain the other double features in the tradition. If Abram was the individual forefather of Israel, there is no reason why he should have come from two places, lived in two regions, and led two kinds of lives. Moreover,

history shows that tribes and nations do not arise by natural descent from single ancestors, but that common ancestry is a legal fiction designed to bind heterogeneous races together. For these reasons we conclude that the traditional theory of Abraham does not give an adequate explanation of the phenomena of our documents.

b) *The collective theory.*—Many modern critics hold that, while there may have been an individual named Abraham, this name was also applied to the clan of which he was the leader. Ewald, Delitzsch, Dillman, Kittel, König, Klostermann, Cornill, Prásek, Proksch, Burney, Ottley, Wade, tell us about an Abraham people that united with a Sarah people, and entered Canaan as early as 2100 B.C. This theory fails to explain the two names of the patriarch. It also fails to explain how an Aramaean people could have entered Canaan as early as 2100 B.C., or how it could have maintained itself peacefully among the Amorites who then occupied the land. It also fails to explain the contradictory elements in the tradition of Abraham.

c) *The mythical theory.*—An influential school of modern critics, represented by Dupuis, Bernstein, Goldziher, Stucken, Winckler, Zimmern, Jeremias, Jensen, regards the stories of Abraham as transformed nature-myths. The grounds for this opinion are as follows:

1. The supernatural elements in these traditions. God appears to Abraham in bodily form, and talks with him face to face. Angels are his constant visitors, who sit at the door of his tent and eat the repast that he has prepared.

2. There are evidences of worship paid to Abraham and Sarah by the later

Hebrews. The traditions in Genesis record their burial-places with the same interest that they show in the holy springs, holy stones, holy trees, and holy mountains. At Hebron, the burial place of Sarah and Abraham, the chiefs made a covenant (II Sam. 5:3), and Absalom paid his vows (II Sam. 15:7, 12). It was a city of refuge (Josh. 20:7), and a city of the priests (Josh. 21:11). According to Sozomen religious rites were kept up here as late as Christian times. These facts suggest that Abraham and Sarah were ancient deities, whose cult lingered among the common people after they had been degraded from their former rank by the religion of Yahweh.

According to Winckler, Abraham was originally the Babylonian moon-god. His name Ab-ram, "high father," shows that he is an astral deity. He comes from Ur, the chief center of moon-worship in Southern Babylonia, to Haran, the chief seat of this worship in Mesopotamia. His 318 servants (Gen. 14:14) are the days in the year during which the moon is visible. He lives at Kirjath-arba, "the city of four," an allusion to the four phases of the moon, and at Beersheba, "the well of seven," a reference to the seven days in each phase of the moon. His wife is Sarah, "princess," a title of the goddess Ishtar, the planet Venus; and she is his sister, a relation that Ishtar bears to the moon-god Sin. Sarah's sister is Milcah, "queen," also a title of a Babylonian goddess. Abraham says to Lot, "If thou wilt take the left hand I will take the right hand; if thou wilt take the right hand, I will take the left" (Gen. 13:9). This corresponds to the relation of the moon to

the sun: both cannot shine at the same time.

This theory has enjoyed great popularity in Germany during the last few years; nevertheless, it is open to a number of formidable objections.

1. It exaggerates the supernatural element in Genesis. The only extraordinary events recorded in this book are manifestations of God, or of angels. Genesis itself recognizes the subjective character of these appearances in 31:11. "The angel of God said unto me in a dream"; and in 24:7, 40, where the prosperous journey of Abraham's servant is described as Yahweh's sending his angel before him. Such manifestations of God are found in every age. The theophanies to Abraham do not differ from those to Isaiah, Jeremiah, and Ezekiel. Visions of angels are recorded also in the cases of Mary, the mother of Jesus, and of Peter. Apart from these visionary experiences, there are no supernatural elements in Genesis. Miracles are never narrated. The lives of the patriarchs are a series of the simplest and most commonplace incidents. They wander from place to place with their flocks, they build altars, they dig wells and dispute with their neighbors for their possession, they go down to Egypt for food. All these are natural incidents in the life of a Bedawy folk.

2. The worship paid to the patriarchs does not prove that they were originally astral deities. Ancestors were worshiped by the Hebrews, as by the other Semites; for instance, the kings of Judah (Ezek. 43:7-9; II Chron. 16:14; 21:19; Jer. 34:5). A general worship of ancestors is referred to in Deut. 26:14;

Ps. 106:28. The patriarchs, accordingly, may have been historic ancestors quite as well as lunar deities.

3. The Babylonian astral religion with which the stories of the patriarchs are compared is known to us only from documents of the eighth century B.C. The mythologists assume that it was in existence in remote antiquity, but this has not been proved, and there are many reasons to believe the contrary. Accordingly, it is doubtful whether the Babylonian astral mythology is old enough to have furnished a basis for the Hebrew traditions in Genesis.¹

4. Superficial resemblance may be accidental, and does not prove that the Hebrew traditions are derived from Babylonian sources. Abram may mean "high father," but it may also mean "the father is high," or "the high one is father." In any case it does not need to be a divine title, for it occurs as the name of a Babylonian farmer in the reign of Ammisaduqa (1977 B.C.) in certain contract-tablets published by Ungnad.² Sarah may be the title of a goddess, but it may also be the name of a historic person. Winckler's method of finding Babylonian myths in the numbers of Genesis Jeremias cleverly satirizes by saying that the German emperor has seven children, six sons and one daughter. Here we have clearly a Babylonian myth. These seven children are the seven planets, one of which is feminine, the planet Venus.

5. Adherents of the mythological school do not agree among themselves in regard to the interpretation of Genesis. According to Winckler and his school, the patriarchs are moon-gods; but

¹ See Cumont, *Astrology*.

² BA, VI, 5, pp. 60 ff.

according to Jensen, they are sun-gods, and are variants of the Babylonian Gilgamesh Epic.

6. By the same methods of comparison Winckler shows that the Judges, and even David, are astral divinities. Jensen caps the climax by applying the same process to the Old Testament prophets and kings, and even to Jesus. The gospel history he reduces to a modified form of the Gilgamesh Epic. This is a *reductio ad absurdum* of the mythical theory. If even persons who stand in the full light of history can be explained as astral deities, we may well question whether the patriarchs are not historical after all.

7. The mythical theory does not explain the conflicting features in the tradition of Abraham any better than the individual theory or the collective theory. If Abram is a moon-god, why does he also bear the name Abraham? Why is he assigned to the Amorite period and also to the Aramaean period? Why does he come both from Ur and from Haran? Why does he live in Canaan and out of it? Why is he both settled and nomadic, both warlike and peaceful?

In view of these facts the Babylonian mythical theory must be pronounced unsatisfactory.

d) *The composite theory.*—In view of the contrary conceptions of Abram that are given by tradition in almost every particular, the only possible theory is that we have here the fusing of two originally distinct traditions, one of Amorite origin, the other of Hebrew origin. The tradition that spoke of Abram, the individual patriarch, the contemporary of Hammurabi (2100 B.C.) who came from Ur of the Chaldees, who

lived at Hebron and was confederate with the Amorites of that region, who led a settled life and bought a tomb for his family, who was a mighty warrior and defeated the kings of the east, is of Amorite origin, and was learned by the Israelites from the Amorites after the conquest of Canaan. It is highly probable that the Hebrews learned some of their traditions from the Amorites who occupied the land before them. Israel of the days of David and Solomon was not a lineal descendant of Israel of the days of Moses, but was the product of a mingling of Hebrew clans with the aboriginal inhabitants of the land. The Amorites were not exterminated, but they dwelt in the midst of Israel and eventually mingled with the Israelites. In this process Amorite traditions must have been learned by the Hebrews and blended with their own traditions. This has actually happened in the case of the Babylonian traditions of Gen., chaps. 1-11, which must have come to Israel by way of the Amorites. It would be surprising if some of the patriarchal traditions did not come from the same source.

On the other hand, the tradition of Abraham, a collective name for a group of Aramaean peoples, who invaded Palestine about 1400 B.C., who came from Haran in Mesopotamia, who did not enter Canaan proper but lived in the desert to the south and east of that land, who did not yet take up settled agricultural life but remained nomads, and who were not strong enough to attempt any warlike enterprises, is of genuine Hebrew origin, and was brought into Canaan by Israel at the time of the conquest. The combination of the traditions of Abram with those of Abra-

ham was the result of the fusing of Amorites and Hebrews into one people. When this union was effected it was only natural that the effort should be made to identify ancestors. The Amorites claimed descent from Abram, and the Hebrew immigrants from Abraham. The two names sounded alike, and there-

fore they were identified by means of the theory that Abram's name was changed to Abraham, which corresponded to the fact that the Amorites had been superseded by the Israelites. Thus the united traditions of the forefathers expressed the union of Amorites and Hebrews into one people, Israel.

VISCOUNT KANEKO ON CHRISTIANITY AND INTERNATIONALISM

EDITORIAL NOTE.—*During the recent visit of Dr. Gulick and myself to Japan as representatives of the Federal Council of the Churches of Christ in America we had conferences with a number of the most distinguished Japanese statesmen concerning the relations of America and Japan. The particular interest at that time centered around the anti-Japanese legislation in the United States. In the course of one of these conferences Viscount Kaneko expressed himself so fully and effectively that I asked him to write the matter out for me, and the following letter recently received is in accordance with this request.*

The position of Viscount Kaneko among the statesmen of Japan is so pre-eminent and influential that his statements relative to the relations of Christianity and international affairs are entitled to great weight. Particular attention should be called to his last paragraph.

*The list of Viscount Kaneko's official honors and positions may prove of interest: First class Rising Sun; Privy Councillor; hon. LLD. (Harvard); President of America's Friends Society; born at Fukuoka 1853; graduated Harvard University, U.S.A., class 1878; Private Secretary to Count Ito when he was Premier, 1885-86, and when he was President of the Privy Council 1888-90; Chief Secretary of the House of Peers 1890; Vice-Minister of Agriculture and Commerce 1894-96; and finally Minister of Agriculture and Commerce April to June, 1898, and Minister of Justice October, 1900, to May, 1901. On the outbreak of the late Russo-Japanese war he was sent to the United States to represent Japan unofficially, and returned home soon after the conclusion of peace. He was chairman of the Japan Grand Exhibition to be held in 1912, but with its postponement to 1917 by the Katsura Cabinet, he resigned the post.—*SHAILER MATHEWS.

"It gives me much pleasure to comply with your request to state what I think about the so-called 'Japanese question in America,' and in so doing I must confess

at once that after carefully considering the matter, the point in question seems to be, at heart, a moral issue rather than an economic problem. In order to treat the

question properly, therefore, it should have been approached from the moral side. But I need scarcely say how unfortunate it was that hitherto the problem has been viewed in the other light, and the start for its solution was thus made at the wrong end.

"Of course, I fully acknowledge the shortcomings of the Japanese on the Pacific coast, and admit the necessity that they should wake to the keen sense of responsibility to live in the manner congenial to the community in which they reside. But at the same time, I feel that so long as the racial prejudice is dominating the question, the change of heart of the people is necessary. Until that was accomplished, no matter what treaty or diplomatic agreement might be reached between the two Governments concerning the question, it could not be regarded as a final solution of the problem. But to convert the heart of other people is no work of politicians or journalists. It distinctly belongs to the field of preachers and moralists.

"It is therefore a matter of hearty congratulation that you have undertaken to visit this country with the mission to deliver us greetings, and express a good will on behalf of the Federal Council of the Churches of Christ in America, and at the same time to study the problem in the spirit of the Christian religion which you so worthily represent. In view of the moral implications of the problem, as aforesaid, and also for the reason that the Christian conception of life is far above the plane of racial antipathy and national differences,

I consider your present undertaking as the dawn of final solution of the problem.

"That Japan is greatly indebted to the Americans for the good offices which your people rendered us at various occasions scarcely admits a comment. But it is to be remembered that this country is also under heavy obligations toward the American Church for the unselfish and impartial labor of your pioneer missionaries. Apart from their spiritual work, which is itself a lasting contribution, the part that such missionaries as Drs. Hepburn, Williams, Verbeck, Brown, and others have taken in the work of reconstructing the Empire is something which this nation shall never forget, so long as it lasts. In view of the fact that there is no mightier force than the Church to break down the racial prejudice, which has been a stumbling block for good international friendship, I feel the present vexing problem affords the American Church a unique opportunity to render another lasting service, not only to the two countries concerned, but to humanity at large. America is already the foremost among the nations of the world to recognize the dignity of mankind, and has heralded to the world the Gospel, that we are the children of the same Father. I understand that there are in America millions of those who, firmly believing in this great doctrine, are supporting you to perform the present difficult task. I have therefore a good reason to regard your undertaking as the right movement, and entertain the thought with eagerness and hope that your efforts will be crowned with success."

THE AMERICAN INSTITUTE OF SACRED LITERATURE

THE DUTY OF THE CHURCH IN RELATION TO THE STRUGGLING CLASSES. V

A READING COURSE FOR MINISTERS

ALLAN HOBEN

Associate Professor of Practical Theology, University of Chicago

Part V. Voluntary Associations and Church Co-operation

REQUIRED READING

Louise de Koven Bowen, *Safeguards for City Youth at Work and at Play*.

Paul Moore Strayer, *The Reconstruction of the Church*.

COLLATERAL READING

Jane Addams, *Twenty Years at Hull House*; also *The Spirit of Youth and the City Streets*, and *A New Conscience and an Ancient Evil*.

John Dewey, *School and Society*; also *Moral Principles in Education*.

C. Hanford Henderson, *What Is It to Be Educated?*

William B. Forbush, *The Boy Problem*; also *Church Work with Boys*.

Joseph Lee, *Play and Playgrounds*.

Charles Stelzle, *Boys of the Street; How to Win Them*.

Henry F. Cope, *The Modern Sunday School in Principle and Practice*; also *Religious Education in the Family*.

Sophonisba P. Breckinridge (ed.), *The Child in the City*.

1. Voluntary Associations

It is no uncommon thing for several organizations to be working with a family in which delinquency has developed; and sometimes a spurious pro-

fessional pride or a desire for "credit" makes effective co-operation impossible. This is unfortunate, for no adequate probation service can be created without the help of affiliated social agencies. Overlapping, conflicting counsel and methods, waste, and pauperism are likely to follow this sort of social bungling.

On the other hand, the probation service which seeks to prevent or cure delinquency can never be sufficient in and of itself. This fine art of constructive friendship consists in assembling and directing all suitable social agencies to the end that the endangered child may be safeguarded and the delinquent child restored to good social deportment.

As a rule the juvenile court cannot do a great deal in investigating the social causes of delinquency; and therefore such associations as make a thorough study of saloons, dance halls, nickel shows, poolrooms, amusement parks, street vending, gambling, bathing-beaches, tobacco stores, cheap hotels, cabarets, lying-in-hospitals, excursion boats, girls' wages, penny arcades, obscene literature, etc., are often able to

formulate and secure protective legislation. In this way something is done to cut off the supply of delinquency near the source.

Similarly, organizations or commissions which secure the facts relative to housing, family incomes, immigrants, negroes, defectives, illegitimates, etc., with a view to amelioration by private endeavor and public enactment, serve in a large way to prevent delinquency.

Co-operation is also rendered by those bodies which promote clean play and wholesome amusements, open schools as social centers, enlist children in gardening, organize and direct boys' and girls' clubs, awaken vocational interest, provide activities for summer vacation, conduct outings and camps, encourage music, dramatics, and all forms of innocent and happy self-expression.

Wherever the more important and specialized bodies—such as United Charities, Legal Aid, Juvenile Protective, and others—can be correlated in a Central Council of Social Agencies, better results can be secured, and the court which works hand in hand with these articulated forces will achieve proportionately more for the children.

If the reader will make a list of all the welfare societies of his community he will be able to indicate by diagram how the agencies of investigation, prosecution, agitation, and constructive endeavor relate themselves to society's most important concern, the welfare of the child.

2. Church Co-operation

Most significant for our present study, however, is the part which the church may play in preventing and curing de-

linquency. To be sure, the measure of altruism awakened and supplied by the message of Jesus is quite beyond our power to estimate. It has been the glory of the church to inspire devotion to the weak and helpless and to supply champions in every line of heroic endeavor for humanity without directing the details of method or keeping books to display her own merit. And, despite her faults, so faithfully has she proclaimed the duty of the strong toward the weak, the rich to the poor, and the wise to the ignorant, that we have reached a time when service of this sort is the commonly accepted standard of success. Within our own time we have witnessed such a reversal of standards that no one regards wealth, learning, or power, either alone or together, as constituting success. These are honored only in the degree in which they serve human welfare. To this degree is society Christianized, and the church has done it.

But this is not enough, for the church may be a great aid in handling specific cases of delinquency. Not over 7 or 8 per cent of delinquents profess no church connection, and the pastor above all others should be a trusted counselor to the family in trouble. Yet out of 481 cases studied in Chicago it was found that in only 15 had a pastor or church official rendered any assistance. The blame is to be shared partly by the probation officer who fails to enlist the religious adviser, but there still remains an ample share for the pastor himself.

Again, while Jews and Romanists maintain their faithful representatives in court, the Protestants fail to do so. The situation is no better when children

are to be returned from institutional treatment for a new start. Ideally the religious group would be advised in advance, and provision would be made to throw every helpful influence about the child in his fresh endeavor.

If pastors will take the initiative, it is not too much to hope that they will be able to work out a plan of co-operation with probation officers whereby these needs will be met and judicious friendly visiting may be supplied to endangered families. One thinks also of the larger use which might be made of Christian homes for detached, lonely, and tempted young people in our great cities. The normal home is the best social settlement, and if all the homes of a congregation were dedicated to some measure of friendly, saving hospitality a vast aggregate of good would be accomplished.

Furthermore, the church group needs information on present issues, problems, and needs. The standard agencies working for childhood should be well represented before the church people. Possibly the mid-week meeting offers a good opportunity for delegates from these bodies or for church people working in these fields to present the facts. Surely earnest conference and prayer may well center about the battle for the salvation of the children.

It is obvious also that the church cannot know the exact nature of her task without being informed as to the constructive and destructive agencies of her parish. This means a survey. Many pastors are beating the air because they do not know the location of the enemy. If we are going to save the soul of youth we must know the opposing

forces which set themselves in array for its capture.

Even more important is the necessity of positive methods which will enlist the interest of boys and girls: the week-day activities of clubs, the wholesome development of athletics, music, dramatics, and in general the participation of religious people in the absorbing interests of youth. The success of Boy Scouts and Camp-Fire Girls is indicative of possibilities here, and shows how great an opportunity confronts the church.

But finally the church must preserve her democracy, not handing out benefits, but directing, aiding, and sanctioning the endeavor of the people to secure fulness of life. In fairness to the standard effort of the church we must confess that no devices of pleasure or of law finally serve to prevent delinquency, but only an inward life of spiritual control dedicated to the will of Christ and resolved to deal justly, to love mercy, and to walk humbly with God. The best way to keep out of trouble is to be busy doing good.

Topics for Discussion

1. To what extent can the mid-week meeting be made a forum for the presentation of welfare conditions and for conference and prayer over these human issues?

2. What federated action can the churches of your community take in the interests of child protection?

3. Formulate a policy whereby the church may render greater service to children and young people. Consider pastoral and pulpit work, Sunday school, young people's society, clubs, etc., in the

light of the standard interests of childhood and youth.

4. Discuss the problem of sex morality.
5. Discuss the relation of the church to the play movement.

6. Arrange for your ministerial body to visit the court and institutions dealing with delinquents and confer with the authorities on practical methods of co-operation.

SUGGESTIONS TO LEADERS OF CLASSES USING THE COURSE "THE MESSAGE OF JESUS TO OUR MODERN LIFE"

STUDY IX

THE VICARIOUS LIFE

As we come to this last month of study of the religion of Jesus and its bearing upon our own lives, we clearly see that the ultimate purpose of this course has been to incite to action on an intelligent basis. The life of the average individual relates itself to the family, the church, the community, the state, and the nation. The great difficulty is that these relationships are not understood, their responsibilities are not adequately fulfilled, and the result is inferiority in the individual, as well as in the organizations of society to which he is related. The work of this month should therefore gather up in definite form the principles which have been set forth in the religion of Jesus, and frankly discuss the way in which these principles would work out if they were intelligently applied in modern social relationships.

The leader will find it necessary to use his own judgment in deciding whether to make these discussions large and comprehensive, or to take certain definite local situations and discuss them tentatively, sending the members of the class out for investigation and further discussion after investigations have been completed.

No formal programs will be given for the meetings of this month, but the following questions will furnish a basis for review and

discussion. They may well be combined with the questions which appear in the last study under the head of "Conclusion."

1. What do we mean by the "vicarious life"?
2. Is it right to seek honors? Is it right to accept them when unsought?
3. Is it Christlike to cultivate influential friends to the neglect of faithful ones of more humble station?
4. Can we trust our own motives in choosing friends?
5. Is there any person or group whose interests we place before our own?
6. What hindrances to ideal family life do we see in our community?
7. How far may a man or woman allow business or religious obligations to interfere with the claims of the family upon his time and interest?
8. Can Christian people enjoy all forms of amusement? If not, upon what principles must the line be drawn, and will the answer be the same in all communities?
9. How far should the church look after the social interests of its members?
10. What responsibility has the church to the community outside its own members?
11. What responsibility has the church at large for the world at large?

12. What suggestion has the teaching of Jesus concerning strikes?

13. What concerning arbitration as a means of settlement of individual, community, or national and international disagreements?

14. Why might Jesus disapprove of monopoly?

15. What bearing has his teaching upon the collection of debts?

16. What upon the driving of a bargain?

17. Are there Christian business men who employ detrimental child labor?

18. Are there Christian landlords whose houses are insanitary and unfit for dwellings?

19. Should all citizens be equal in all particulars if spiritual values are supreme?

20. Are we as a nation making progress toward the ideal of Christian brotherhood?

TOPICS FOR INVESTIGATION

The following list of topics for investigation ought to supply the group with opportunity for intelligent service in the community for some time.

1. An inquiry into the constitutions of various churches in the community, their working organization, their contribution to the social structure of the community: (1) as a medium of social life, (2) as an agency for moral reform, (3) for civic reform, (4) for religious education, (5) for the expression of the desire for worship.

2. An inquiry as to the basis of the standards of morality adopted by those persons who live moral lives but are not professing Christians. To what extent is their morality based upon their conception of God and how does their conception of God agree with Jesus' thought of him?

3. To what extent do people in the community believe in the idea of hell as a literal place of fire and brimstone, and how does this affect their living? On the other hand, to what extent has the theory of evolution

been accepted in the community, and what effect has this conception upon the belief of the people in a future life? How frequently do the ministers of the community preach on the subject of the future life?

4. What agency has your state for the prevention of crime and how do the citizens of your community regard their obligations to men who have been in prison?

5. What influence in your community have such organizations as the social settlement, the labor unions, the Salvation Army, the Young Men's and Young Women's Christian Associations, and how do these relate themselves to the work of the church?

6. How much do the members of your group and the members of the Christian community at large know about the work of the church, both educational and religious, among immigrants in this country and in other home mission fields, and also in foreign fields? How much of the literature of the boards do they receive? What plans are they making to become intelligent members of boards and committees?

7. What are the divorce laws of your state? Are they observed in spirit as well as in letter? What are the customs of courtship? What are the churches in the community doing to solve such problems?

8. What are the conditions under which women in the community are engaging in industry? How does this complicate the labor problem by bringing the women into competition with the men? How does this complicate the church problem by taking the women out of the leisure class?

9. Is the use of wealth in your community wise and moral? What moral questions are involved in thrift? in the habit of saving?

10. To what extent does the public-school system undertake to regulate the morals of the boys and girls?

CURRENT OPINION

A Colony of Ephraimites in Egypt

Much has been written on the Aramaic papyri of Elephantine, but the subject has not yet been exhausted. In the April *Quarterly Statement of the Palestine Exploration Fund* Mr. Joseph Offord writes on "The Elephantine Papyri as Illustrative of the Old Testament." These papyri are documents from the sixth and fifth centuries B.C., dealing with the everyday life of Jewish military colonists settled on the southern border of Egypt. In some of these papyri there are evidences of these Jews worshipping other deities together with the god Yahu (or Yahweh). In the first batch of documents found by native excavators, there was the statement of an oath taken by a Jewish lady who swore by Sati, the Egyptian goddess of the cataracts. A roll of papyrus is sealed by a signet bearing the name of the great Egyptian god Amen-Ra. A collection is being taken for the worship of Yahu, another for a goddess Anat-Bethel, another for another deity, Ishm (or Ashima)-Bethel. There is a record of a vow taken before a god called Haram-Bethel, who may be a deification of the Haram or temple inclosure. Mention is made of a pillar or cult stela. One of the colonists is called Gaddai, a compound of the name Gad, who was a Palestinian deity. It seems probable that these colonists came originally from Bethel. Hosea alludes to the Ephraimites settling in Egypt (Hos. 9:3).

Was Christ Active or Passive in His Resurrection?

In the *Review and Expositor* for April, 1914, Professor B. H. Tukey studies the question, "Does the New Testament Teach That Christ Actively Participated in His Resurrection?" The study of the meaning of the Greek verbs translated "to rise" by our versions does not help in the solution of

this problem. The teaching of the apostles was that God raised up Christ. It is true that the Fourth Gospel reports this saying of Christ: "I lay down my life that I may take it again" (John 10:17). But this saying will not bear a literal interpretation. Obviously Christ did not need to put forth effort in any physical sense to secure his death: he was passive in the "laying down" of his life when he suffered and died at the hands of men and remained passive when he rose again, uplifted by the hand of God.

Modern Thought in the Roman Church

In the *London Quarterly Review* for April, 1915, Professor H. R. Mackintosh writes on "Modernism and the Church of Rome." Modernism is probably the most important fact in the history of the Roman church since the Reformation and involves the entire Roman view of Christianity as a religion. Modernism is a system of religious thought which acknowledges the right of modern thought in the field of theology and recognizes it on principle. Its opposite is Mediaevalism. The latter, which is the official theory of Rome, assumes that the theological system of Thomas Aquinas, dating from the thirteenth century, is the final theological expression of religious truth. Modernism affirms that theology, being a human interpretation of divine truth, must vary with the times and as a result of the growth of knowledge. The Modernist point of departure is not found in the realm of theology proper, but in that of history and biblical criticism. Of course Modernism is a name covering the most multifarious opinions, some Modernists being rather timid, some extravagant; but in spite of all excesses and half-avowals the Modernist scholars have everywhere been united by

one deep feeling—the wish to get down to the bedrock of personal conviction. They understand religion as the great thing, while dogmas and institutions are but the transient media of religious life. For that very reason they refuse to have any sympathy for German liberal Protestantism because of its lack of tenderness, its hard severity, its implacable rationalism. They are repelled by the excessive individuation of Protestant religious life; they miss in it the great symbolism of the sacraments. At present the Modernist movement seems to have been crushed to a great extent: at least it has left to Rome a legacy of problems and the taste of a method which no external force can ever destroy. Its adherents may be weak; but if the world is built on truth, their spirit will finally prevail. As Bacon says, “a lame man on the right road will come to his journey’s end sooner than the fleetest runner on a wrong one.”

Christianity and World-Ambition

In the *Yale Review* for April, 1915, Mr. Benjamin W. Bacon writes on “Imperialism and the Christian Ideal.” The cry *Vae victis* (“Woe to the vanquished”) has been renewed of late in the form of a pseudo-Darwinian theory of the survival of the strongest. We need only place ourselves side by side with its victims to understand the transformation of Hebrew prophecy into Jewish apocalypse, wherein the *dies irae* (“the day of wrath”) becomes the center of messianic hope. As we behold the ruins of Belgium’s national life, the appeal for vengeance in Daniel and Revelation sounds less strange to our ears. To appreciate the prophets and the New Testament, the modern reader must bear in mind, on the one hand, the large element of politics which entered into religion at the time when these writings were collected, and, on the other hand, the large element of religion which entered into politics. In Jewish apocalypse, the nationalism of the Hebrew prophets was

transmuted into a transcendental form when it encountered the crushing power of the Greek and Roman world-empires. But the New Testament ideal is as widely different from Jewish apocalypse as the latter differed from prophecy. The social ideal of Christ is higher than that of the prophets. The more clearly the Caesar defines his purpose in terms of blood and iron, the more clearly is the issue drawn between him and the Christ. Lack of historical imagination makes the modern man regard the Roman imperialistic ideal as extreme and irrational, just like the imperialistic ideal to which the German people today have committed themselves for a time. But it is not irrational or unintelligible: the concrete unfolding of it helps us as nothing else could to understand the issue drawn in New Testament times between Christ and Caesar, the ideal of the Suffering Servant, and the ideal of the Conquering Ruler of the world. The doctrine of the Kingdom of God stood in clear and conscious antithesis to Roman imperialism as well as to Jewish nationalism. What the world requires to learn now is that the “gospel of the mailed fist,” is not another gospel, but a perversion of science, as it is clearly a perversion of the gospel of Christ.

War and Kakogenics

A matter of very great importance is the essay by Dr. J. Arthur Thomson, “Biology and War,” which appears as No. 24 of *Papers for War Time*. The argument is summed up by the author thus:

From a biological point of view war must be regarded with anxiety, since it makes for the impoverishment of the race by sifting out a disproportionately large number of those whom we can least afford to lose, and that far from being in full accordance with nature’s message to man, it is a reversion to the crudest and most primitive form of the struggle for existence, and therefore to be regarded with peculiar fear. At the present time, when we are involved in a terrible war which we believe to be righteous,

every energy should be brought to bear, "with a single mind and with concentrated purpose, in order to achieve, successfully and gloriously, the end we have in view." But it behooves us also to order our minds so that the issue may work toward a victory over the evil (in ourselves as well as in others) which makes war possible between Christian and civilized nations.

If this war brings racial impoverishment, as it seems bound to do, what counteractives are possible? (a) We may perhaps look for a more marked disapproval of selfish forms of celibacy and a stronger encouragement of chivalrous marriages. (b) There may spring up a freshened enthusiasm for all-round fitness and a high standard of health, and it must be granted that all improvements of "nurture" in the widest sense are to the good as long as it is clearly recognized that veneering does not make bad wood sound. Perhaps our losses may strengthen our resolution to face the national wastage due to tuberculosis, and to improve the conditions that are in part to blame for the evils which most weaken us as a nation. (c) Some clearer understanding of what selection means may lead us to scrutinize the retrenchments which the costliness of the war will necessitate. To economize upon the nobler super-necessaries means crippling such super-men as painters and musicians. May we not try pinching ourselves in our comforts before we begin starving our souls? (d) What the biologist is most concerned with is the natural inheritance of the race, which is fundamental, and in this regard the outlook cannot but be gloomy when Britain is losing many of the very best of her sons. But we are also concerned with our social heritage, which is supreme, with, for instance, our traditions and ideals of honour, veracity, courage, justice, and goodwill among men. It rests with us, each in his own way, to try to secure that if our natural inheritance is impoverished, our social heritage may be enriched.

St. Paul's Approach to the Philosophy of Religion

In the *Bibliotheca Sacra* for April, 1914, Dr. G. H. Trever writes on "The Apostle Paul's Contribution to the Philosophy of

Religion." Paul came to his theology, not so much through abstract reasoning, as through life. The notion of ethical monotheism was basal in all his thinking. Paul had no doubt that God certainly revealed himself through the prophets to Israel and even to the heathen, in history, in nature, and in human consciousness. The only motive of this self-revelation of God to man was unselfish love. As to the forms of this revelation, they were determined by two factors: the nature of God and the capacity and responsiveness of man. A Newton and his dog Diamond look at the same phenomenon but do not see the same things. The natural man does not and cannot receive the things of the Spirit, for they are foolishness to him. Hence revelation has to be progressive. The patriarchal era was one stage, the law another, the gospel another. Nature can be but an imperfect revelation of God. How little of Morse can we know from the electric telegraph! The fact is that personality can be revealed only through personality, and the fuller revelation of God was to come through an incarnation of the living God in a human life. The self-revelation of God through Jesus Christ, like all self-revelation of him, must be a self-limitation. Though rich, Christ became poor, and was made in the likeness of man.

In his psychology of man, Paul clearly discerns the twofold consciousness of the human soul, its dependence and obligation, whose normal exercise is reverent self-surrender, and that of personal agency which prompts to self-assertion. Paul faces honestly the tremendous fact of sin. The very universe reflects the discord in the heart of man, the direful fact of moral evil in society, and the whole creation, groaning in travail, cries to humanity to attain a better state. Thus, looking into the future, Paul sees God working out his eternal purpose, the reconciliation of the world to himself in Christ.

Lilith

In the *Revue des études juives* for September, 1914, Mr. Israel Levi writes on "Lilith and Lilin." The name of Lilith appears once in a marginal reading of Isa. 34:14 where the A.V. has "screech owl" or "night monster." Jewish traditions dating back to the second century treat Lilith as a female demon which drank the blood of children and even of grown-up people who spent the night in lonely houses. In a Jewish book of the ninth century, Lilith is the first wife of Adam. This Lilith was originally a Babylonian demon; the Jews borrowed from the Babylonians both the name of the bloodthirsty ghost Lilith and the magical processes whereby men may defend themselves against it.

The Historicity of the Death of Christ

In *Comment and Criticism*, Dr. F. C. Burkitt writes on "Under Pontius Pilate." These words of the Apostles' Creed assert that an event took place which has a profound religious significance. Ridley and Latimer were burnt together. It surely would not make any fundamental difference if only Ridley or only Latimer had suffered. Ecclesiastical history would be slightly different, but the relations between God and man would remain the same as before. But the career of Jesus was more than an event in human history; it was an event in the life of God—and his death made a difference in the divine sphere. It involves the reality of time, and here again the Christian faith is at the opposite of Indian religious thought which claims that all sensible experiences, all events, are illusions. Events are not specimens and examples of general laws or principles, but rather general laws and principles are means of interpretation, convenient diagrams and pictures of concrete reality. From the point of view of the Christian creed, reality is found in events, not in views about events.

The reference to the death of Christ as a dated event is therefore highly significant.

Two Industrial Ideals

In the *Bibliotheca Sacra* for April, 1915, Mr. B. T. Stafford writes on "The Civil Clash of Social and Industrial Ideals." The Hebrew ideal of social and industrial life was effective and constructive. It was expressed in these words, "Seest thou a man diligent in his business? He shall stand before kings" (Prov. 22:29). This principle transformed a disorganized desert tribe into a nation of workers, and not only fosters civilization but fertilizes the root ideas of all moral endeavor. Two everyday needs were made prominent in Hebrew education: one should earn his own living and one should make some contribution to the general good. The other industrial ideal was held by the pagan world generally: the normal condition of the individual was held to be industrial idleness: rags and starvation were more honorable than productive toil, which was the occupation of slaves. The Roman or Greek citizen had no use for the industrial dogma of the Old Testament that by the sweat of the brow one may eat bread.

Mysticism and Knowledge

In the *American Journal of Theology* for April, 1915, Dr. Ames writes on "Mystic Knowledge." The mystics commonly claim for themselves a kind of knowledge or illumination different from ordinary sensuous or reasoned knowledge. Those of us who are not mystics have experienced at times a state of intense emotion when things not understood hitherto became wonderfully clear. "It is the lover, the poet, the mourner, the convert who shares for a moment the mystic's privilege of lifting that Veil of Isis which science handles so helplessly, leaving only her dirty finger-marks behind." The mystic craves for the Absolute; his search after God is to him the supreme

concern. Mysticism flourishes in conjunction with systems of logical thought. The Middle Ages were the times when Christian mysticism flowered and those were the times when speculative theology has been built up into a vast, complete, well-articulated structure. Whenever that system of speculative thought has been shattered by the Renaissance and by modern science, mysticism has been wanting or has had an ephemeral existence. There are at the present time signs of a new awakening of mystical tendencies and these tendencies are coincident with new attempts at speculative thought in theology. Rightly understood, these impulsive, passionate aspects of human experience should not be separated from the life of thought and reason; what we need is not ancient "mystic knowledge" which was in terms of an imperfect psychology, "but a development of controlled and disciplined intelligence warm and vital with instinct, eagerly aspiring to fulfil man's

deep and growing needs and to illuminate his pathway."

Signs of Awakening in the Greek Church

In the *Churchman* of March 6, there is a letter on "The Awakening of the Church of Greece." In every way, modern Greece leaps forward and even the church which is there so conservative understands that some kind of reform was needed. A number of bishops have petitioned the king to call a general council in Athens, and the king promised to do so as soon as the political situation is clearer. In the meantime, following the advice of the king, the bishops have organized a committee which is to study how the clergy could be more educated, so that they could preach to the people and instruct the children in Sunday schools, while the ritual of the services would be simplified.

THE CHURCH AND THE WORLD

MISSIONS

British Missions During the War

Dr. S. A. Donaldson, master of Magdalene College, Cambridge, contributes an article to the April number of *East and West* on "Foreign Missions and the War," in which he gives a thoughtful survey of the missionary situation at home and abroad as it is affected by the war. Hostilities have now been in progress long enough to permit of a fairly accurate conjecture as to what the effect will be on conditions both at home and abroad and what will be some of the most important problems pressing for solution when the war is over.

Dr. Donaldson has made a careful investigation in consultation with representatives of the leading missionary societies. His conclusions are instructive and on the whole encouraging to those who at first looked for the utter paralysis of the missionary forces.

As to the condition at home, it cannot be said that there has been any falling off of missionary interest or any great shrinkage in missionary giving. The fact is there has been rather a quickening of spiritual life and a corresponding strengthening of the missionary purpose throughout Great Britain. Rev. Cyril Bardsley, of the Church Missionary Society, has recently pointed out that "nearly all our great missionary societies have found their origin in a time of war." So far there is no evidence of missionary resources failing. Nearly all the societies report that their strength is maintained. In some cases there is a lack of men, owing to the large enlistments in the army from among missionary workers. Some of the accustomed sources of revenue have been dried up, especially where Young Men's Christian Associations have been depleted by recruiting, but there have been

many special gifts to offset this. Few of the societies have had to withdraw men from the active work, and the supply of women missionaries has shown no sign of diminishing. It is true that advance work has had to be postponed and new building plans abandoned in some cases, but on the other hand there are societies which report an increase in their receipts over last year. All speak of a spirit of devotion, sacrifice, and a high sense of responsibility that is most gratifying.

As to the conditions on the mission fields themselves, the reports, when all is considered, are very satisfactory. The unhappy spectacle of Christian nations at war has not, to anything like the extent that was feared, prejudiced converts or even heathen against Christianity itself. So far the British mission fields have not suffered to any great extent from the ravages of war, but there are distressing and delicate problems arising where missionaries of the belligerent nations have been accustomed to work side by side or in each other's territory. The University Mission to Central Africa, founded under Livingstone's inspiration, is situated in German territory; many German missionaries have been working in British India. A difficult situation is presented in Samoa, which has been transferred from the German to the British flag. These difficulties are not settled yet by any means, but there is evidence of constraint and forbearance on both sides and a manifest desire to preserve the interests of the Kingdom of God no matter what nation is immediately identified with those interests.

One of the most perplexing problems which will arise for Britain after the war, in missions as well as in social and governmental relationships, has to do with India.

The conviction is growing continually that a readjustment is inevitable and in that readjustment the gravest perils will have to be faced. Of one thing the Christian conscience of Britain is sure—the fact that hundreds of thousands of Moslems are fighting in the ranks of the allied armies imposes upon her the peculiar responsibility to evangelize them.

The Secular Press as a Missionary Agency in China and Japan

Dr. Donald MacGillivray, secretary of the Christian Literature Society for China, writing in the April number of *East and West*, strongly advocates the wider use of the secular press by missionaries for the work of the Christian propaganda. He reminds Western readers that the great publicity campaigns for religious and reform movements have found powerful auxiliaries in the daily newspapers, and he sees in the fast-increasing power of the press in the Orient a hitherto unworked mine, with abundant promise, right at the hand of the missionary.

The plan has already been tried in Japan, where Rev. Albertus Pieters, of the Dutch Reformed Church in America, began in 1913 to secure space at current rates in the newspapers of the Oita district, which has a population of about 1,000,000 souls. The space has been used in much the same manner as an American merchant would use an advertising medium. Articles on the Christian religion were inserted, invitations to correspondents were given; and a bureau was formed for the purpose of answering personal inquiries and following up individual cases. As a result of the first year's trial, at a comparatively small expense, thousands of people who could never have been reached or induced to attend a Christian meeting have been brought in touch with the gospel message.

Owing to the financial consideration a different though not quite so satisfactory

plan has been tried in China. The editor of the *Ta Lung Po*, a Christian weekly, has been sending out his leading articles, for reprint without expense, to a large number of the provincial daily papers. Experience has shown that the editors on the whole welcome the material thus supplied them and there has already grown up a connection which will result in the steady transmission of Christian thought into a wide area of the Chinese Republic. Dr. MacGillivray sums up a number of the advantages that this work has proved:

1. It works, and with money would work better and secure more results.
2. It reaches unreached classes.
3. It reaches intelligent classes for they only can read the papers.
4. It will help the missionaries in every province without regard to denomination.
5. It will have an influence on the editor and his conduct of the rest of his paper. They must measure up to the standard set by our articles.
6. Friendship thus begun will open up the way for all sorts of co-operative social service.

The Need in Korea

William Ingraham Haven, writing of Korea in the April number of the *Bible Society Record*, emphasizes once more what we are frequently hearing from those who are familiar with conditions in that land. He says, "I find in my heart no purpose of criticism, but if I am wholly true to my impressions, I should say I think the gospel message to the Koreans needs a greater emphasis placed upon its social values, not that this should even be the major emphasis, but one cannot but feel that Christianity should make, and that early, among a people that accept it, a noticeable betterment in environment."

This suggests the great problem, and it may also be said, the greatest opportunity of the modern missionary in the Orient: to

translate Christianity as quickly as possible into the terms of social and national life. The Orient is changing rapidly. Korea is changing with it; the same article testifies that Seoul, its capital, is fast being transformed into a modern city and bids fair to become one of the most attractive cities of the East. The great danger lies in the possibility of Western ideas of civilization taking root and developing beyond the power of the missionary to keep pace with them.

If western civilization as it develops in the Orient can be permanently welded to the Christian ideal in the minds of the oriental peoples, there is no limit to the possibilities for good that may result. On the other hand, if this new and quickly absorbed civilization is divorced from those Christian ideals which have accompanied us in every stage of our development, there is at least an equal possibility of disaster.

This is in line with the judgment recently given by Dr. John R. Mott, and more recently by Dr. Shailer Mathews, that quality, devotion combined with statesman-like ability and vision, counts far more than numbers in the missionary forces of the East today.

The Work of European Continental Missionary Societies

From the standpoint of missions, one of the most regrettable features of the present war is the partial paralysis of European missionary effort. The Christians of the world are turning with a new interest to those societies on the continent whose work is now so seriously hampered. In English-speaking communities there has been a general lack of accurate information concerning the many missionary activities that have found their base among the European nations.

The *International Review of Missions*, in seeking to remedy this defect, has made

available for the English reader a succinct statement of the work of European societies. The article surveys the various mission fields of the world and recounts the part taken in each by the various European societies. At the close a summary is given of the different societies in Europe, country by country. It is too lengthy to reproduce here but it may be interesting to notice a few of the most significant items. The figures do not claim absolute accuracy but may be depended upon to convey an adequate impression.

In Germany there are reported 27 societies at work supporting more than 1,200 men missionaries and more than 400 single women. These minister to a Christian community of about 700,000. In the Far East, German missionary effort has been directed chiefly toward China, where 143 men and 69 single women are at work chiefly in the province of Kwantung. In Japan she is represented by a single society with two missionaries. In the Dutch East Indies, German missionaries number 119 men and 24 single women. Germans have large missionary interests in British territories. In India 207 men and 50 single women; in British Africa and Egypt 253 men and 57 single women were maintained up till the outbreak of the war. German missions are also carried on in German Africa, the Near East, in Oceania, Australia, the West Indies, and the American continent.

French Protestant missionary labors are carried on in British South Africa, Madagascar, Senegal, the French Congo, Tahiti, and New Caledonia. The Paris Missionary Society numbers 95 men and 28 women and has a Christian community of 220,000.

The Dutch Missionary Societies control a staff of 131 and minister to a Christian community of 300,000.

The total number of Swedish missionaries is given at 168 men and 137 single

women. Their activities extend to China, India, South Africa, the Congo, Eastern Turkestan, Eritrea, and Abyssinia.

The Norwegian Missionary Society labors in Madagascar, South Africa, Hunan Province, in China, supporting 70 men and 30 single women. Besides this there are several minor societies in Norway working chiefly in China with 28 men and 16 single women.

Danish missions are conducted in Manchuria and South India; these maintain about 80 missionaries.

Finnish missions in China and German South West Africa support 29 men and 17 single women and have a community of some 3,500 Christians.

The thing that impresses one in reading such a review is the fact that the Kingdom of God knows no political boundaries.

CHURCH EFFICIENCY

A Church Efficiency Convention

The *Presbyterian Advance* of April 1 announces a Church Efficiency Convention to be held in Hot Springs, Arkansas, September 28 to October 1, 1915. The convention will comprise the eight synods of Kentucky, Tennessee, Alabama, Mississippi, Arkansas, Missouri, Oklahoma, and Texas. The purpose of such a convention is to study the problems which all these synods have in common and to increase the efficiency of local congregations, presbyteries, and synods, that this whole work may move forward more aggressively.

The resolutions preliminary to the calling of this unique convention are full of suggestion for all religious bodies and are worthy of being passed on:

1. That we seek to inspire our people with a new vision of their mission in this section and a new sense of the task before them.
2. That we seek to demonstrate, by the character of our work, our rightful place as a factor in the thorough evangelization of this section.
3. That we inaugurate an efficiency campaign in all our organizations, calling attention anew to the mission of our church and emphasizing the need for a more aggressive policy in the prosecution of this work.
4. That we inaugurate a denomination-wide campaign of information as to the

opportunities offered in these synods for the advancement of the Kingdom through the ministry of our churches and the responsibility upon the church for the doing of this work.

An Institutional Church in Los Angeles

Gross Alexander, writing in the April number of the *Methodist Review Quarterly*, describes a new venture of the Trinity Southern Methodist Church of Los Angeles. The congregation has just completed, at an outlay of \$1,000,000, an institutional church building. The religious problems which a large and rapidly growing city presents to its churches must be met by readjustments to changing conditions, if those churches are to maintain their life and the service for the community which is expected of them. Some of these readjustments involve the breaking away from old traditions and conventions and are never without their critics. General criticism however, is of little value; each church must work out its own salvation as each situation presents its own peculiar problem. Not the least among the problems which the modern city church has to face is that of providing for the expense involved in the kind of work it feels called upon to perform. If it is to minister to the people of a great city where rents are enormous, and where

special accommodation is absolutely essential, it must find some means of maintaining itself beyond the voluntary offerings of its congregation, for it is impossible that these should increase according to the advances in costs as regulated by enormous business interests.

The Trinity congregation, in seeking to adjust itself to its environment, has conceived the plan of going into business in the name of religion. It has made a great financial venture and a venture of faith and already there is the promise of abundant success.

The building erected is of nine stories, architecturally imposing and elegant in design and finish. The six upper stories constitute a hotel for men and women; there are 330 rooms and over 200 baths. The main auditorium is on the ground floor. It has a seating capacity of 2,500 and is equipped with a large organ. There are four smaller auditoriums with seating capacity of from 300 to 550 each.

Special features of the building are a roof garden with accommodation for tennis, a basement cafeteria, gymnasium, and bowling alley, a day nursery, 16 club rooms, hospital with operating-room, also a barber shop.

The regular work of the church is carried on in the building. The Sunday services are held in the main auditorium, while the smaller auditoriums are used for Sunday school, young people's meetings, and various weekly meetings. A unique feature of the church is a junior church service held at the same hour as the main service; in this the whole service is adapted to the junior congregation.

The building provides a large social hall where not only occupants of the hotel rooms, but all connected with the church, and strangers as well, may meet with their friends under proper conditions. This

feature should prove of great value in a church surrounded by a boarding-house population.

The enterprise is owned and controlled by a state corporation known as the Trinity Building Company, the stock of which is owned entirely by members of Trinity church, and thus absolute control and supervision of the building are maintained by the church. Besides deriving income from the hotel and cafeteria, the corporation rents the main auditorium on week days and also its club and store rooms. The directors expect to receive from the building an income of from \$100,000 to \$110,000 a year. The business is not one for profit; it is proposed as soon as possible to retire the bonds and devote all revenues to religious work.

Vocational Evangelism

In an article on "Vocational Evangelism" in the *Standard* for March 27, mention is made of the important place vocational evangelism is playing in modern church life. Modern evangelism is tying itself up with profound ethical impulses so that whole communities are lifted to higher ideals. It has been a strong adjunct to the temperance movement. It has brought religion to the front page of our newspapers. It creates an atmosphere under which men are open to religious discussion and religious appeal.

The writer believes that burning moral earnestness and sometimes high-pressure methods are necessary to arouse communities out of their lethargy and to convict men of sin. He advocates, however, that evangelists be especially trained and that they be kept under proper ecclesiastical supervision so as to avoid all objectionable features of modern vocational evangelism. Properly supervised evangelism should be sane and healthy.

BOOK NOTICES

Die Psalmen Israels nach dem Versmasz der Urschrift verdeutscht. By Rud. Kittel. Leipzig: Deichert, 1915. Pp. viii+217. M. 2.50.

Last year Professor Kittel, of Leipzig, published his commentary on the Psalter. This was a work intended for scholars. Now he prints separately the translation which was the basis of the Commentary. Owners of the Commentary therefore get nothing new by buying this book. The translation is reprinted with practically no change. No introduction or explanatory notes are attached. The translation seeks to reproduce as nearly as possible the verse-measures of the Hebrew text. Since the standards of Hebrew poetry are not those of modern speech, it follows that, so far as form is concerned, we often recognize no poetic element in the German translation. The translation, however, is a good one and based upon an emended text. It follows as far as possible the wording of Luther's rendering, which holds a place in German literature somewhat similar to that of the Authorized Version in English literature. The use of this translation can be commended to those who can read it. A new translation is a new interpretation, and there is no better qualified interpreter of the Psalter than Professor Kittel.

The Ideals of the Prophets. By S. R. Driver. New York: Scribner, 1915. Pp. xii+239. 3s. 6d.

This is a collection of twenty sermons, all but three of which are based upon passages from the prophetic writings. A bibliographical appendix giving practically everything ever published by Canon Driver has been prepared by his son, Mr. Godfrey R. Driver; it is arranged in chronological order and affords a fine conspectus of the late Dr. Driver's life-work. It is a satisfaction to learn that we may look for two further publications of materials left by this great scholar, one "Studies in the Psalms," being a reprint of a series of articles in *The Expositor* for 1910 together with some sermons on the Psalms, and the other an unfinished commentary on the Book of Job in the International Critical Series, which is to be carried to completion by G. Buchanan Gray and A. H. McNeile. The present series of sermons has been edited by Dr. G. A. Cooke, successor to Dr. Driver as Regius Professor of Hebrew and Canon of Christ Church, Oxford.

The reader of these sermons will find that clear and straightforward exposition of the biblical text so familiar to the users of his many commentaries. The only desire of the preacher

is to find out just what the prophet meant and to make that clear to his hearers, believing that the inherent power of the truths taught by the prophets is its own best commendation. Dr. Driver is no orator or rhetorician. Imagination and eloquence do not appear in his utterances. Passion gives place to calm statement and pathos to rigid restraint. But the sermons do much to inculcate a true idea of the prophetic function and point of view and to remove false notions as to the nature of prophecy. Particularly does the preacher recur often to the subject of the fulfilment of prophecy and point out that the prophetic pictures of the future are not to be taken as specific and definite predictions of future history, but as large and generous ideals expressive of the longings that filled the souls of the prophets. Dr. Cooke has provided the volume with a discriminating preface. This, with the bibliography, the list of the chief events in Dr. Driver's life, and a list of the chief obituary notices, renders the volume a handy work of reference, until we receive the biography for which the importance of Dr. Driver's contribution to English scholarship certainly creates a demand.

The Rise of Modern Religious Ideas. By Arthur C. McGiffert. New York: Macmillan, 1915. Pp. x+310. \$1.50.

There is great need of such a book as the one which Professor McGiffert has just published. Everybody is more or less keenly aware of the fact that we are beginning to live under the domination of modern ideas and that these ideas have brought about both conscious and unconscious modifications of the theology held by past generations. Much energy is wasted in fruitless polemic, largely because people do not understand what is involved in the religious changes which are taking place. Professor McGiffert has attempted in this book to give a clear account of the way in which certain dominant modern ideas have come to prevail in our modern thinking, and to show the exact consequences of such ideas on our religious beliefs.

In the first four chapters he shows how orthodoxy was disintegrated at the end of the eighteenth century because of the vigor of those movements which had been asserting themselves in opposition to dogmatic control of the church. Upon this basis of theological disintegration there seemed little chance of building a strong structure of religious belief. But the early nineteenth century brought to light certain profound interpretations of our modern world which proved surprisingly fruitful for the rehabilitation of religious faith. It is true that

the new faith is very different from the old faith. It thinks in terms of divine immanence, of complete freedom of research, of scientific method, and of social idealism. Especially interesting are the two contiguous chapters entitled "Rehabilitation of Faith" and "Agnosticism." The wide prevalence of agnostic tendencies is recognized in our modern thinking, but although such agnosticism makes men less eager to make affirmations concerning the other world, it has served positively to turn attention to the rich possibilities of religious experience in this world. It is therefore not religiously so barren as is often assumed. The conception of God which emerges from modern thinking is clearly set forth in three chapters entitled "Divine Immanence," "Ethical Theism," and "The Character of God." The strength as well as the weakness of modern theological ideas is set forth with admirably clear analysis. He who reads this book carefully will find himself splendidly equipped to face with understanding and sympathy the typical religious problems of our day.

The Relation between the Laws of Babylonia and the Laws of the Hebrew Peoples. By C. H. W. Johns. (The Schweich Lectures, 1912.) London: Oxford University Press, 1914. Pp. xv+96. 3s.

This is the sixth series of the Schweich Lectures, delivered under the auspices of the British Academy. The subject chosen for this series is one of first importance in the study of the religious history of Israel. Were the Babylonian and Mosaic codes of entirely independent origin? Or did the Hebrew law borrow more or less largely from the Babylonian? Or did both systems alike depend upon common primitive Semitic law? The master of St. Catherine's College does not answer these questions for us. Indeed, he distinctly and definitely refuses to express his opinion upon this matter. He places before the reader the main elements of the situation and leaves him to arrive at his own conclusions. The lectures are decidedly "popular" in character, though they incorporate the very best conclusions of Semitic scholarship in this field of research. The author is pre-eminently qualified by his own investigations in Assyrian and Babylonian business documents and his familiarity with the Code of Hammurabi to discuss this subject. The result is a series of high-grade lectures, constituting a splendid illustration of what a popular presentation of a scientific problem should be.

The book includes a fifteen-page preface stating the nature of the problem under discussion, three lectures, and a bibliographical appendix of twenty-seven pages. This latter section is of great value, bringing together within easy reach of all students the titles of

practically everything that has ever been written upon the various phases of the problem before us. The first lecture sets forth "some of the most striking features of the Babylonian Code of Laws due to the famous King Hammurabi." The second describes the Hebrew legislation in its growth and character and institutes comparisons between its enactments and those of Hammurabi. The third and final lecture expounds and criticizes the theories which have thus far been propounded to account for the similarities and variations.

It is fairly obvious that the author's sympathies lean toward some form of dependence on the part of the Hebrew legislation. But at what stage or stages in the history this borrowing occurred, and to what extent at various stages, are problems awaiting further light. It is of interest to note that the lecturer calls in question the whole series of identifications in the story of Gen., chap. 14, viz., Amraphel = Hammurabi, Arioch = Eri-aku = Rim-Sin, etc. It is surprising that he takes no account of the date for Hammurabi, fixed astronomically by Kugler as 2123-2081 B.C., but places him at 1916 B.C. It is also unfortunate that though he evidently believes at least in general in the methods of the modern critical school, he seems at times to adopt a somewhat superior tone toward them. But to whatever school the student may belong, he will learn much from this book and will be stimulated to fresh interest in this problematic subject.

Modern Religious Movements in India. By J. N. Farquhar. New York: Macmillan, 1915. 471 pages. \$2.50.

We do not know of any other book that so completely meets the needs of the reader on modern India. Mr. Farquhar has long been a sympathetic student of India, and the quality of this book is foreshadowed in his former writings, as his *Crown of Hinduism*. Beginning with a brief but illuminating historical sketch, our author quickly turns to the task of tracing all the leading developments from about 1828 to the present.

The different phases of Indian history are very distinct, and Mr. Farquhar's bare statement of the subject of each chapter pretty nearly tells in general the whole story. After the historical outline we have: "Movements Favouring Serious Reform, 1828-1913"; "Reform Checked by Defence of the Old Faith, 1870-1915"; "Full Defence of the Old Religions 1870-1913"; "Religious Nationalism, 1895-1913"; "Social Reform and Service, 1828-1913"; "Significance of the Movements."

The last chapter is a succinct but vivid summing up and estimate of the whole movement. At first the reaction appears discouraging if not alarming. But a look below the surface shows ample grounds for assurance. In the first place

Western ideas had come in such a flood that India was in danger of being swept off its base—and this reaction was necessary for the preservation of what is really valuable in Indian ideas and institutions. In the second place the evidence is unmistakable that the leaven of Christianity has spread all through India, and it can be easily detected in all these varied phases of development.

Another valuable feature of the book is a select bibliography at the end of each section, helpful not only to readers, but also to those who are collecting libraries on modern India.

J. W. M.

An Introduction to the Old Testament in Greek.

By H. B. Swete. Revised by R. R. Ottley; with an Appendix containing the Letter of Aristeas edited by H. St. J. Thackeray. New York: Putnam, 1914. Pp. xv+626. 7s. 6d.

For the successful pursuit of the goal of Old Testament textual criticism, no aid is so important as that to be obtained from a study of the text of the Septuagint, or Greek Bible. The Greek text goes back for its origin to a date far older than that of any surviving Hebrew manuscript. Furthermore it represents a different textual tradition and, in many specific cases, a much better tradition than that of the existing Hebrew text. But the Greek text itself presents many problems, and these of somewhat complicated character. Hence an "Introduction" to that text is a necessity. Swete's volume has been the standard guide for students ever since its appearance in 1900. It has rendered invaluable service. But since its issue, so much work has been done upon the problems of Septuagint study that a revision was imperatively needed. The author being unable to undertake the task, it has been done by Mr. R. R. Ottley, whose labors in the field of Septuagint criticism are well known.

Good as the revision is, so far as it goes, it does not go far enough. The editor was evidently placed under severe restrictions. The old plates have been preserved, with changes of only a minor sort, e.g., Charles's view that the Ethiopic version was made "in the main from the Greek" is now substituted for Lagarde's judgment that it was translated from the Arabic and was of little value for the recovery of the Septuagint text. But changes that might have been made, even without making new plates, have not been made; e.g., the many references to Driver's *Introduction* and to his *Notes on the Hebrew Text of the Books of Samuel* are retained without adjustment to the later editions of these works. More serious still, there is no adequate recognition of the progress made in the study of the Septuagint in the last fifteen years. The editor gives us, it is true, in 32 pages of "Additional Notes" references to the literature of this

period and concise summaries of the content of many articles. But in a standard work of this sort, we ought to find a clear and connected statement of the present state of Septuagint research with an indication of the tasks remaining to be done and the directions in which progress is being made. As a matter of fact, we seem farther away from the original Septuagint today than ever. We are confronted by a great number of MSS representing many lines of textual tradition. We may not accept any one as the "true LXX." We must rather classify the manuscripts, on the basis of careful and minute examination of their characteristics, and group them in families. Only after this has been done can we take the further step to the discovery of what lay behind these various families.

The original edition of Swete's book has done much to further right methods of work among English scholars. The new edition will likewise be a useful repository of information, but it will not be as significant an influence upon the work of the next decade as its predecessor was for the last decade. Yet every worker upon the textual criticism of the Septuagint or of the Hebrew Bible must have this new edition.

The Book of Leviticus. By A. T. Chapman and A. W. Streane. London: Cambridge University Press, 1914. Pp. lx+195. 3s. net.

The authors of this handbook were thoroughly in touch with everything bearing on their subject. Like other volumes of the Cambridge Bible for Schools and Colleges, this is a very inexpensive book.

In the Service of the King. By Joseph B. Dunn. New York: Putnam, 1914. Pp. viii+158. \$1.25.

In this interesting psychological study of a minister's life, the author shows how he had to adapt himself to the life of a country pastor. Mr. Dunn always believed that cheerfulness is under ordinary circumstances the sign of a healthy Christian life, and the story of his experiences will be an object-lesson to many.

Under the Redeeming Aegis. By H. C. Mabie. London: Hodder & Stoughton, 1915. Pp. 160. 2s. net.

Dr. Mabie believes that the salvation of the world is an eternal reality in the mind of God, so that the problem of atonement is already settled in him and by him. Salvation is objectified in Christ and when apprehended by man becomes a working principle in him. God does not condemn those who are ignorant of the gospel, for God cannot consign men to doom

for mere lack of light, but always and everywhere for their abuse of light. The moral government of God is similar to the Juvenile Court methods of Judge Lindsey: the cross is the sign of the grace of God who offers a new evangelical probation made concrete and manifest in Jesus Christ. Dr. Mabie's style is racy and clear.

English Literary Miscellany, by T. W. Hunt (Bibliotheca Sacra Co., 1914), is a series of literary studies on Shakespeare, Milton, the Brownings, etc., which had already appeared in divers magazines.

In the Face of Jesus Christ, by David Jenks (Longmans, \$2.00), is a collection of 496 devotional meditations packed full of ideas from the point of view of an Anglo-Catholic priest.

Cross and Passion, by George Hodges (Macmillan, \$1.00), is a series of eight excellent meditations for Good Friday by the Dean of the Episcopal Theological School at Cambridge.

The Immortal Seven, by James L. Hill (American Baptist Publication Society, \$0.50 net), is a thrilling story of Dr. Adoniram Judson and his helpers in pioneer missionary work in Burma. The volume is well illustrated. It is interesting to compare things as they were a hundred years ago, both in this country and in Burma, with what they are now.

Le Mûstôn.—One of the strange effects of the European war is the fact that the oldest journal, *Le Mûstôn*, published by the University of Louvain, is now published through the courtesy of the Syndics of the Cambridge University Press, England, and the American agency for the publication has just been undertaken by the University of Chicago Press. Over two hundred pages of material for the third and fourth numbers of *Le Mûstôn* for 1914 are supposed to have been lost in the fire which destroyed the offices of the Belgian publisher in the early days of August; and one of the collaborators on the last number of the journal was taken prisoner in the war and died in a hospital.

All supporters of oriental studies will be glad to know that the first issue of this journal for 1915 will soon be published, with contributions from many well-known Continental and English scholars, and interest in a review published under such unusual circumstances is confidently expected to be shown by American scholars espe-

cially interested in such fields of research. All inquiries and subscriptions may be sent to the University of Chicago Press.

A new edition of Dean Hodges' book on *Faith and Social Service* (\$1.25) has been published by the Macmillan Company. Dean Hodges treats of the new forces in the history of civilization and shows how the co-operation of churches will go far toward solving the problems of poverty, both intellectual and social.

George Hodges' book on *The Episcopal Church, Its Faith and Order* (New York: Macmillan, \$1.25) is a series of ten lectures on the doctrine and discipline of the Protestant Episcopal church. While Dean Hodges' conception of the church is not accepted by all the bishops and clergy of the Episcopal church, Christians of other denominations will think that if it was more general among them the cause of Christian unity would be more hopeful. Although the book is primarily meant for the use of clergymen who are teaching confirmation classes for adults, it will be found by others a very clear account of what the Episcopal church in general stands for.

The Christian Life. By R. H. Coats (Edinburgh: T. and T. Clark, 6d net) is a handbook for the use of study-circles written from an undenominational point of view. This little manual of 164 pages is packed full of matter and under the direction of an intelligent leader would do excellent service.

The Offerings Made Like unto the Son of God, by W. S. Moule (Longmans, \$2.00) is a series of studies on the Levitical ritual such as were commonly written fifty years ago. The author ignores the results of the study of Semitic religions and does not take into consideration the development of the religion of Israel. The only modern thing in the book is the fanciful statement that biblical criticism is the cause of what Mr. Moule calls "the moral attitude of the German nation today." There are probably in Mr. Moule's communion more clergymen who have accepted the modern conception of the Bible than in the Lutheran church itself.

The Revelation of Discovery, by Bishop Brent (Longmans, \$1.00 net), is a series of ten studies on the Christian faith; their leading idea is that to God's manifestation to mankind must answer a corresponding will to search God, the Christian creed being such an effort.

THE MESSAGE OF JESUS TO OUR MODERN LIFE. IX

By SHAILER MATHEWS

AN OUTLINE BIBLE-STUDY COURSE OF THE AMERICAN INSTITUTE OF SACRED LITERATURE

This course is published in nine leaflets issued on the fifteenth of each month from September, 1914, to June, 1915. It may be obtained by enrolling as a member of the AMERICAN INSTITUTE OF SACRED LITERATURE. Membership in the INSTITUTE requires only the annual membership fee of fifty cents, and four cents for postage, to be sent to the headquarters of the INSTITUTE, at the University of Chicago. Two thousand people besides subscribers to the BIBLICAL WORLD are now using the course.

PART II. THE PRINCIPLES OF JESUS AS APPLIED TO PROBLEMS OF LIFE

STUDY IX

THE VICARIOUS LIFE

As we come to the conclusion of these studies it is well to summarize the results of our year's work. The plan of daily selections which we have thus far followed does not easily adjust itself to this review. It is therefore abandoned at this point. The present study gives us the opportunity to test ourselves and Christian organizations of the community by some characteristic and central principle of Jesus. In so doing we must select that in his teaching which particularly expresses his thought or conduct. Nothing can more pervert his teaching than to leave it with our thoughts tending toward abstract and metaphysical matters. We are true to Jesus when the vanishing-point of our thought is that of human life in proper relations with men because of being in proper relations with God.

The vicarious life is the noblest life.—The sort of life which Jesus sets forth as embodying the noblest ideals must be that which we call the vicarious life; that is to say, the life that serves others even at the expense of discomfort. Such a life is more than that of the citizen, although it can be illustrated by the patriot's devotion to his country. It finds its ideals, not in its own success, but in the welfare of others as well as of itself. Such a conception of the aim of all activities is the great contribution of Christianity to ethics.

The greatest good in life is not egoistic but social.—As we have repeatedly seen, the greatest good in life according to the teaching of Jesus is not egoistic but social.

So to merge one's own ambitions with those of the group to which he belongs and to subordinate apparent personal good whenever it threatens the welfare of others is the aim of every earnest Christian soul. *To give justice rather than to demand rights because such action is the expression of God's own attitude toward life* is the true summary of the teaching and example of Jesus.

I. OPPOSING THEORIES OF LIFE

The Jesus-conception of the vicarious life has never been fully applied to human affairs since his day. How much less should we expect to find it in human history before his day. If social idealism has developed slowly under the inspiration which he himself gave to the better aspects of life, how can we expect it to move rapidly in civilizations where the dominant nature is one of pride and force.

The Old Testament gives little recognition to the duty to forgive.—The Old Testament gives plenty of illustrations of the stages in the development of altruistic motives in life. The development, however, of social institutions was seldom revolutionary in the Hebrew world. The original customs governing the relations of people frequently recognized the right of revenge. Not only warfare among nations but fights among individuals were regarded as matters of course. The chief aim of life was not to do right even at the expense of one's own self, but to compel others to meet one's own demands. In case of injury, instead of forgiveness society prescribed revenge. In certain cases this revenge was a "rough-and-ready" justice and was limited locally. A man who had done injury to another was allowed to live in safety in certain cities.

Then the right of revenge was limited further by establishing the bounds of harm which the injured party could inflict upon the persons who had injured him. It was to be an "eye for an eye, a tooth for a tooth." That is to say, one had the right to inflict as much injury as he had suffered. The right of a man to forgive his enemy was not recognized. The story of the death of Sisera so dramatically set forth in the song of Deborah was an illustration of the attitude of mind against which there seems to have been no protest. The very attitude of mind of the Hebrews still continues in our day and the necessities of war are made to excuse atrocities quite as terrible as those which marked the slaughter of innocent people in the days of the Judges. But such action now causes protests from those who feel the real power of the spiritual life. In those pre-Christian days such protests seem never to have been uttered.

Vicarious suffering rather than service is an ideal of the later prophets.—A marked advance toward the ideals of Jesus is to be seen in the ideals set forth by the prophets of the Exile. Especially the second Isaiah feels how inexplicable life is if the elements of truly vicarious suffering are omitted. The sufferings of the Hebrew nation which were shared by the evil and good alike brought home the question which has always confronted humanity: Is the man who suffers for others a weakling and a fool, or are his sufferings a part of the process by which humanity is brought to a higher appreciation of its most precious values? The fifty-third chapter of Isaiah is the philosophy of this vicarious life which Jesus taught, but it is passive and not actively vicarious. The servant of Jehovah suffers because of others' sins and to aid others to escape from the

punishment of their sins. But he is not said to have devoted his life to the service of others, although such devotion might be implied.

Jesus emphasizes service at the cost of suffering.—The combination of the vicarious activity with the prophetic estimate of suffering without having done that deserving of suffering is Jesus' contribution. He does not teach us to seek suffering, but rather to serve others even if such service causes suffering.

II. JESUS AS AN EXAMPLE OF THE VICARIOUS LIFE

Jesus is an example not only of heroic loyalty to a great ideal but of the sacrifice which such loyalty involves. His life was indeed given as a ransom for many. Yet as we have already seen in the course of these studies, his sacrifice was simply the corollary of his service. His success as the founder of a religious movement was purchased at the price of what appeared to his contemporaries as failure. The truth that all good things which we enjoy in our modern social order have been purchased by the suffering of men of the past finds a typical illustration in his case. Ideals seldom if ever conquer except at the expense of the idealist. Generosity is always expensive to those who wish to practice it.

Jesus refused to take the rewards of popularity at the expense of his cause.—Jesus first appeared as the representative of a great hope and the inspirer of a popular movement. His success was phenomenal, but this success was its own greatest danger. If Jesus were to be really the shepherd of the lost sheep, the friend of the oppressed, and the revealer of divine love, he had to surrender the first fruits of his popularity. This was the first sacrifice to his mission. Momentarily he lost the confidence of his family, and he lost permanently his standing among the authorities of church and state. Other men have found this same experience a part of the price which they have been forced to pay for service to the people, but in not a few instances they have offset it by capitalizing their popularity. They have turned revolutionists. For Jesus to have done this would have endangered his own mission as a revealer of the supremacy of spiritual ideas and forces. He therefore refused to be king and even to be regarded as a popular leader. He served the masses without taking from them any of the rewards which popularity might have brought him.

Jesus permitted himself no compromise with his spiritual ideals.—His devotion to the spiritual needs of his followers led him also to sacrifice all attempts to compromise with his enemies. This is a temptation which besets every man who would serve his day. Rather than fail because of unswerving loyalty to ideals, most of us are ready to be what is politely called "practical"—that is to say, we seek to accomplish spiritual ends by the use of unspiritual means. Even though we may not, like Mohamet, undertake to spread a religion by sword, we frequently undertake to accomplish good ends by political or business pressure. It takes no small amount of heroism to withstand temptation to bring about the Kingdom of God by the aid of Satan, but here again Jesus showed us the way to truly vicarious living. He would help others to spiritual good only by the use of spiritual means.

Jesus' death was the consummation of his vicarious life.—His death was the outcome of this conception of vicarious service. The evangelists declare that he might have saved himself from the Cross by appeal to popular excitement, or by

the use of miraculous power, but any such appeal would have meant a surrender of his loyalty to the very things he was attempting to lead men to make supreme. The Cross is the symbol of the principle which runs throughout life, viz., that a supreme good can be gained only by the sacrifice of the inferior. Jesus' death was the culmination of his vicarious life, for he died for the sake of the world and his work as Christ.

It is his reduction of principles to conduct, of preaching to practice, of ideals to reality, that makes Jesus the example of the truly successful vicarious life. Throughout the history of Christianity the world has turned to his death for confidence in the supremacy of the principles which he taught. The methods by which men have set forth the meaning of his death, the figures of speech which they have employed, and the social practices which have furnished them analogies have varied, but the underlying principle has remained constant. Through his death we have seen that the forgiving love of God is not a violation of the moral order.

The life of loving service admits no compromise with selfishness.—It must be admitted that such a view of life as Jesus embodied has not been popular. Men have been much more ready to thank Jesus for taking up his Cross than for his advice to take up their own crosses. We are only now beginning to see how revolutionary his example is. For if we assume that Jesus was correct, we have at once at our disposal a principle of conduct and a perspective of values that are the opposite of most accepted principles by which men have justified their actions. To one who accepts Jesus as a revelation of God there can be no reliance upon physical force, much more no effort at reprisal. The only question for a Christian is whether he will undertake to live the life himself which he admits is the true life of God—namely, the life of loving service.

III. THE VICARIOUS LIFE IN HUMAN RELATIONS

Vicarious life in the relations of individuals.—We are to help one another. That is the constant insistence of Jesus. We are therefore to forgive one another, and to assist one another by giving or lending money, by furnishing food and clothes, by rendering the humblest service, even to that of the household drudge. We are not to seek to be superior to each other. No man is to be our master, all of us are to be brothers. Benefactors among the heathen may seek to lord it over those whom they benefit, but it is not so to be among the disciples of Jesus. If one does us injury we are to make returns not in kind but in helpful service. In that way we become like the heavenly Father.

He would be a very blind man who cannot see that such teachings are very difficult to follow; in fact they run counter to many passions which have been dignified by very noble names. We do not naturally seek to serve those who are injuring us except in terms of injury, but the truly vicarious life can take no account of attitude on the part of those whom it serves. Gratitude, kindness, praise are not to be demanded from those we serve, and if they are not in evidence the service which we are to render must be continued.

There are those who say that this sort of life is weak. To such persons the only strong life is that which can defeat another's purposes. Their standard of heroism has been drawn from warfare. But gradually the world is coming to a saner view and this conception of service of individuals to individuals is at least in

theory a part of our social heritage. That we fail to realize it more completely is always a source of regret except in those moments of anger when we are untrue to our best selves. It is indeed fortunate that this is so, for the hope of the future must lie in the vicarious attitude of individual men and women. It is idle to expect noble acts on the part of society when the standard of life among individuals is one of severity and selfishness.

Vicarious life in the economic world.—To some extent the principles of Jesus have permeated our economic relations. They would have doubtless permeated farther if we were more convinced as to the wise way of procedure. Christianity gives the *will* to good but has to wait upon science to show us the *way* to good. But even within the limits of what we really know to be wise, the principle of service to one another is not yet developed to its fullest extent. In our economic world the principle of getting is still dominant. The message of Jesus to well-to-do classes is essentially one of giving, or, more accurately, of sharing or democratizing privilege. Jesus never bids a man demand his own rights, but to recognize the rights of others. The social message of the Cross to the economic order is one of sacrifice, but such a message will never be followed vigorously until men come to realize that in it lies the secret of justice and of social peace. So long as men surrender privileges only under compulsion, they cannot be said to be following Jesus. Truly vicarious service means freedom in every attempt to adjust economic relations in the interest of universal justice.

Just at present we are being assured by many persons that such a conception of Christianity is incorrect—that the teaching of Jesus applies only to the relations of individuals as individuals and not to groups of individuals as they exist in our present economic order. A moment's thought, however, will convince one that if Christianity is not applicable to men in their corporate capacities and in their larger social relations it will not be operative long in their strictly individual affairs. For the individual is shaped up by social conditions and if they are essentially selfish, dominated by the will to get rather than the will to give justice, the individual will always be hampered and enfeebled. It is one of the growing convictions of our day that the message of Jesus promises good results in the field of economic life, and that it is better for men to treat each other in a generous spirit than in that of conflict. If those who first attempt the application of the gospel to such conditions find it necessary to endure loss, they will be simply completing, as Paul would say, the sufferings of Christ, and they will have the consolation of knowing that in their case as in the cases of their predecessors the ultimate outcome of the vicarious life is permanent happiness for those in whose interest they sacrifice. For such sacrifice is not charity but the giving of justice.

The vicarious life of nations.—It is here we reach an application of Christian principles almost without precedent. True, nations have always prayed about international affairs, but most generally for victory in war or for some other phase of supposed prosperity. The nations of the world have not yet come to any agreement that the principles which Jesus enunciated and exemplified will hold good when applied to international relations. The matter is one which requires careful consideration, but it is difficult to see how a moral principle can be valid in the relation of individuals which is invalid in the relations of national groups

of individuals. The reason that we find it difficult to evangelize international relations is that we have become accustomed to thinking of international relations in terms of force. The ultimate basis upon which we have rested national prosperity has been the power of one nation to defeat another nation in war. Patriotism has been a military virtue, exclusive rather than co-operative. It has too generally been held that the success of one nation is possible only at the expense of another nation. National boundaries have been held to limit the feeling of fraternity, and in consequence nations have dwelt together too often under a truce, as it were, relying for peace upon their military preparation.

The present world-situation is evidence that such a philosophy of international relations is very crude. Nations' morality must have the same ideals as individuals' morality. The time has come for us to trust good will rather than ill will. It is true that we can develop a stern and even heroic national feeling by socializing international hatred, but the outcome contains no guaranty of permanent peace. The life of nations should be helpful to other nations. The permanency of our social order must rest ultimately upon the principle inaugurated by Jesus, of mutual service, of giving justice rather than the militant defense of supposed rights. Patriotism must be co-operative and vicarious.

CONCLUSION

We thus reach the conclusion of our studies of the teaching of Jesus in their application to the modern world. It may be that we have not all agreed upon the interpretation of detailed passages, but it is impossible to believe that we have failed to agree on the fundamental principles which Jesus taught and embodied. The pertinent question arises whether we are ready to be Christians in the sense that we are ready to live the sort of life which we discovered Jesus taught men to live. In undertaking such a life we must frankly face the possibility of sacrifice, but we shall sacrifice only those things which we profess are secondary goods. In order to bring home the full significance of these studies let us attempt to answer honestly and frankly the following questions:

1. Which is more like the life of God as revealed in Jesus, to be poor and kindly or rich and unkindly? poor and unkindly or rich and kindly?
2. Is it practicable for us to express intelligent kindness in our economic life? What about legislation seeking the protection of working-men? What if it tends to reduce dividends?
3. Do you believe that the Sermon on the Mount properly interpreted is now the dominant force in our social life?
4. Do you believe that the Sermon on the Mount properly interpreted *could* be made dominant in our social life? If so, what sacrifices might men have to make who are (a) employers? (b) employees? (c) those who live on interest? (d) those who try to stir up class hatred?
5. Can the ideals of the gospel be made dominant in family life? If so, how will the vicarious principle express itself?
6. Is Christian patriotism to be seen in policies of national expansion? Give illustrations to justify the answer.
7. Is the maintenance of large standing armies in accordance with the principles of the vicarious life? If you answer in a negative fashion, would you be

ready to let the United States suffer vicariously the loss of military prestige and even territory in the interest of international peace?

8. Do you think it is in accordance with the principles of Jesus that cities should license vice?

9. Would the truly vicarious life lead a man in business to take advantage of another's financial distress?

10. Can we hope to socialize the principles of Jesus without attempting to embody them in our individual relations?

11. Do you believe in the teachings of Jesus because you believe them to be true or because you believe in him as the Son of God? Does it make any difference in their moral imperative which alternative you choose?

12. Has their orthodoxy made men vicarious and kindly? If so in what relations?

GENERAL INDEX

	PAGE		PAGE
American Institute of Sacred Literature, The.....37, 56, 99, 120, 166, 185, 232, 250, 299, 316, 363, 382		It's All in the Day's Work.....	259
Amorite Influence in the Religion of the Bible.....	216	Jesus Message of, to Our Modern Life, The 56, 120, 185, 250, 316, 382	
Archaeology and the Book of Genesis 10, 135, 202, 288,	353	KANEKO, KENTARO, Christianity and In- ternationalism.....	361
Authority of a Religious Consciousness, The.....	223	KING, HENRY CHURCHILL, The Problem of Suffering and Sin.....22, 75, 152	
Bearing of Evolution on Religion, The... 3		It's All in the Day's Work (A Sermon) 259	
BUCKHAM, JOHN WRIGHT, What Is Funda- mental? An Irenicon.....	211	MACINTOSH, DOUGLAS CLYZE, Christianity as Religion Made Moral.....	195
CASE, SHIRLEY JACKSON, Divorce and Re- marriage in the Teaching of Jesus.....	18	MATHEWS, SHAILER, The Message of Jesus to Our Modern Life. 56, 120, 185, 250, 316, 382	
Christ the Bond of Humanity.....	94	PATON, LEWIS BAYLES, Archaeology and the Book of Genesis... 10, 135, 202, 288, 353	
Christianity and Internationalism.....	361	Religious Education.....	67
Christianity as Religion Made Moral....	195	Plea for Unprejudiced Historical Biblical Study, A.....	160
Church and the World, The... 51, 111, 177, 242, 309, 373		Prayer for Guidance, A.....	298
Clergyman in the American Law, The....	327	Problem of Suffering and Sin, The...22, 75, 152	
COULTER, JOHN M., The Witness of Nature to Religion.....	346	Religious Education.....	67
Current Opinion.....46, 108, 173, 237, 305, 368		RICHARDSON, G. H., A Plea for Unpreju- diced Historical Biblical Study.....	160
Divorce and Remarriage in the Teaching of Jesus.....	18	ROBINS, HENRY B., The Significance of Psychology for the Interpretation of Re- ligious Experience.....	82
Duty of the Church in Relation to the Struggling Classes.....99, 166, 232, 299, 363		Rural Interest in the Bible.....	282
EASTON, BURTON SCOTT, Interwoven Gos- pel Passages.....	146	St. Paul and Stoicism.....	268
Editorials:		Significance of Psychology for the Inter- pretation of Religious Experience, The..	82
Growth in Grace.....	1	Significant Movements in Recent Theo- logical Thought.....	37
Maran Atha.....	65	SMITH, GERALD BIRNEY, Significant Move- ments in Recent Theological Thought..	37
The Larger Foreign Missions.....	129	SNOWDEN, JAMES H., The Bearing of Evo- lution on Religion.....	3
How Shall We Spread Idealism?.....	193	STEINER, EDWARD A., What Should Be the Attitude of the Christian Church toward the Synagogue?.....	131
The Full Social Gospel.....	257	Suggestions to Leaders of Classes 44, 106, 171, 235, 303, 366	
Christianizing Patriotism.....	325	WALLIS, LOUIS, Amorite Influence in the Religion of the Bible.....	216
Experiment in a Primary Class, An.....	30	What Is Fundamental? An Irenicon....	211
FISKE, G. WALTER, Rural Interest in the Bible.....	282	What Should Be the Attitude of the Christian Church toward the Syna- gogue?.....	131
GILKEY, CHARLES W., Christ the Bond of Humanity.....	94	Witness of Nature to Religion, The.....	346
GRANT, FREDERICK CLIFTON, St. Paul and Stoicism.....	268	WOODWARD, HELEN D., An Experiment in a Primary Class.....	30
HAMMOND, WILLIAM E., The Authority of a Religious Consciousness.....	223	ZOLLMAN, CARL, The Clergyman in the American Law.....	327
HENDERSON, CHARLES RICHMOND, The Duty of the Church in Relation to the Struggling Classes.....99, 166			
HOBEN, ALLAN, The Duty of the Church in Relation to the Struggling Classes 232, 299, 363			
Interwoven Gospel Passages.....	146		

Book Reviews

	PAGE		PAGE
<i>Burnside</i> , The Gospel according to St. Luke	53	<i>Mackintosh</i> , Christianity and Sin	314
<i>Chapman and Streane</i> , The Book of Leviticus	380	<i>Mason</i> , The Church of England and Episcopacy	315
Christian Eucharist and the Pagan Cults	55	<i>Noble</i> , Spiritual Culture	182
<i>Clark</i> , Liberal Orthodoxy	182	<i>Oesterley</i> , The Wisdom of Jesus Son of Sirach, or Ecclesiasticus	118
<i>Cohn</i> , Vital Problems of Religion	54	<i>Painter</i> , The Philosophy of Christ's Temptation	54
<i>Craig</i> , Jesus as He Was and Is	117	Practice of Christianity, The	182
<i>Driver</i> , The Ideals of the Prophets	378	<i>Procksch</i> , Die Völker Altpalästinas	183
<i>Dunn</i> , In the Service of the King	380	<i>Richardson</i> , Biblical Libraries—A Sketch of Library History from 3400 B.C. to A.D. 150	184
<i>Ellwood</i> , Sociology and Modern Social Problems	248	<i>Riss</i> , Neighbors	116
<i>Elmslie and Skinner</i> , Isaiah XL-LXVI	116	<i>Royce</i> , The Problems of Christianity	55
<i>Evans</i> , The Sunday-School Building and Its Equipment	314	<i>Ryan</i> , Pagan Prayers	183
<i>Farquhar</i> , Modern Religious Movements in India	379	<i>Ryle</i> , The Book of Genesis	53
<i>Fletcher</i> , The Psychology of the New Testament	117	<i>Sanders</i> , History of the Hebrews: Their Political, Social and Religious Development, and Their Contribution to World-Betterment	184
<i>Garvie</i> , The Joy of Finding	117	<i>Schaeffer</i> , The Supreme Revelation	249
<i>Gladden</i> , Live and Learn	184	<i>Schwöbel</i> , Die Landesnatur Palästinas	183
<i>Goodspeed</i> , The Freer Gospels	249	<i>Scott</i> , The Beginnings of the Church	53
<i>Hamilton</i> , Discovery and Revelation	248	<i>Skinner</i> , The Divine Names in Genesis	183
<i>Hastings</i> (Editor), Encyclopædia of Religion and Ethics	54	<i>Strong</i> , Popular Lectures on the Books of the New Testament	183
<i>Headlam</i> , St. Paul and Christianity	53	<i>Swele</i> , An Introduction to the Old Testament in Greek	380
<i>Holdsworth</i> , Gospel Origins	116	<i>Thomas</i> , The Prayers of St. Paul	117
<i>Hutchins</i> , Graded Social Service for the Sunday School	314	<i>Thompson</i> , The Offices of Baptism and Confirmation	53
<i>Johns</i> , The Relation between the Laws of Babylonia and the Laws of the Hebrew Peoples	379	<i>Tucker</i> , Readings from the Old Testament and the Old Testament Phrase Book	116
<i>Johnson</i> , Problems of Boyhood	54	<i>Wehle</i> , Origin and Meaning of the Old Testament	116
<i>Jones</i> , India, Its Life and Thought	315	<i>Westermarck</i> , Origin and Development of the Moral Ideas	248
<i>Kittel</i> , Die Oden Salomos, überarbeitet oder einheitlich?	53	<i>Wild</i> , Geographic Influences in Old Testament Masterpieces	315
Die Psalmen Israels nach dem Vermaasz der Urschrift verdeutscht	378	<i>Wood and Grant</i> , The Bible as Literature	54
<i>Logan</i> , Sabbath Theology	183	<i>Zenos</i> , The Son of Man	184
<i>Lyon</i> , The Christian Equivalent of War	315		
<i>Mabie</i> , Under the Redeeming Aegis	380		
<i>McGiffert</i> , The Rise of Modern Religious Ideas	378		
<i>McGregor</i> , Christian Freedom	182		

Book Notices

<i>Barton</i> , The Historical Value of the Patriarchal Narratives	55	<i>Jones</i> , The Great Misnomer	249
<i>Brent</i> , The Revelation of Discovery	381	<i>Judges and Ruth</i>	249
<i>Caldecott</i> , Herod's Temple	119	<i>Locke</i> , A Man's Reach	119
<i>Coats</i> , The Christian Life	381	<i>Lynch</i> , What Makes a Nation Great?	119
<i>Coffin</i> , The Socialized Conscience	119	<i>Moule</i> , The Offerings Made Like unto the Son of God	381
<i>Dorchester</i> , The Sovereign People	119	<i>Muséon</i> , Le	381
First Samuel	249	<i>O'Neill</i> , The Golden Legend	315
<i>Hart</i> , The Psychology of Insanity	119	<i>Pick</i> , The Cabala	119
<i>Hill</i> , The Immortal Seven	381	<i>Porter</i> , The Twelve Gemmed Crown	119
<i>Hillis</i> , The Story of Phædrus	55	<i>Spence</i> , Christian Reunion	119
<i>Hodges</i> , The Battles of Peace	119	They Who Question	315
Cross and Passion	381	<i>Turner</i> (Editor), Students and the World Wide Expansion of Christianity	55
The Episcopal Church, Its Faith and Order	381	<i>Turton</i> , The Truth of Christianity	249
Faith and Social Service	381	<i>Tyrrell</i> , Essays on Faith and Immortality	119
The Heresy of Cain	119	<i>Wallace</i> , The Revolt of Democracy	119
<i>Hunt</i> , English Literary Miscellany	381	<i>Wiener</i> , Studies in the Septuagintal Texts of Leviticus	55
<i>Jenks</i> , In the Face of Jesus Christ	381		

The General Theological Seminary of the Episcopal Church

Chelsea Square, New York

The Academic Year begins on the last Wednesday in September, although students are received at other times. Special students admitted and Graduate Course for Graduates of other Theological Seminaries. The requirements for admission and other particulars can be had from The Very Rev. Wilford L. Robbins, D.D., LL.D., Dean

THE BEST WAY

INDIVIDUAL COMMUNION SERVICE

It is conceded that the individual communion cup is the best.

Why not introduce it now?

It is reverent. It is sanitary.

The Service is chaste and beautiful.

The quality of our Service is the finest on the market.

Quality—not price—should determine your choice.

Write for Illustrated Price List

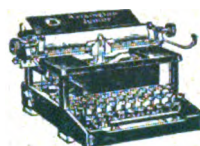
INDIVIDUAL COMMUNION SERVICE COMPANY

107-109 South Wabash Avenue

CHICAGO

A Simplified Typewriter

The Remington Junior



Small in size—but big in capacity

Light in weight—but heavy
in stability

Remington-built Remington-guaranteed

Price \$50.00

Write for Catalogue

REMINGTON TYPEWRITER CO.

(Incorporated)

327 Broadway, New York



NOTE THE SIMPLICITY

of making Perfect Duplicates with the

Daus Improved Tip Top Duplicator

No intricate mechanism. No printers' ink. Always ready.

**100 Copies from Penwritten and 50 Copies
from Typewritten Original**

Useful in any business for making duplicates of circular letters, trial balances, invoices, price lists, reports, menus, manuscript, drawings, specifications, etc.

Sent on 10 Days' Trial without Deposit

Our negative rolls now have our new "DAUSCO" OILED PARCHEMENT BACK, giving additional strength and efficiency.

Complete Duplicator, cap size. Prints 8½x13 inches. **PRICE, \$7.50, less 33½% discount... \$5.00**

Circular of larger sizes upon request.

FELIX E. DAUS DUPLICATOR CO. Daus Bldg., 111 John St., NEW YORK

BOYS' CLUBS

By **CHARLES S. BERNHEIMER, PH.D.** and **JACOB M. COHEN, A.B., LL.M.**
Superintendent, Hebrew Educational Society, Brooklyn *Club Director, Recreation Center 20, New York*

An authoritative textbook for club leaders and members, recreation and social centers, settlements, Y.M.C.A.'s, and all interested in social and educational work

CONTENTS

- | | | |
|---|--|--------------------------|
| Outline | VII. Social and Literary Features | (d) Declamations |
| I. The Club World | VIII. The Gymnasium and Play-ground as Auxiliary to the Club | (e) Plays |
| II. The Boy and the Gang | IX. Parliamentary Guide | XII. Club Miscellanea |
| III. The Club as a Miniature Government | X. Girls' Clubs | (a) Constitutions |
| IV. The Club Leader | XI. Club Aids | (b) Minutes |
| V. Problems of Internal Management | (a) Themes for Debate | (c) Names of Clubs |
| VI. How to Hold the Club Together | (b) Topics for Discussion | (d) Reports and Accounts |
| | (c) Literary Meetings | (e) Cheers |

PRICE, POSTPAID, \$1.00 NET

Trade Selling Agents THE BAKER & TAYLOR CO., 26th St. and Fourth Ave., New York

Esterbrook

Oval Point No. 788



Completeness!

Esterbrook Pens offer as many shapes and points as all other American makes put together. This No. 788 Oval Point is one of the twelve most popular ones. Note the smooth, oval (or ball) shaped surface at the point of contact. No sharp edges to scratch or pick even the roughest paper. Heavy steel adds durability.

Send 10 cents for useful metal box containing this and eleven other pens including the famous 048 Falcon.

ESTERBROOK STEEL
PEN COMPANY

24 to 70
Cooper Street
Camden
N.J.

ESTERBROOK CO.
788 OVAL POINT



FINE INKS AND ADHESIVES

For those who **KNOW**



Higgins'

Drawing Ink
Eternal Writing Ink
Engrossing Ink
Taurine Mucilage
Photo Mounter Paste
Drawing Board Paste
Liquid Paste
Office Paste
Vegetable Glue, Etc.

Are the Finest and Best Inks and Adhesives

Emancipate yourself from the use of corrosive and ill-smelling inks and adhesives and adopt the **Higgins Inks and Adhesives**. They will be a revelation to you, they are so sweet, clean, well put up, and withal so efficient.

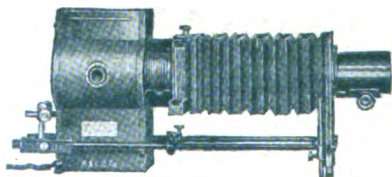
At Dealers Generally

CHAS. M. HIGGINS & CO., Mfrs.

Branches: Chicago, London

271 Ninth Street

Brooklyn, N.Y.



Made by the foremost lens makers of America

More than a half-century's experience
in the designing and making of optical
instruments is built into every model of the

Bausch^{and} Lomb

BALOPTICON

THE PERFECT STEREOPTICON

Its clear, vivid image and its simplicity of operation recommend it highly for classroom or lecture platform.

Model C (illustrated) projects all standard lantern slides. Has the new gas-filled Mazda Lamp—automatic and attachable to any lamp socket. Price \$30.00 to \$47.50.

The new **Combined Model** may be used for slides and for the projection of opaque objects (maps, photos, specimens, etc.)—with instant interchange between the two forms. Price, complete, \$120.00.

Other models of the Balopticon from \$20.00 up

Write for our interesting circulars telling all about the different Balopticons and their use

Bausch & Lomb Optical Co.

654 ST. PAUL STREET ROCHESTER, N.Y.

NEW YORK

WASHINGTON

CHICAGO

SAN FRANCISCO

Leading makers in America of Photographic Lenses, Microscopes, Binoculars, and other high-grade optical products

**This book should be returned to
the Library on or before the last date
stamped below.**

**A fine of five cents a day is incurred
by retaining it beyond the specified
time.**

Please return promptly.

JUN 1911

JUN 1911

20.



3 2044 105 219 570